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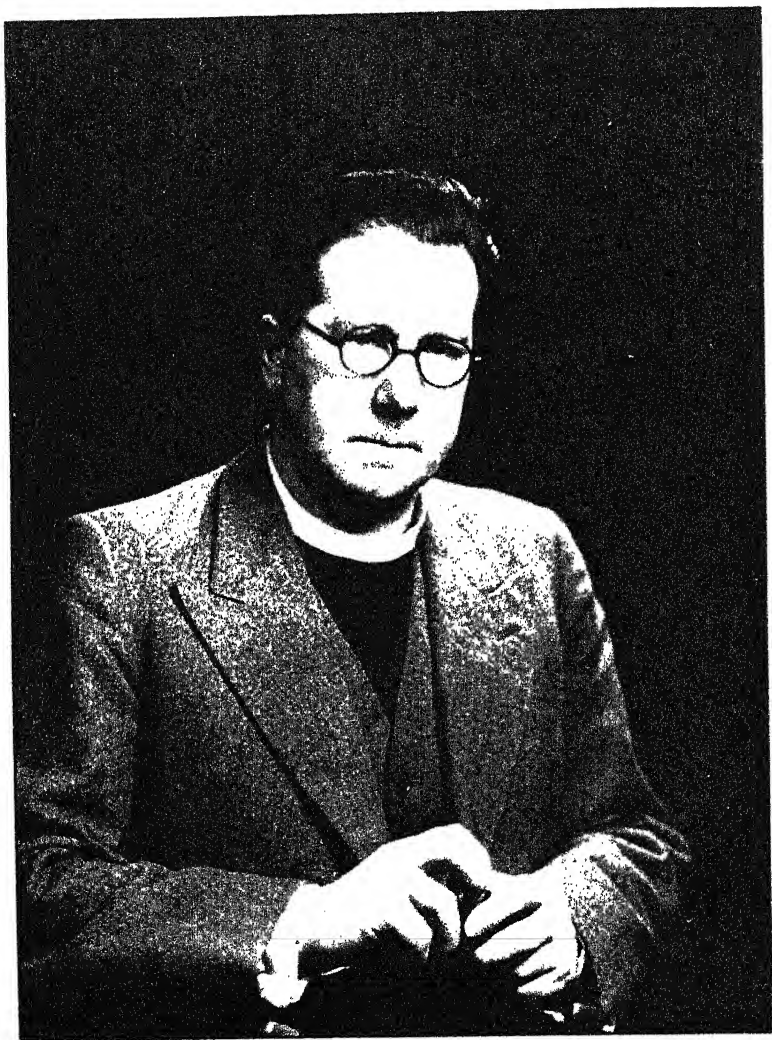
JULIAN OBERMANN

Volume VIII

THE CODE OF MAIMONIDES

(*MISHNEH TORAH*)

BOOK TEN



HERBERT DANBY

The Code of Maimonides

BOOK TEN

THE BOOK OF CLEANNESS

TRANSLATED FROM THE HEBREW BY

HERBERT DANBY

Late Regius Professor of Hebrew
and Canon of Christ Church, Oxford

NEW HAVEN

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EDITOR'S FOREWORD

To those directly connected with the present series it has been a source of profound sorrow, personal as well as scholarly, that the *Book of Cleanness* should appear as a posthumous work. Herbert Danby was among the first group of scholars who joined us in the undertaking of preparing an English translation of the Code of Maimonides. From the beginning he gave the project the full benefit of his lifelong experience in the field of rabbinic studies and of his particular experience as the outstanding modern translator of the Mishnah. He took an interest in Judaica Research at Yale far beyond his own contribution—an almost paternal interest that did not dim to the end of his life. Following our initial publication of two books of the Code, *Civil Laws* and *Judges*, he set his own labors aside to examine in detail the nature of these works, and his memorable review¹ was to remain the most constructive of critical appraisals which our efforts in behalf of the Code have received to date. We had thus grown accustomed to turn to him for counsel and advice; and by his sustained interest and, especially, by his unfailing, gracious responsiveness to editorial suggestions regarding his own work, he made us think of him as one of us. In the years of our association with him, in the continuous correspondence, unbroken since 1946 and enhanced by direct meetings at his home in Oxford in 1950, our esteem for his vast learning and scholarship became inseparable from our appreciation of his great wisdom and his glowing humanity.

It was characteristic of Danby's scholarly personality that he should have chosen to translate the Book of Cleanness—beyond question the most difficult and unwieldy of all the fourteen books of the Code. In the Introduction to the present volume he cites at length the eloquent testimony of Maimonides himself concerning the intricacies peculiar to the rules of cleanness and uncleanness: owing to their nonrational nature, these rules are unlike

1. Published in *JAOs*, 70 (1950), 192 f.

those of any other branch of Jewish law, civil or sacred; even for the initiated, even for the ancient "Sages" themselves,² the principles governing these rules are often obscure, baffling, incomprehensible. In the course of his work Danby was to become increasingly aware that these difficulties, inherent in the subject matter of the Book of Cleanness, are multiplied by the task of translating it into a modern Western tongue, which to him implied the task of making it intelligible to scholars outside the field of Rabbinics, as well as to students within that field—indeed, even to the general reader.

As the work progressed from chapter to chapter and from treatise to treatise, it became overwhelmingly obvious to Danby, and no less to us here, that translating the Book of Cleanness confronts the translator with a virtually unending challenge. Very frequently—it would be fair to say more frequently than not—the reading, formulation, and understanding of a ruling which seemed satisfactory *suo loco* appeared to be rendered questionable by the over-all context of the chapter in which it was found, or by a parallel passage found elsewhere in the book, or by the mishnaic source underlying the ruling, or by Maimonides' own interpretation of the underlying source in his Mishnah Commentary, or by several such witnesses to the given ruling. As a result, Danby's major task was not so much that of translating as of incessant amending and revising, and indeed of retranslating. Having completed the first draft of his translation in 1948, and having subjected it to a series of revisions, he was at work on a final revision when, in the spring of 1953, he was overtaken by his fatal illness.

2. In the introduction (toward the end) to his Commentary on the Sixth Order of the Mishnah, Maimonides says, in effect, that not only the Sages but even the priests at the time of the Temple, whom the laws of cleanness concerned more than anyone else, were often in doubt about their proper application. He refers to the passage in Haggai 2: 12 f. and points out how, in an ancient controversy regarding that passage, three talmudic authorities differ as to the propriety of the priests' reply to the two queries put before them by the prophet: according to Rab, the priests erred about the first of the queries; according to Samuel, they answered both queries correctly; while according to Rabina, they were wrong concerning both; see below, p. xxix f., and cf. B. Pes 16b-17a.

He did not live to see the printer's proofs. Had it been given to him to clear the galleys himself, this new scrutiny of his translation would undoubtedly have led him to reconsider certain renderings even of his final revision. As it was, responsibility for the imprimatur now rested with the editor, and while even he was often led to such reconsidering, he found himself bound to allow only the kind of corrections—mostly minor—which he felt certain would have met with Danby's unreserved acceptance. He did venture to add a number of annotations and expand others, mainly in the interest of greater clarity of the text. For this he might claim having received the translator's tacit encouragement beforehand.³ Nevertheless, he thought it appropriate to indicate some of the added notes, especially when he was not altogether satisfied that Danby would have accepted them without question or approved of them in the given form.

While at work on his final revision of the translation, Danby made plans to write a preface to the Book of Cleanness—mainly for the benefit of readers for whom the vast and startling evolution which the subject matter of this book has undergone in postbiblical times would be entirely new. How great a loss scholarship has suffered by being irretrievably denied such a preface from Danby's hand can be readily surmised from the masterly excellence of the Introduction, which he wrote after completing his first draft in 1948, and by which he had intended primarily to introduce the book to students already at home in the field of Rabbinics. In what follows, an attempt has been made to indicate the main topics which he would have treated had he come to realize his plan of a preface—a last effort on behalf of a work to which he gave so much of his genius and of his indefatigable scholarly endeavor.

3. In clearing the galley proofs, the editor's troubled conscience was often soothed by remembering the reassuring words Danby wrote as far back as January 20, 1949: "One thing strikes me particularly. On [Chapter] IV, 1, you refer to the possibility of [adding] a note. It would be an extremely useful thing if, in your reading through, you would red-star any point which calls for a note and has not been provided with one. I am aware that I have probably underdone the annotations. Such notes could probably be inserted at the galley-proof stage."

1. The difficulties, complexities, and uncertainties faced in the task of translating the present book of the Code may be best illustrated by its two focal terms of predication—"clean" and "unclean." They may also serve to underscore the peculiar nature of the book within the Code as a whole. By their constant recurrence and central force these two terms occupy here the position that elsewhere in Jewish law is held by predications such as "liable" and "exempt," "prohibited" and "allowed," "valid" and "invalid," "fulfilled" and "transgressed." In themselves the alternatives *clean* and *unclean* involve no element of legal, moral, or religious valuation or violation; they bespeak neither merit nor demerit, neither virtue nor guilt, and apply to inanimate objects—"utensils," garments, food, drink, even houses and tracts of land—no less than to men.

Except that he might not enter the Temple of Jerusalem (when it was in existence) or eat of "hallowed" and consecrated things, the worth and status of an unclean person differed in no way from that of a clean person. One was not obliged to do anything to be predicated as clean; he needed to perform certain rites only if he had contracted a case of uncleanness and wished to become clean again. Uncleanness was contagious, like a disease. A person might become unclean against his will, and without any action on his part, by the mere presence or the contaminating touch of something unclean. Uncleanness was also perishable: when sufficiently spoiled or damaged, unclean things became automatically clean, that is, devoid of their power of contamination. Certain objects, moreover, needed to be made fit—or in Danby's translation, susceptible—before they could be contaminated and rendered unclean. Having been so made, they might lose this fitness and become insusceptible to contamination once again.

In the present book, as also in the ancient sources from which its materials are drawn, the predicate "clean" (*tāhōr*) may mean "is clean," "remains clean," "becomes clean" (that is, is no longer unclean); "is, or remains, insusceptible to uncleanness"; "becomes insusceptible (is no longer susceptible) to uncleanness." Similarly, the alternative predicate "unclean" (*tāmē*) may mean

"is—remains or becomes—unclean"; "is, or remains, susceptible to uncleanness"; or "becomes susceptible (is no longer insusceptible) to uncleanness." Often it is only by close consideration of the context of the chapter, of the treatise, or even of the entire book that it is possible to determine which of the several varying meanings is intended by one or the other of the two predication.

In addition, "clean" and "unclean" are often found used as qualifications of animals, in which case the two terms must be understood in the sense of "permitted" and "forbidden," since no living animal of any kind or species is subject to the laws of cleanness. Hence, a "clean bird" can only mean a bird of the class allowable as food; and accordingly, "unclean locust" must be taken to denote locust prohibited to be eaten. Only thus do such rules as "Carrion from a clean bird conveys uncleanness" or "The brine of unclean locust . . . can contract the uncleanness of liquids" appear intelligible.⁴

2. The general significance of this book is that the majority of the rules and regulations it codifies are such as had been enacted by many generations of "Scribes" and "Sages" at a time when the Temple of Jerusalem had long since been destroyed. The predication "clean" and "unclean" had thus become devoid of their primary purpose and applicability. Yet the Rabbis continued to promulgate laws intended to guard the holiness of the nonexistent national Sanctuary and its hallowed things, and to secure the ritual purity of heave offering and tithe, the consecration of which was no longer in practice.

Maimonides treats the enormous mass of rules of cleanness accumulated in the ancient sources with unvarying, unrelenting punctiliousness. But he is at great pains to distinguish the varying grades of their authority. Again and again, incalculably more often than in the other books of the Code, he puts into relief the contrast between laws and statutes established in Scripture and

4. In cases of this kind, "clean" and "unclean" have sometimes been explained in parentheses, occasionally even replaced, by "permitted" and "forbidden" in the translation.

"decrees and precautions" enacted by the Scribes.⁵ A position intermediate between these two poles of binding authority, he often implies,⁶ is held by rules for which the Sages claim the force of biblical laws, either because they appear to be *implied* by the wording of a scriptural command or because they are vouchsafed by tradition, that is, by traditional exegesis and hermeneutics.

It seems obvious, however, that the line of demarcation between the divisions of postbiblical laws of cleanness is held by Maimonides to be debatable. This accounts for the great frequency with which he points out in effect that in his opinion a ruling he has just codified rests merely on the authority of the Scribes, not on that of Scripture.⁷ Upon occasion he states that a certain rule does have the force of a biblical law, "although it has come down only by tradition"; while on another occasion he says that, on the contrary, "even though these are matters which have come down to us by tradition they do not rest on the authority of Scripture since they are not expressly set forth in Scripture." For this he incurs the harsh rebuke from a renowned antagonist that whatever he finds hard to understand he relegates to the lower authority of the Scribes.⁸ Once Maimonides even goes so far as to suggest that "no one need be finical about all these measurements, since they all rest only on the authority of the Scribes."⁹ All the more astonishing is the untiring earnestness with which he expounds the well-nigh countless specific cases of rules decreed by the Sages—an all but unending accumulation of

5. See the Scribes in the Index; cf. the next note.

6. See, e.g., i, xix, 6, where the enactments of the Scribes are said to be now matters of tradition (*ḥabbālah*), now (new) "decrees and precautions"—Danby: "preventive measures and precautions"—*gēzērôt wē-harḥākôt*.

7. See the references given by Danby, p. xxxi, n. 9, and cf. i, iii, 3.

8. Cf. i, v, 5 (and RABAD, *ad loc.*), 6; especially noteworthy is M.'s manner of reference to corpse uncleanness by carriage: it is based on hermeneutic inference, yet does not rest merely on the authority of the Scribes but has the force of a biblical law (i, i, 2); however it is not on a par with corpse uncleanness by contact and overshadowing since it is not stated in Scripture explicitly (i, v, 13).

9. Cf. vii, xvii, 7.

minutiae, many of which a modern reader may well find tedious, gratuitous, perhaps even ludicrous or, indeed, repulsive.

3. Despite the great effort made by Maimonides to lay bare the general principles that govern the specific rules of cleanness he codifies—an effort to which Danby justly calls attention in his Introduction—the arrangement of materials in the present book will be seen to be far less systematic and comprehensible than that in any other book of the Code. Repetitions, amplifications, and recapitulations, either of a given rule or of a given set of rules, will be found scattered in various places of a treatise or in various treatises. Hence, the strikingly frequent recurrence of parentheses like “as we have explained,” “as we have stated,” “as we have already recounted,” “as will be explained.”¹⁰ Because of their nonrational nature, which is not lessened by occasional attempts of the Sages toward their motivation,¹¹ the laws of cleanness and uncleanness do not appear to have lent themselves to systematization by the criterion of general principles or to classification by means of a division into treatises.

Certain matters, moreover, required constant reference and had to be considered in different connections, in several treatises or indeed in most or all of the treatises. Suffice it to mention such matters as fathers, offspring, and grades of uncleanness; hallowed things, heave offering, and tithe; pressure uncleanness (*miḡras*); “utensils” and earthenware vessels; “tents” and vessels with tightly fitting covers. In the last analysis, however, it is the zeal of the Scribes to leave nothing unsaid, no question open, no inference to be drawn, which more than anything else appears to have forestalled strictly systematic codification of their manifold, minute, specific rules. Thus, for example, not satisfied with enumerating cases of “doubt” that are to be predicated unclean, they also enumerate the cases in which “doubt” should not be so

10. Cf. i, ii, 14; iii, 13; vi, 2, 5; vii, 11, and *passim* throughout the book.

11. Cf. the reason why unclean utensils made of metal—in contrast to those made of wood, leather, or bone—do not become clean when they have been broken and their fragments are recast into new vessels, vii, xii, 2; or the reason why a person becomes unclean when (clean) drawn water falls on his head and the greater part of his body, v, ix, 1; cf. n. 13 below.

predicated but considered clean. Similarly, rather than stating merely which attachments to which utensils of which materials are to be adjudged as "handles," and therefore made to share in the uncleanness of the given utensils, they also state which attachments to which utensils of which materials are not to be so adjudged.¹²

4. To the nonrabbinist student, perhaps the most important aspect of the laws of cleanness as codified in the present book will appear to lie in the religious-historical and, especially, religious-sociological development to which they bear witness. Having lost their essential objective of guarding the inviolable holiness of the national Sanctuary and the ritual purity of things hallowed, these laws remained in force for their own sake and, eventually, acquired a new purpose and a new objective: to vouchsafe the superior piety of devotees who even now continued to prepare and to eat their food in conditions of sacred cleanness. Only this continued practical observance of the laws of cleanness can account for the fact that, in the centuries following the destruction of the Temple, so much intellectual energy and scholastic effort should have been spent in the schools of learning in order to derive ever new interpretations and inferences from the relatively scant chapters of Scripture that deal with cleanness and uncleanness—ever more minute rules based on ever new "decrees and precautions."¹³

The extraordinary thing is that the continued incumbency of the laws of cleanness was wholly optional and partisan rather than mandatory and universal. In no other branch of Jewish law is the observance of its rules left to the discretion of individuals; and in no other branch is the *corpus juris* designed for the benefit of the religiously select and fastidious to the exclusion of all other members of the community. Only here, in the peculiarly rabbinic

12. For references, see Doubt and Handles in the Index.

13. A particularly instructive case is the "precaution" that led the Scribes to decree (over against the implication of Num. 19:15) that certain objects are *not* protected against uncleanness by being deposited in an earthenware vessel with a tightly fitting cover; the precaution is motivated by the permanent uncleanness of the "common people"; see I, xxiii, 1.

development of the laws of cleanness, are the rules and regulations directed exclusively to an upper crust of the congregation, while the "common people" (*'ammē hā-āreṣ*) are left outside the pale of those laws. Although the latter are of the "congregation of Israel" and subject to the "Torah and commandments," they are not to be trusted in matters of cleanness and therefore must be presumed to remain in a permanent state of uncleanness.¹⁴ Accordingly, their company, their garments and utensils, their food and drink must be shunned by the select and fastidious, that is—as the latter are termed in the language of the law—the "Pharisees," the "Associates." Everyone, even a scholar,¹⁵ is considered a common person unless he has been instructed in the rules of cleanness and uncleanness and has pledged himself to observe the Articles of Associateship without exception; only then may he be admitted into the rank of the Associates by a panel of three of their members.¹⁶

Thus over and against the old hierarchic social stratification of priests, levites, and lay Israelites, and the less rigid but equally old prophetic-psalmistic division of the community into righteous and unrighteous, there now came into play a new element in the sociology of Judaism. It provided for a well-defined "association" within the congregation of Israel to represent the greater devoutness of a minority as against the lesser devoutness of the majority. Sanctioned by the new authority of Oral Law, nurtured in the schools of the Scribes and Sages, the separatism of the Associates was kept alive by self-imposed adherence to the laws of cleanness and uncleanness. The very term "Pharisees" (*pērūšīm*, "separated, separatists") would in fact appear to have been coined first to qualify those pledged to that adherence over against the apathy of the "common people." Indeed, a whole set of rules of clean-

14. See iv, x, 1.

15. "After the Temple was destroyed, the priests safeguarded their dignity so that not even a scholar would they entrust with anything concerned with the rules of cleanness unless he undertook to observe the Articles of Associateship" (iv, x, 3); this is an almost verbatim quotation of a tanna'itic source adduced in B. Beḳ 30b.

16. See the definition of the Articles of Associateship, iv, x, 1.

ness was decreed by the Sages for the specific purpose of defining the degree and manner in which an Associate was to safeguard his ritual cleanness by means of separation from a common person, that is, from any and all members of the community faithful to the old-time allegiance of "Torah and commandments" but heedless of the Articles of Associateship.¹⁷

In codifying the laws of cleanness, Maimonides treats the set of rules aiming to specify the uncleanness of the common people and to regulate the separatism of the Pharisees¹⁸ with the same earnestness and punctiliousness with which he treats all other decrees and precautions of the Scribes. But he makes it painfully clear that the alleged "uncleanness of the common people" is entirely fictitious: that eating foods predicated as unclean as well as contact with things so predicated is altogether permissible, except with regard to the sacredness of the Temple while it was still in existence. And he construes the physical separatism of the Pharisees as representing not an aim in itself but a means by which one might attain ever higher virtues—moral, intellectual, spiritual.

Two of Danby's close friends have been helpful in the completion of this volume, Dr. Isadore Epstein, Principal of Jews' College, London, and Professor G. R. Driver, of Oxford University. The undersigned was greatly helped by his young friend and assistant, A. Leslie Willson, in clearing the proofs and indices.

December 1953

JULIAN OBERMANN

17. Another development in postbiblical times that led to "association" by "separatism" is now evidenced in the Dead Sea Scrolls of recent discovery; although the motives there are wholly unlike (very possibly directly opposed to) those of the Pharisees, the deprecation of everyone remaining outside the "association" (*yhd*) is, curiously enough, expressed in terms of cleanness and uncleanness; cf. *The Manual of Discipline*, ed. M. Burrows (New Haven, 1950), Pl. III, lines 4 f., and elsewhere.

18. See iv, Chapters xi-xiii.

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INTRODUCTION

The word *ṭohōrah*,¹ which Maimonides uses as the title of the Tenth Book of the *Mishneh Torah*, occurs thirteen times in the Hebrew Bible.² The English versions render it by "cleansing," "purifying," or "purification." The same active force may be found occasionally in the Mishnah's use of the word,³ but usually in post-Biblical Hebrew *ṭohōrah* bears the abstract sense of "freedom from uncleanness."⁴ In the plural (*ṭōharot*) it has the meaning "rules, or matters, of cleanness," and, more particularly, "foodstuffs which need to be preserved, prepared, and consumed in conditions of cleanness."

The plural *ṭōharot* is the title of the Sixth Division (*sefer*) of the Mishnah, a division dealing with the varieties of uncleanness described in the Pentateuch. The same word is used again, somewhat confusingly, as the title of the fifth tractate within this Sixth Division, a tractate treating of the uncleanness of foodstuffs and sundry lesser degrees of uncleanness affecting persons and things.

The subject matter of *Ṭohōrah*, the Tenth Book of the Code, corresponds closely with that of *Ṭōharot*, the Sixth Division of the Mishnah. Maimonides' choice of the title *Ṭohōrah* is, therefore, natural: the change from plural to singular avoids confusion with the Sixth Division of the Mishnah while making it plain that the subject treated is no different. That the title "cleanness" should have been given to a collection of rules about "uncleanness" is sometimes explained as a deliberate euphemism. This need not be so. The rules are concerned not with uncleanness alone but with the

1. The pronunciation *ṭahārah* is usually heard in rabbinical circles.

2. Lev. 12:4, 5; 13:7, 35; 14:2, 23, 32; 15:13; Num. 6:9; Ezek. 44:26; Neh. 12:45; I Chron. 23:28; II Chron. 30:19.

3. Cf. Hag 3:7, 8: "When the Feast was over they entered upon the *cleansing* of the Temple court."

4. Cf. Soṭ 9:15: "When Rabban Gamaliel the Elder died the glory of the Law ceased and *cleanness* and abstinence died"; B. BM 87a: "Abraham our father used to eat his common food in *cleanness*," i.e., in a condition befitting food which was consecrated.

means which make possible, or which symbolize, the transition from uncleanness to cleanness. In his Introduction to the Code Maimonides himself says, "I include in it [the Tenth Book] the laws which deal with the cleannesses (*tōharot*) and uncleannesses; and the name of this Book I have called *Tōhōrah*." Thus the Tenth Book systematically expounds not only the many varieties of uncleanness, their sources, their degree of gravity, the ways by which they can be imparted, and the things which are immune from this or that type of uncleanness and those which are susceptible to them, but also, and with equal detail, deals with the means prescribed by Scripture for preserving the status of cleanness and for recovering that status after the incidence of uncleanness.

The Tenth Book of the Code contains eight treatises, expounding in turn the laws of (i) corpse uncleanness, (ii) the red heifer, (iii) the uncleanness of leprosy, (iv) those who render couch and seat unclean, (v) other Fathers of Uncleanness, (vi) the uncleanness of foodstuffs, (vii) utensils, and (viii) immersion pools.

This sequence presents the types of uncleanness in descending order of gravity. The gravest of all, the uncleanness conveyed by a dead human body, comes first and is followed by an account of the means, namely, the ashes of the red heifer, prescribed for freeing persons and things from this uncleanness: these ashes are the sole means for removing corpse uncleanness and do not avail against any other uncleanness. Next in order of gravity comes leprosy, then the uncleanness conveyed by the "pressure" (*midras*) of those suffering uncleanness of the types defined in Lev. 12: 2; 15: 2, 19, 25; other Fathers of Uncleanness follow, namely, carrion, "creeping things," semen, and objects associated with idolatry; and, finally, the lesser uncleanness to which foodstuffs and certain liquids are susceptible. The description of these uncleannesses leads logically to a catalogue of the objects which are, and the objects which are not, susceptible to them, and then to an account of the means, namely, immersion, ordained by Scripture for freeing persons and things from these uncleannesses.⁵

5. Although trace of a similar sequence may appear in the Mishnah (where

The first treatise, on corpse uncleanness (see Num. 19:11 ff.), defines the ways (contact, carriage, and overshadowing) by which the uncleanness can be transmitted; the quantities of flesh, bone, blood, dregs, or mold of a corpse which suffice to convey the uncleanness; the effects of corpse uncleanness in a confined space; the things which afford passage to the uncleanness and the things which check it or provide protection against it; the potency of the uncleanness at a second or third remove; and the uncleanness of graves, land suspected of harboring a lost grave, and land and dwellings occupied by Gentiles.

The second treatise, on the red heifer (see Num. 19:2 ff.), deals with the antidote to corpse uncleanness. It describes how the heifer is to be selected, the ceremonies and precautions which mark its preparation and burning, the care of its ashes, the manner of mixing them with water, the precautions needful in drawing that water, the rules for sprinkling this "water of purification" on unclean persons and utensils, and the potency of the water of purification in conveying uncleanness whenever it is improperly used.

The third treatise, on leprosy (see Lev. 13-14), analyzes the details prescribed in Scripture for the detection of leprosy in men, garments, and houses, the procedure to be followed when these are certified unclean, and the ceremonies of purification required after they are pronounced clean.

The fourth treatise, Laws Concerning Such as Render Couch and Seat Unclean, treats of the menstruant, a woman after childbirth, and a man or woman with flux (see Lev. 12:2-8; 15:2-31), the nature of the various liquids which issue from them, and the manner in which they convey uncleanness (by *midras*) to whatever they lie, sit, or ride upon. The clothes of all persons are assumed to have incurred such *midras* uncleanness unless they have pledged themselves to observe the "Articles of Association," namely, to be vigilant in matters of cleanness and uncleanness, re-

also corpse uncleanness and leprosy precede *midras* uncleanness and the uncleanness of foodstuffs), the order adopted in the printed editions of the Mishnah is determined not by logical sequence but by the length of the tractate—the longer tractates preceding the shorter.

fusing to buy wet foodstuffs from any who are not "Associates" or to accept of them or extend to them any hospitality.

The fifth treatise, *Other Fathers of Uncleaness*, describes the uncleaness conveyed by carrion (i.e., the carcasses of forbidden beasts or improperly slaughtered permitted beasts), or by the creeping things specified in Lev. 11: 29-31, or by semen (Lev. 22: 4), or by an idol, its shrine, its appurtenances, or anything offered to it. The treatise deals also with the subsidiary grades of uncleaness, the uncleaness of the hands, the grades of uncleaness which, while too slight to affect common food, render Hallowed Things or heave offering invalid, distinctions which apply as between Hallowed Things and heave offering, and rules which apply when uncleaness rests in doubt.

The sixth treatise, on the uncleaness of foodstuffs, describes the conditions in which foodstuffs become susceptible to uncleaness, the quantities of them which can suffer or convey uncleaness, the susceptibility of stalks and rinds of fruit, the part played by liquid in matters of uncleaness (Lev. 11: 38), and the grade of uncleaness inherent in one who, having immersed himself after incurring uncleaness, must still await sunset before being wholly clean.

The seventh treatise, on utensils, discusses every kind of article in common use from the point of view of its material and its susceptibility to the several kinds of uncleaness. The treatise defines at what stage in its manufacture an object becomes susceptible to uncleaness by virtue of being an article of utility, and to what degree of decrepitude it may decline before becoming insusceptible to uncleaness as being no longer an article of utility.

The eighth and last treatise, on immersion pools, defines the conditions which must be satisfied before any water may be deemed fit for an unclean person or utensil to be immersed in it and become clean, and the conditions which may render that immersion invalid. The concluding chapter deals with the rules concerning the washing of hands as a means of rendering them ritually clean.

Five of these eight treatises—namely, (i) Corpse Uncleaness, (ii) the Red Heifer, (iii) Leprosy, (vii) Utensils, and (viii) Im-

mersion Pools—reproduce substantially the material of five corresponding tractates in the Mishnah's Sixth Division, namely, *'Ohalot*, *Parah*, *Nēgā'im*, *Kelim*, and *Mikwa'ot*.

The fourth treatise (Such as Render Couch and Seat Unclean) covers the matters dealt with in the Mishnah Tractate *Zabim* and part of the Tractate *Niddah*; but its later chapters, on the relations between the scrupulous Associates and the rest of the community, draw upon the Gemara of *Bēkhorot* (30b) and the Mishnah Tractate *Ṭōharot* (chapters 7-10).

The sixth treatise, on the uncleanness of foodstuffs, embraces the contents of the Mishnah tractates *Maḳṣirin*, *Ṭēbul Yom*, *'Uḳsin*, and parts of *Ṭōharot*.

The material of the remaining treatise, the fifth, Other Fathers of Uncleanness, is derived not only from the tractates *Ṭēbul Yom*, *Yada'im*, *Ṭōharot* and *Mikwa'ot* in the Sixth Division of the Mishnah but also from *Ḥāgigah* in the Second Division, *ʿĀboḏah Zarah* in the Fourth, and *Ḥullin* and *Mē'ilah* in the Fifth Division.

In codifying the laws of cleanness and uncleanness Maimonides' task was, in one respect, simpler than in other departments of the Law. His material was more circumscribed. The bulk of it lay within the limits of the Mishnah and the Tosefta. Only exceptionally had he to reckon with comments and conclusions later than the second century.

There is evidence to show that the 'Āmora'im did, indeed, make the Sixth Division of the Mishnah as much an object of study as the other five divisions, but little of the results of their study has survived. The destruction of the Temple meant that most of the rules about uncleanness no longer had any bearing on everyday life (see Treatise vi, xvi, 8). This, nevertheless, had not deterred the Tanna'im from studying those rules, as well as the rules about the Temple and its offerings, with the same zest which they showed for the laws and traditions which still remained in force. Similarly, we find the 'Āmora'im dealing fully with the scriptural and traditional laws governing Temple ceremonies and public and private sacrifices (which form the subject of the Fifth Division of the Mishnah), although these were no less in abeyance than were the

laws of uncleanness. But for reasons which are obscure,⁶ the Babylonian Talmud, while preserving a Gemara to as many as nine of the eleven tractates dealing with the Temple and its sacrifices, has preserved a Gemara to only one of the twelve tractates dealing with the laws of uncleanness, namely, the Tractate *Niddah*: this, being in great measure concerned with the personal life of the menstruant, was not wholly obsolete in its regulations; see Book V, 1, iv-vi.

Maimonides' task in this Tenth Book was not, therefore, one of simplification or selection from a bulky tangle of several centuries of comment and argument contributed by generations of 'Amora'im and by the Geonim after them;⁷ nor had he to cope with diverging decisions or the applications of old rules in changed conditions. For the most part the rules of cleanness and uncleanness remained as the Tanna'im had defined them and as they could be found in the Mishnah and the Tosefta, and in those parts of Sifra and Sifre dealing with the scriptural passages which lay down the basic laws.

There are, however, many references to these rules in the Gemaras to Mishnah tractates outside the Sixth Division and, where the subject of uncleanness bears directly on the main topic of discussion, the references sometimes develop into extensive comment. Thus B. Nazir 50a discusses the laws of corpse uncleanness in connection with the Nazirite's vow; B. Šeḥu'ot 5b-6b describes the four shades of leprosy signs; B. Baḥa Batra 19b-20b treats of the things which serve to block up a window against the passage of uncleanness; and B. Šabbat 58a deals with the susceptibility to uncleanness of a bell hung about a beast's neck. Some of these passages have preserved details not to be found elsewhere, and though they are rarely of major importance Maimonides scrupulously includes them within his Code in their appropriate place.⁸

6. On the problem of the missing Gemara to the laws of uncleanness, see I. H. Weiss, *Dor Dor u'Dor'saw* (Berlin, 1924), 3, 230-232.

7. There is only one reference in this Tenth Book to the opinions of the Geonim (Treatise VIII, ii, 15) and one indirect reference to the Hālaḳot of Alfasi ("the Sages of the West," VIII, iv, 9). In both instances Maimonides rejects their opinion.

8. The only tractates in the Babylonian Talmud whose Gemaras have *not* been drawn upon as sources for this Tenth Book are *Horayot*, *Nēḡarim*, and *Ta'aniṭ*.

Although the material was thus circumscribed and the Codifier's burden to some extent lightened, the rules of uncleanness had their own peculiar difficulty. It is the way of the Mishnah to present its subject matter in the form of illustrative applications of a general principle, while taking it for granted that the reader is already conversant with the general principle, as well as with the scriptural authority behind it. It is as though corollaries to a Euclidean theorem were propounded without previous enunciation of the theorem itself or even of the fundamental axioms which could be assumed. Such a procedure is especially handicapping in the case of the rules of uncleanness where, upon slight scriptural foundations, tradition had erected an extensive and complex system not always easy to comprehend even with a knowledge of the principles involved, and bafflingly obscure without that knowledge.

About this peculiar difficulty Maimonides himself has much to say. In his Commentary on the Mishnah he provides a lengthy Introduction to the Sixth Division in which he works out the principles underlying the laws of uncleanness, and, at the end of it (ed. Derenbourg, *Commentaire de Maimonide sur La Mishnah Seder Tohorot* [Berlin 1886-92], pp. 25 ff.), he impresses upon his readers how indispensable is a thorough knowledge of these principles for grasping the Mishnah's meaning, how difficult the subject is in itself, and how laborious had been his task in reconstructing these underlying principles:

You must, from the beginning, keep in mind every one of these premises . . . and memorize them so well that they come off the tongue readily, without effort. . . . It is not enough just to read them over, for even if you read them a thousand times yet do not memorize them it will do you no good: they must be as habitually in your mouth as the *Shēma'*, and you must master them in their entirety with your memory, understanding and intelligence, if you would comprehend the contents of this Division. For it treats of things most difficult in themselves, with much that is doubtful and extremely obscure.

If the greatest Sages of the Mishnah found difficulties, how much more must we? Do you not see how Rabbi Eleazar ben Azariah says to Rabbi Akiba, "Akiba, why are you trifling with Haggadah? Let

it be, and turn to [more serious problems like] leprosy-signs and corpse-uncleanness" [Hag 14a]. . . . Even the Sages of the Talmud do we find perplexed about certain chapters: e.g. Rabbi Johanan about the twelfth chapter of Niddah [B. Nid 65b], or [Rab and Samuel about] the second chapter of Tōharot [B. Ber 20a, B. Ta'an 24a, b] which tells of first, second, third, and fourth grades of uncleanness, and how these affect foodstuffs and liquids when they are common food and when they are heave offering or Hallowed Food. Moreover they quote the tractate 'Uḡṣin as an example of something hard to understand [B. Hor 13b]; and towards the end of [the Gemara to] Šabbat [138b] they say, "The Law is destined to be forgotten in Israel . . . [quoting Amos 8:11, 12 and illustrating it with the example of the woman who vainly goes the round of all the learned courts for a solution of the problem of a dead creeping thing found in an oven [Kel 8:5]—whether the bread in the oven suffers first-grade or second-grade uncleanness (cf. Treatise v, xi, 2)].

And it should not surprise you that such things are forgotten in [this present] time of exile, since they who engage in them are grown few in number. And even in the time of the Temple and the days of the Prophets [see Haggai 2:11 ff.] we find that uncertainty about problems of cleanness and uncleanness and the rule of third-grade and fourth-grade uncleanness was rife among the very priests who ministered in the Temple, who, more than all others, were bound to observe those rules, of which the greater part concerned only the Temple and its Hallowed Things. . . .

All this have I said to the end that you should not imagine that any statement on these things is much the same as a statement about the *Sukkah* or the *Lulab* or the guardian's oath or the judge's oath, which you may refer to and forthwith consider yourself fully versed in the subject; also that you should not value lightly the benefit that comes from continued study, nor treat these principles as though they were in no wise different from those which have gone before in our expositions of earlier Divisions.

For the principles prefixed to this Introduction are of great value: there is not one over which I have not expended great toil in order to formulate it clearly and to make it plain. And I have collected these principles *one from a city and two from a family* (Jer. 3:13) from all corners of the Talmud and the secret places in the Baraitas and Tosefta, so as to compile this Introduction, that it may serve as a key both to

what I wish to expound in this Division and also to the many difficult rules [about cleanness and uncleanness] which occur [elsewhere] in the Talmud.

The Tenth Book of the Code reaps the full benefit of Maimonides' earlier labors on the laws of cleanness and uncleanness. As each main subject is introduced the reader has the initial enlightenment of a clear general statement and definition and, usually, the scriptural authority, so that the subsequent details are readily comprehensible and logically satisfying. See, for example, Treatise i, v, Treatise v, vii, 1-6, Treatise vi, i, 2. It is this crystallization of general principles and the logical presentation of subject matter which constitutes Maimonides' particular contribution in this Tenth Book.

The two phrases, "In my opinion . . ." and "Thus we learn . . .," with which Maimonides is accustomed to introduce conclusions of his own, meet us from time to time in the Tenth Book,⁹ the first phrase being confined mainly to occasions where he decides whether some rule rests on the authority of Scripture or on the authority of the Scribes; while the second phrase normally introduces a generalization which may be inferred from the particular cases which have been cited.

Unlike Rabbi Isaac Alfasi who, a century earlier, in compiling his abstract of Talmudic laws, had excluded whatever was not applicable to Jewish life divorced from the Temple and the Land of Israel, Maimonides made no distinction between laws which could be put into practice and laws which could not: even if the Temple was no longer in being, the authority of the laws relating to the Temple was not impaired: the laws about sacrifices and also the laws about cleanness and uncleanness still remained a part of the revealed will of God and demanded man's reverent study and acceptance. Their temporary practicability or impracticability was

9. The first phrase appears 17 times (i, i, 2, 3, 11; iii, 3, 8; xxiii, 2; iii, ii, 9; iv, v, 4; viii, 11; v, ii, 10; iv, 12; xi, 5; xiv, 4; vii, i, 2, 4; v, 1; viii, ii, 15), and the second phrase 14 times (i, v, 3; xii, 1; xix, 6; xxiv, 6; ii, xi, 3; xii, 4; xv, 1; iii, i, 2; xv, 1; iv, ii, 10; viii, 2; v, xi, 3, 4; vii, i, 4).

not relevant. Still less relevant was any man's estimate of the worth or suitability of this law or that: "Perhaps you would say, 'This is but a futile performance!' But Scripture says, *I am the Lord* (Lev. 18:5): I the Lord have decreed it: you have not the right to look askance at it" (B. Yo 67b).

The same point is emphasized by Maimonides at the end of this Book:

It is plain and manifest that the laws about uncleanness and cleanness are decrees laid down by Scripture and not matters about which human understanding is capable of forming a judgment; for behold, they are included among the divine statutes [VIII, xi, 12].

They are not, that is to say, definable or measurable in terms of human values.

But with Maimonides this does not imply any distinction between "ceremonial" and "moral" laws, between laws formulating religious practice and laws defining man's conduct in relation to his fellow men. The Pentateuch makes no such distinction, nor does Maimonides. He maintains that the observance of the ceremonial laws has itself a moral end. Later, in his *Guide for the Perplexed* (III, chapter 31), he writes:

The truth is undoubtedly . . . that every one of the six hundred and thirteen precepts serves to inculcate some truth, to remove some erroneous opinion, to establish proper relations in society, to diminish evil, to train in good manners, or to warn against bad habits.

Moral and spiritual gain follows the observance even of such apparently arbitrary and morally nonsignificant practices as are imposed by the rules of cleanness and uncleanness. Of this truth Maimonides gives three examples in this Tenth Book.

At the close of the eighth treatise he points out that immersion after uncleanness was not a question of removing material filth but one of mental resolution:

Therefore the Sages have said, If a man immerses himself, but without special intention, it is as though he has not immersed himself at

all [Hag 2:6]. . . . as one who sets his heart on becoming clean becomes clean as soon as he has immersed himself, although nothing new has befallen his body, so, too, one who sets his heart on cleansing himself from the uncleannesses that beset men's souls—namely, wrongful thoughts and false convictions—becomes clean as soon as he consents in his heart to shun those counsels and brings his soul into the waters of pure reason.

In concluding the treatise on leprosy (III, xvi, 10) Maimonides comments on the curious character of this so-called leprosy and its effects on men, garments, and buildings. He does not attempt to rationalize the biblical descriptions nor even suggest that they need not all be taken literally—although for this he might have quoted the authority of the Tosefta (Neg. 6:1: "There never was such a thing as a leprous house and there never will be; and why was it written?—to say to you, Study, and receive the reward!"). He sets forth a systematic exposition of the literal provisions of the leprosy legislation of the Book of Leviticus and the elaborations of the Mishnah; and having done that he admits that this leprosy was "no normal occurrence" but a special dispensation to Israel, "a portent and a wonder to warn them against slanderous speaking." Here he enlarges on the haggadic comment preserved in the Tosefta and Midrash (Tos Neg 6:7; cf. Lev. R 17:3): "For leprosy signs come not save by reason of slanderous talk, and leprosy comes not save through grossness of spirit." And out of this he constructs the pithy and well-rounded homily on evil speaking which so effectively concludes the treatise.

Yet again, in the final paragraphs of the sixth treatise, on food uncleanness, he explains that the complicated regulations about foodstuffs and liquids no longer affect the ordinary food of ordinary people:

Whatever is written in Scripture and in traditional teaching about the laws relating to things unclean and things clean is relevant only to the Temple and to its Hallowed Things and to heave offerings and second tithe; for it warns those who are unclean against entering the Temple or eating in uncleanness anything that is hallowed or heave offering or tithe. But no such prohibition applies to common food . . .

Similarly, the even more complicated regulations about corpse uncleanness concerned none but priests and Nazirites. Nevertheless there was a higher piety—to submit oneself to the full rigor of the observances which the Law has imposed on those whose lives were dedicated to God's service, even though those observances were not obligatory:

. . . the pious of former times used to eat their common food in conditions of cleanness, and all their days they were wary of every uncleanness. And it is they who were called Pharisees, "separated ones," and it is a higher holiness. It is the way of piety that a man keep himself separate and go apart from the rest of the people and neither touch them nor eat and drink with them. . . . *Sanctify yourselves therefore and be ye holy, for I the Lord who sanctify you am holy* [Lev. 11: 44; 21: 8].

A feature of this Tenth Book is the series of definitions of rare words or words used in a technical sense.¹⁰ Some of these are ordinary words but, in the rules of uncleanness, they are given a restricted, specialized sense, while others are words otherwise unknown. The seventh treatise, particularly, being virtually an inventory of the many objects—clothing, furniture, workmen's tools, and household utensils—in common use in a Palestinian home

10. 'ādamdam	III, xii, 1	miḏras	IV, vii, 1
bahereṭ	III, 1, 2	mišḳaḇ	IV, vi, 1
berit	VII, ix, 4	mizran	VII, xxi, 8
bet hap-pēras	I, ii, 16; x, 1	mošaḇ	IV, vi, 1
doḡeḳ	I, ii, 15	nēhošet	VII, xiii, 6
darēḡan	VII, xi, 23	neṡel	I, ii, 1
dukan	VII, xv, 19 n.	nimin	VII, xxi, 1
golel	I, ii, 15	pardesiḳ	I, xxv, 4
harhur (1)	VI, viii, 2	parkil	VI, v, 20
harhur (2)	VII, xi, 22	pēraḳlinin	VII, xxvii, 14
heḳšer	VI, i, 1	sappahaṭ	III, i, 2
ḳēḇalim	VII, ix, 4	šē'eṭ	III, i, 2
ḳirah	VII, xvi, 13	sēriḏa	I, xxi, 8
ḳēluḇḳērin	II, xii, 7	širšur	VII, xiii, 10
ḳuppah	VII, xvi, 13	tēbusaṭ ham-meṭ	I, ix, 1
maddaf	IV, vi, 3	tolā'aṭ	II, iii, 2
mardae'	VII, xi, 23	'unk'i'oṭ	VII, ix, 8
meneḳeṭ	VII, xi, 24	yēraḳraḳ	III, xii, 1
merḳaḇ	IV, vi, 1	zoḥūlin	II, vi, 11

of the Greco-Roman period, reproduces from the Mishnah and Tosefta many words whose precise sense can sometimes be deduced only from the context. It is not always evident whether Maimonides' explanations come from his own study of the sources or whether they rest on knowledge or tradition to which he had access; but his definitions have an archaeological or philological importance which may not be neglected.¹¹

The present translation has been made from the text of the Amsterdam edition of 1702. This edition contains numerous minor errors, the result of faulty completion of words abbreviated in the printed or manuscript sources used by its editor. These have been checked with the help of the Venice editions of 1524, 1550 (Bragadin), and 1575. Where more substantial variants were in question, account has been taken of the evidence of the *editio princeps*, 1480 (?), and the Bodleian manuscript (Can. Or. 78), numbered 568 in Neubauer's Catalogue and dated A.D. 1185 (sic!).¹² Other Bodleian MSS containing the Tenth Book (571, 601, 603, 604, and 605 in Neubauer's Catalogue) have occasionally been consulted.¹³

11. One word in the Book, *pallas* (vii, xxi, 5), has been passed over by Hebrew lexicographers. It is the Arabic *fallās*, "money-changer," and is introduced in amplification of the Mishnah's "goldsmiths" (Kel 29:4). The strangeness of the word induced the editor of the *editio princeps* to emend it to *ilpas*, "stewpot." [But cf. below, vii, xxi, 5 n.]

12. The date should probably be 1285. The Hebrew dating has been tampered with by a later hand in different ink, a *res* being changed to a *kof*, so antedating the MS by a hundred years.

13. In Neubauer's Catalogue MS No. 569 is described as a complete copy of the *Mishneh Torah*, but it lacks the Tenth Book.

I have to thank Mr. Otto H. M. Lehmann, Department of Oriental Books, Bodleian Library, for considerable help in consulting these MSS.

THE BOOK OF CLEANNESS

COMPRISING EIGHT TREATISES IN
THE FOLLOWING ORDER

- I. LAWS CONCERNING CORPSE
UNCLEANNESS
- II. LAWS CONCERNING THE RED HEIFER
- III. LAWS CONCERNING THE UNCLEANNESS
OF LEPROSY
- IV. LAWS CONCERNING THOSE WHO RENDER
COUCH AND SEAT UNCLEAN
- V. LAWS CONCERNING OTHER FATHERS OF
UNCLEANNESS
- VI. LAWS CONCERNING THE UNCLEANNESS
OF FOODSTUFFS
- VII. LAWS CONCERNING UTENSILS
- VIII. LAWS CONCERNING IMMERSION POOLS

Make me a clean heart, O God,
And renew a right spirit within me.
(Psalms 51:12)

TREATISE I

LAWS CONCERNING CORPSE UNCLEANNES

Involving One Positive Commandment

To Wit

That a dead human body conveys uncleanness.

An exposition of this commandment
is contained in the following chapters.

NOTE

This commandment appears as No. 107 among the 613 positive and negative commandments prefixed to the Code. In its fuller form there it reads:

107. The commandment that a dead human body conveys uncleanness by contact and by carriage, as it is said, *He that toucheth the dead, even any man's dead body, shall be unclean seven days* (Num. 19: 11).

CHAPTER I

1. A corpse conveys seven-day uncleanness by contact, by carriage, and by overshadowing.

Uncleanness by contact and by overshadowing is expressly set forth in Scripture, for it is said, *He that toucheth the dead, even any man's dead body, shall be unclean seven days* (Num. 19: 11); and it is said, *Every one that cometh into the tent, and everything that is in the tent, shall be unclean seven days* (*ibid.*, 19: 14).

2. Uncleanness by carriage we learn from tradition; and it rests on an inference from the less stringent to the more stringent:

If carrion, which conveys uncleanness only till evening and does not convey uncleanness by overshadowing, conveys uncleanness by carriage—for it is said, *And he that beareth the carcass of them . . . shall be unclean until the even* (Lev. 11: 28)—how much more must a corpse convey uncleanness by carriage! Therefore just as carriage of carrion, contact with which conveys uncleanness till evening, conveys uncleanness till evening, so also carriage of a corpse, contact with which conveys seven-day uncleanness, must convey seven-day uncleanness.

The rule that uncleanness is incurred by carriage of a corpse rests not on the authority of the Scribes but on the authority of Scripture; and, in my opinion, Scripture does not mention it for the reason that Scripture also does not mention prohibition of intercourse with a daughter, namely, because it has expressly forbidden even the daughter's daughter; or for the reason that it also does not mention that eating flesh with milk is forbidden, namely, because it has expressly forbidden even the seething of them together. So, likewise, it does not mention the uncleanness incurred by carriage of a corpse because it has expressly pronounced persons and vessels unclean even if they are overshadowed together with it: then how much the more if they carried it!

3. "Uncleanness by contact," wherever mentioned, whether it concerns a corpse or anything else that conveys uncleanness, im-

plies that a person touches the unclean thing itself with his flesh. Whether he touches it with his hand or foot or with any other part of his flesh, or even with his tongue, he becomes unclean. So, too, in my opinion, if he touches it with his nails or his teeth he becomes unclean: inasmuch as they are attached to the body they count as the body.

But if the unclean thing is stuck on a spindle staff and thrust inside a clean person's throat without its touching his tongue, or thrust inside a woman's bowels from below without its touching her (outer) flesh, whosoever absorbs the unclean thing in this manner does not become unclean by such contact, because it has not touched the (outer) flesh; for contact inside is not deemed to be contact.

4. The crust that forms over a wound counts as "the skin of the flesh" in matters of contact with uncleanness. The downy hair of a child does not count as the skin of the flesh. Thus if uncleanness touches the crust that has formed over a man's wound he becomes unclean just as if it had touched his skin; but if it touches the downy hair on a child's flesh the child does not become unclean.

Similarly, if an unclean person has a wound and a clean person touches the crust that has formed over the wound, he becomes unclean; but if a child is unclean and a clean person touches his downy hair he does not become unclean, whether it concerns corpse uncleanness or any other uncleanness.

The same also applies to undried excrement or mud and their like among those things which do not interpose between the body and the water of the immersion pool; or to clots of excrement, among those things which do interpose: they do not count as the skin of the flesh either in conveying uncleanness or in contracting uncleanness.

5. Just as a person contracts uncleanness by his contact with an unclean thing, so do utensils contract uncleanness by their contact with an unclean thing, except an earthenware vessel which contracts uncleanness only from its contained airspace, as will be explained in Laws Concerning Utensils. This is an important gen-

eral rule about uncleanness: whatever renders a person unclean by contact renders utensils unclean; and whatever does not render a person unclean by contact does not render utensils unclean.

6. "Uncleanness by carriage," wherever mentioned, whether it concerns a corpse or anything else that conveys uncleanness by carriage, implies that a man carries the unclean thing although he may not have touched it: even if there is a stone between him and the unclean thing (and he moves it by moving the stone), he becomes unclean, inasmuch as he carried it. No matter whether he carried it on his head or on his hand or on any other part of his body, and no matter whether he himself carried it or whether another carried it and laid it upon him: inasmuch as it was in anywise borne on him he becomes unclean. Even though the uncleanness was suspended by a thread or a hair and the thread hung from his hand and he in the least degree lifted the uncleanness, he is deemed to have carried it, and is rendered unclean.

7. "Shifting" is included under "carriage," and whatever conveys uncleanness by carriage conveys uncleanness by shifting. Thus if a beam lies across a wall and on one side of it is a corpse or carrion or the like, and a clean person comes to the other end of the beam and sways it, so soon as he moves the unclean thing at the other end he becomes unclean as one who carries it. And, needless to say, if he pulls down the other end so as to lift the unclean thing, or if he drags the unclean thing along the ground, he counts as one who actually carries it. Such, and any like act, is implied whenever "uncleanness by shifting" is mentioned.

8. If a man carries an unclean object within his hidden parts he becomes unclean; for although contact with hidden parts is not deemed contact, carriage within such parts is deemed carriage, unless the unclean thing is absorbed into the bowels; for once it has reached the inside of his belly he is neither touching nor carrying it; and if he immerses himself he becomes clean, even though the unclean thing remains within his bowels.

9. Man alone, and not vessels, can contract uncleanness by carriage. Thus if ten vessels, one above the other, are placed on his hand, and the uppermost vessel contains carrion or the like, he becomes unclean as one who carries carrion, but the vessels on his hand all remain clean except the uppermost which the unclean thing has touched. And the same applies in every like case.

10. "Uncleanness by overshadowing" applies to no uncleanness except that of a corpse; and it applies whether a person or a vessel overshadows the corpse—even though it is but a needle that overshadows it—or whether the corpse overshadows a person or a vessel, or whether a corpse and a person or a vessel are under one "tent": in all these cases the person or the vessel becomes unclean.

11. "Uncleanness by overshadowing," wherever mentioned, means that such uncleanness of person or vessel was incurred by one of these three aforesaid means.

No matter whether one enters fully into the "tent" wherein lies a corpse, or whether but a part of him enters, he becomes unclean by overshadowing. Even though he inserts but his hand or the tips of his fingers or his nose into the "tent" wherein lies a corpse, the whole of him becomes unclean.

If he touches the lintel so that his hand combines with the lintel to form a single surface, he becomes unclean, and it is as though part of him had entered. If he touches the threshold less than one handbreadth from the ground he remains clean; but if he touches it higher than one handbreadth he becomes unclean. And it seems to me that this ruling rests only on the authority of the Scribes.

12. No matter whether the corpse is that of an Israelite or of a Gentile, it conveys uncleanness by contact and by carriage.

13. The corpse of a Gentile, however, does not convey uncleanness by overshadowing. And this we learn from tradition; for it says in the account of the battle of Midian, *Whosoever hath touched any slain, purify yourselves . . .* (Num. 31: 19), but it makes no mention there of overshadowing.

So, too, a Gentile does not contract corpse uncleanness; and if a

Gentile touches, carries, or overshadows a corpse he is as one who did not touch it. To what is this like? It is like a beast which touches a corpse or overshadows it. And this applies not to corpse uncleanness only but to any other kind of uncleanness: neither Gentiles nor cattle are susceptible to any uncleanness.

14. It is only on the authority of the Scribes that Gentiles count in every respect as men who suffer a flux.

Of all animated creatures there is no species which, while yet alive, contracts and conveys uncleanness except man alone, provided that he is an Israelite. Both adults and minors are susceptible to every uncleanness, even corpse uncleanness, for it is said, *Any man that shall be unclean* (Num. 19:20)—that is, either man or child, since it is there said, *And upon all the persons that were there* (*ibid.*, 19:18), thus implying that even if it be a child, one day old, who touches or carries or overshadows a corpse, he becomes unclean and incurs corpse uncleanness—provided only that he was born after nine months; a child born in the eighth month, however, counts as a stone and is not susceptible to uncleanness.

15. A corpse conveys uncleanness only after its soul is gone forth: even though a man is mortally wounded or in the throes of death, even though both gullet and windpipe are cut through, he conveys uncleanness only after his soul is gone forth, for it is said, *Whosoever toucheth the dead, even the body of any man that is dead* (Num. 19:13). If his neck is broken off together with most of the flesh thereof; or if flesh is torn from his back as from a fish; or if his head is cut off; or if he is severed into two pieces at his belly—such a one conveys uncleanness, even though there is still a twitching in any of his limbs.

CHAPTER II

1. An abortion, even though its members are not yet bound together by sinews, conveys uncleanness by contact, by carriage, and by overshadowing, like any man of full age who is dead, for it is

said, *He that toucheth the dead, even any dead body of human kind* (Num. 19: 11).

So, too, an olive's bulk of flesh from a corpse, whether moist or dry as a potsherd, conveys uncleanness as does a complete corpse.

The *neṣel* also counts as the flesh of a corpse and an olive's bulk of it conveys uncleanness. What is *neṣel*? It is flesh that has rotted and become foul liquid. But it conveys uncleanness only if the liquid which issued from the corpse congeals; for if it congeals it is plain that it has come from the flesh, but if it does not congeal it does not convey uncleanness: it may perchance be but mucus or phlegm from the corpse.

2. Although the prescribed (minimum) quantities (including those which suffice to convey uncleanness) are all based on the tradition of Moses from Sinai, the Sages have said, The formation of the human body begins when it attains an olive's bulk in size. Therefore the quantity of flesh that conveys uncleanness is an olive's bulk.

3. If a member is severed from a living man it counts as a complete corpse: it conveys uncleanness by contact, by carriage, and by overshadowing, even though it be but a small member from a day-old child, since the members have no prescribed (minimum) measure, for it is said, *And whosoever in the open field toucheth one that is slain with a sword* (Num. 19: 16). It is plain that what applies to one that is slain with a sword applies also to one that is slain with a stone or slain by other things. And from traditional interpretation it is learned that the expression *one that is slain with a sword* was meant to pronounce unclean one who touches any member (however small) severed by the sword. This applies if the member is complete in its natural form, having flesh and sinews and bones, for it is said, *or a bone of a man* (*ibid.*), implying (by this juxtaposition) that the term "bone" is to be understood after the analogy of the term "man"; so that just as a man consists of flesh and sinews and bones, so a member from a living being is deemed to be a member only if it consists of flesh and sinews and bones in its natural form. But although a kidney or a tongue or the

like are members complete in themselves, they count but as other flesh, seeing that they have no bone in them.

If the member lacks anything at all of its bone the whole member conveys no uncleanness.

If it lacks any of its flesh, yet there remains on it flesh likely to promote healing in one yet living, so that it could be cured and become whole, it conveys uncleanness by contact, by carriage, and by overshadowing; but if no such flesh remains it conveys uncleanness by contact and by carriage, but it does not convey uncleanness by overshadowing.

Flesh severed from a living being does not convey uncleanness. So, too, a bone, lacking flesh, severed from a living being, does not convey uncleanness.

4. If a member is severed from a corpse it conveys uncleanness like a corpse by contact, by carriage, and by overshadowing, provided that it is complete in its natural form, having flesh and sinews and bones.

If its bone lacks anything, yet there remains on it an olive's bulk of flesh, it conveys uncleanness like a complete corpse.

If the flesh lacks anything, yet the bone is complete, then, if there remains flesh enough to promote healing in one yet living, it conveys uncleanness like a complete corpse; but if not, it counts as other bones of a corpse that bear no flesh.

5. Marrow within a bone causes the bone (when injured) to heal on the outside. If, therefore, there is marrow enough in a *ḥoliz* of a corpse to promote healing—and a *ḥoliz* is a bone blocked up at either end—it counts as a complete corpse. If the marrow within it moves to and fro, but there is an olive's bulk of it, it conveys uncleanness by overshadowing.

Even though the bone is blocked up at either end the uncleanness penetrates through solid matter upwards and downwards, as will be explained, for marrow counts as flesh in all respects.

6. If a member or any part of the flesh dangles loosely from a man, even though it cannot be restored to life, the flesh does not

convey uncleanness and the member conveys uncleanness only as a member from a living person and not as a member from a corpse.

How does a member from a living person differ from a member from a corpse? If flesh or bone is severed from a member of a living person, it does not convey uncleanness; whereas if flesh or bone is severed from a member of a corpse, it is like something severed from a complete corpse, and it conveys uncleanness if it is of the prescribed bulk.

7. And whether the member is from a living person or from a corpse it has no prescribed measure (and conveys uncleanness whatever its size).

The Sages have said, In a man there are 248 members, each having flesh, sinews, and a bone—the teeth not being taken into account; and in a woman there are 251 members. If any one of these members is severed, remaining whole in its natural form, whether from a living person or from a corpse, it conveys uncleanness by contact, by carriage, and by overshadowing, except the three additional members in a woman, which do not convey uncleanness by overshadowing.

So, too, with an additional finger having a bone but no nail: if it is in line with the row of fingers on the hand, it is included in the number of the greater part of the members; if it is not in line with the row of fingers on the hand it conveys uncleanness by contact and by carriage but does not convey uncleanness by overshadowing, and its uncleanness rests only on the authority of the Scribes. But if there is a nail on it, it counts as any other member.

And why have the Sages decreed that a finger which is not in line with the row of other fingers conveys uncleanness? It is a precautionary measure lest there should be one that is in line. And why have they not decreed that it conveys uncleanness by overshadowing as well? They have made the distinction to indicate that its uncleanness rests only on the authority of the Scribes: a precautionary measure lest heave offering or Hallowed Things be burnt on account of its uncleanness.

8. If bones of a corpse bear no flesh, yet the natural shape of the bones is discernible, they convey uncleanness like a complete corpse, by contact, by carriage, and by overshadowing, since we apply to them the term *bone of a man* (Num. 19: 16).

And these are the bones which convey uncleanness like a corpse: the backbone, the skull, the greater part of the skeleton's frame, and the greater part of its number of bones.

How does this apply with the backbone? If the backbone is complete it counts as a corpse, but if it lacks even one of the eighteen links it counts only as any other of the bones.

How does this apply with the skull? If the skull is complete it counts as a corpse, but if it lacks a piece no smaller than a *sela'* it counts only as any other of the bones. If there are smaller holes in it they may all combine to make up size of the *sela'*.

The complete human frame consists of the two legbones and the thighbones and the ribs and the backbone, and the greater part of this frame in a dead person counts as a complete corpse. How is "the greater part of the frame" to be understood? For example, the two legbones and one thighbone. If the greater part of the frame lacks anything at all it counts only as any other of the bones.

How is "the greater part of its number" to be understood? The greater number of its bones. If, for example, there are 125 bones these count as a complete corpse. If there are 124 they count only as any other of the bones. Even if some dead person should have a member too many or a member too few, no heed is given to this but only to the number found in the majority of men, unless there is an additional finger bearing a nail or such a one as is in line with the row of fingers on the hand, which may be included in the number, as we have stated.

9. As for the bones of a corpse among which there is neither the greater part of the number nor the greater part of the frame nor a complete backbone nor a complete skull, yet there is of them as much as a quarter-*ḳaḥ* of bones, they convey uncleanness like a corpse by contact, by carriage, and by overshadowing. If there is less than a quarter-*ḳaḥ*, even if there is but a barleycorn's bulk of

bone, this conveys uncleanness by contact and by carriage, but it does not convey uncleanness by overshadowing.

10. If there is only one bone, although it is as much as a quarter-*kab*, it conveys uncleanness by contact and by carriage but does not convey uncleanness by overshadowing.

The uncleanness of a single bone is a law based on a traditional interpretation of Scripture: concerning the verse *And upon him that touched the bone* (Num. 19: 18), it has been learned from tradition that even a bone the size of a barleycorn conveys uncleanness by contact and by carriage; and since its uncleanness is based on traditional interpretation of a verse of Scripture, it rests on the authority of Scripture and not merely on the authority of the Scribes.

11. If the bones of a corpse have crumbled in the grave and turned to mold, two handfuls of that mold convey uncleanness by carriage and by overshadowing, as does a corpse; but they do not convey uncleanness by contact because it is not possible to touch the whole of them since they are not all of a piece; and even though they are kneaded together with water they do not count as a connected whole.

12. The blood of a corpse conveys uncleanness by contact, by carriage, and by overshadowing, as does a corpse, for it is said, *Even the soul of any man that is dead* (Num. 19: 13); and it is said, *For the blood, that is the soul* (Deut. 12: 23). And what is the prescribed quantity of it that conveys uncleanness? A quarter-*log*. Even the last ooze of blood, so long as there is any reddish color in it, conveys uncleanness as does the overshadowing of a corpse.

13. The blood of a living person, even blood that issues by stabbing, is clean so long as he is a living person.

If blood that issues from him at the last, near to the moment of death, mingles with blood that issues from him after he is dead, and the whole of the mingled blood is as much as a quarter-*log*, and it is not known how much issued during life and how much issued after death, the rule is that if even half the quarter-*log* is-

sued during life and half the quarter-log after death, such is called "mixed blood" and it conveys uncleanness by contact, by carriage, and by overshadowing. Its uncleanness, however, rests only on the authority of the Scribes.

14. If one who has been slain lies on a bier and before he dies his blood falls drop by drop into a hollow, and he then dies and, after his death, blood falls drop by drop into that hollow, all the blood therein is clean, since each drop, so soon as it falls, is nullified by the blood which issued during life.

If only a quarter-log of blood issues from him and it is in doubt whether all of it issued during life or whether all of it issued after death, then this case of uncertain uncleanness must be treated like other cases of doubt: he who touches it in a private domain becomes unclean but in a public domain he remains clean, as will be explained in its proper place.

15. A grave, so long as there is uncleanness within it, conveys uncleanness like a corpse by contact and by overshadowing on the authority of Scripture, for it is said, *Whosoever toucheth . . . a corpse, or a bone of a man, or a grave* (Num. 19:16). And it is all one whether he touches the roof of the grave or whether he touches its walls. This holds good if it is duly constructed and blocked up: the whole of it will then convey uncleanness by contact and by overshadowing. But if a man has set up beside the corpse sundry objects, or stones, or the like, and covered it above with sundry objects, or stones, or the like, the covering that is laid above is called a *golel*, and the sidepieces which support the golel which rests upon them are called *dofek*; and either of the two, the golel or the dofek, conveys uncleanness, as does the grave, by contact and by overshadowing. But their uncleanness rests only on the authority of the Scribes.

They do not convey uncleanness by carriage; therefore if a man drags the golel with ropes till it covers the corpse, or if he drags it or causes it to slip away from over the corpse; or if he drags the dofek until he makes the golel rest upon it, or if, with ropes, he causes it to slip away from beneath the golel, he remains clean.

Things which support the dofeḵ, such as are called the dofeḵ of the dofeḵ, do not convey uncleanness.

16. If a grave is plowed up in a field so that the bones of the corpse are lost in the soil of the field, such is called a *beṭ hap-pēras*, "a plowed-up grave area," and its soil conveys uncleanness by contact and by carriage, for fear lest there be in it a barleycorn's bulk of bone. But it does not convey uncleanness by overshadowing.

So, too, with all heathen lands: their soil conveys uncleanness by contact and by carriage on account of (human) bones, to which the heathen pay no heed.

The uncleanness of a plowed-up grave area and of heathen land rests only on the authority of the Scribes, as will be explained.

CHAPTER III

1. These convey uncleanness by contact, by carriage, and by overshadowing: a corpse—even an abortion whose members have not yet been bound together with sinews; an olive's bulk of flesh of a corpse; an olive's bulk of corpse dregs; a member from a living person or a member from a corpse if they bear their proper flesh; the backbone, the skull; the greater part of the frame of a skeleton; the greater number of its bones; a quarter-ḵaḇ of bones from any part, even if they do not comprise the greater part of the frame or the greater number of the bones; and a quarter-loḡ of mixed blood: twelve all told.

2. These convey uncleanness by contact and by carriage but do not convey uncleanness by overshadowing: a member from a living person if it lacks any of its flesh and has not enough of it to promote healing; a member from a corpse if it lacks any of its flesh or bone and there remains not enough flesh to promote healing, or if it lacks the bone, even though it has flesh enough to promote healing; a backbone which is not complete and comprises less than a quarter-ḵaḇ of bones; a skull which is not complete and comprises less than a quarter-ḵaḇ of bones; any bone, even though

it is but a barleycorn in bulk; heathen land, and a plowed-up grave area: seven all told.

3. A golek and a dofek convey uncleanness by contact and by overshadowing, as does a grave, but they do not convey uncleanness by carriage. Corpse mold conveys uncleanness by carriage and by overshadowing, but it does not convey uncleanness by contact.

The uncleanness conveyed by a quarter-*kaḥ* of bones in respect to overshadowing, the uncleanness conveyed by a quarter-log of blood, and the uncleanness conveyed by a member which does not bear its proper flesh—whether it comes from a corpse or from a living person—do not, it seems to me, rest on the authority of Scripture because, as we have explained in *Laws Concerning the Nazirite's Vow*, a Nazirite need not cut off his hair on account of them; nor, on account of them, does a man become culpable by entering the temple; whereas he who suffers any uncleanness set forth in Scripture becomes culpable by entering the Temple. Therefore I say that any uncleanness from a corpse, on account of which a Nazirite need not cut off his hair, does not rest on the authority of Scripture.

4. Mold from a corpse does not convey uncleanness unless the corpse has been buried naked in a coffin of marble or glass or the like, and unless it has been complete in every part. If it has lacked a member, or if it has been buried in its shroud or in a coffin of wood or metal, its mold does not convey uncleanness, since the mold of the shroud or the mold of the wood or the rust of the metal would have mingled with the mold of the corpse's body. But if soil in any quantity was mingled with mold which conveys uncleanness, its uncleanness remains.

The rule about corpse mold applies only to the body of a man who dies a natural death: it does not apply to a man who is slain.

5. If two corpses are buried together, or if a man's hair or nails are cut off and buried with him, or if a pregnant woman is buried with her unborn child within her, the rules about corpse mold do not apply.

6. If a corpse is ground up until it is reduced to mold it does not convey uncleanness: it conveys uncleanness only if it crumbles into mold of itself.

7. If it is all ground up and left until it becomes mold, or if part has turned to mold before death and after death it all turns to mold, such mold remains in doubt; and if a man incurs uncleanness from two handfuls of this mold, his uncleanness is in a condition of doubt.

8. In the case of two handfuls and more of the soil beneath a corpse, or of the soil in a grave of which the nature is not known—whether, namely, it is corpse mold which conveys uncleanness by overshadowing or whether it is but earth that has been tainted by dregs from the corpse or by its blood—it conveys uncleanness by carriage and by overshadowing, since in the two handfuls and more there is contained two handfuls of corpse mold. And it seems to me that this uncleanness, too, rests only on the authority of the Scribes.

9. If a corpse is burnt but its skeleton remains, namely, the backbone and the ribs, this conveys uncleanness as does the complete corpse; and, needless to say, the same applies if it is but charred. But if it is so burnt that the shape of its structure is obscured, it does not convey uncleanness.

So, too, if a fully fashioned fetus is beaten up in water, it does not convey uncleanness, since its shape is obscured.

10. If the flesh of a corpse has crumbled and become like flour, it does not convey uncleanness. Nor do the ashes of those who have been burnt convey uncleanness. Nor do worms which are generated from the flesh of a corpse, whether they be alive or dead, convey uncleanness. And we have already explained that marrow counts as flesh in every respect, whether in a corpse or in carrion and dead creeping things.

11. The skin of man counts as his flesh; but if it is sufficiently tanned, or trodden upon enough to tan it, it does not convey uncleanness according to Scripture; but according to the Scribes an

olive's bulk of it conveys uncleanness as does a corpse—a precautionary decree lest men make a habit of tanning human skins and putting them to use.

12. The membrane which forms in front of a child's face at birth, whether it is alive and its mother is alive, or whether it is born dead and its mother dies, does not convey uncleanness, for it counts as excretion, excrement, vomit, or the like.

13. All that pertains to a corpse is unclean except the teeth, the hair, and the nails, since their stumps put forth new growth; but so long as they are joined to the corpse they are all unclean. Thus if a corpse lies outside but its hair stretches inside a house, all that is inside the house becomes unclean.

So, too, if a man touches its hair or its teeth or its nails while they are yet joined to the corpse, he becomes unclean; if its hair is about to be cut off or its nails clipped, inasmuch as they are about to be removed their condition is in doubt. Therefore if a man touches them his uncleanness is in doubt.

No liquid which issues from corpses conveys uncleanness except the blood. And anything from a corpse that has the color of blood is unclean, as we have explained. And why have not the Sages decreed the uncleanness of liquid from a corpse as they have decreed the uncleanness of liquids which issue from all other unclean things? It is because everyone keeps away from a corpse that they have not decreed the uncleanness of its other liquids.

14. If the liver turns liquid, a quarter-log of it conveys uncleanness, because it counts as blood that has congealed.

If all a child's blood issues forth, then, if its quantity is less than a quarter-log, it does not convey uncleanness even though it is all the blood that was in him.

15. And these, if they are at all lacking, do not convey uncleanness: a quarter-log of blood, a barleycorn's bulk of bone, an olive's bulk of flesh, an olive's bulk of corpse dregs, two handfuls of corpse mold, and a member from a living person which lacks anything at all of its bone.

CHAPTER IV

1. A quarter-log of blood which comes from two corpses does not convey uncleanness: it conveys uncleanness only if the whole quarter-log is from one corpse. If a backbone is made up from two corpses—if, namely, some of the links are from one corpse and the rest from another—or if a skull is made up from two corpses, or a quarter-kaḥ of bones is collected from two corpses, or if a member is made up from two corpses, none of these conveys uncleanness by overshadowing but only by contact and by carriage, as do any other bones.

2. If a member of a living person is made up of parts taken from two living persons, it does not convey uncleanness. Even if it comes from one person but is broken up into two parts, it does not convey uncleanness.

3. In the case of an olive's bulk of flesh taken from two corpses, or an olive's bulk of corpse dregs taken from two corpses, or two handfuls of corpse mold taken from two corpses that have molded in separate graves, the rule is that the parts from the two corpses combine to make up the prescribed (minimum) quantity which conveys uncleanness. So, too, a half olive's bulk of flesh and a half olive's bulk of corpse dregs combine together. But none of the other unclean products from a corpse combine together since they differ as to the prescribed quantity which conveys uncleanness.

4. If a barleycorn's bulk of bone is broken in two it conveys uncleanness by carriage. So, too, if a quarter-kaḥ of bones from one corpse is crushed up so small that no piece of bone is as big as a barleycorn, they convey uncleanness by overshadowing as though they had not been crushed up.

5. If an olive's bulk of flesh from a corpse is cut into pieces and these are flattened and stuck together again, it conveys uncleanness by overshadowing and by carriage, but contact with part of it does not convey uncleanness, although it is connected together; because what is connected together by man is not deemed connected.

6. If an olive's bulk of fat in one piece is melted it remains unclean. If it is in pieces and is then melted it remains clean.

7. If most of the links of the backbone are pulled away from it, even though the skeleton still remains, it does not convey uncleanness by overshadowing; but so long as it is within the grave, even though it is broken up or even crushed up small, it conveys uncleanness by overshadowing, since the grave combines the severed parts.

8. If something that conveys uncleanness by overshadowing is divided and brought inside a house, the "tent" combines them together, and they convey uncleanness by overshadowing.

9. If part of a bone bearing an olive's bulk of flesh by nature is brought inside a house, the house becomes unclean. If parts of two bones, each bearing a half olive's bulk of flesh, are brought inside, the house becomes unclean. But if the flesh has been put on the bones by human means the house remains clean, because what is connected together by man is not deemed connected.

10. If two handfuls of corpse mold are scattered inside a house, the house becomes unclean.

11. If a quarter-log of blood is soaked up by the ground inside a house, whatever is brought into the house thereafter remains clean; but whatever is within the house while the quarter-log is being soaked up by the ground becomes unclean.

12. If an olive's bulk of flesh from a corpse disappears inside a house and is sought after but not found, the house is deemed clean. When it is found the house is deemed unclean retroactively from the time that it was lost until it was found.

13. If a quarter-log of blood from a corpse is poured out in an open space and congeals or is collected together in a cavity, namely, a low-lying hollow, and someone overshadows part of it, he becomes unclean.

If it is poured out over a threshold on an incline, inside or outside, the house remains clean since the blood does not stay on the

threshold; but if the threshold is in a hollow, or if the blood congeals on it, the house becomes unclean.

If a quarter-log of blood is soaked up by a garment and, when this is washed, a quarter-log of blood comes forth from it, this garment conveys uncleanness by contact, by carriage, and by overshadowing; but if not, it does not convey uncleanness by overshadowing, since it counts only as a garment that has touched a corpse. For whatever is soaked up and cannot come forth does not convey uncleanness.

How do we estimate the quantity of blood that comes forth? We wash the garment in water and bring other water in like quantity into which is put a quarter-log of blood. If each water is alike in color, or if the water in which the garment is washed is redder than the water that is mingled with blood, it is manifest that at least a quarter-log of blood has come forth from the garment.

14. "Carriage," "contact," and "overshadowing" are three distinct categories. Unclean things which fall within a single category may combine to make up the prescribed (minimum) quantity and convey uncleanness; but if an unclean thing falls within a different category it does not combine with the other to make up the prescribed quantity, hence it does not convey uncleanness.

Thus, if at the one time a person touches two pieces of flesh from a corpse, each a half olive's bulk, or if he carries two pieces each a half olive's bulk, or if he overshadows two pieces each a half olive's bulk, or if he overshadows one half olive's bulk and one half olive's bulk overshadows him, or if he and a half olive's bulk are beneath a "tent" and with part of his body he overshadows another half olive's bulk or a half olive's bulk overshadows part of him—in all such cases he becomes unclean since the manner of conveying the uncleanness falls within the same category.

But if he touches a half olive's bulk or carries a half olive's bulk and something else overshadows him and the half olive's bulk; or if another half olive's bulk overshadows him or he overshadows another half olive's bulk; or if he carries a half olive's bulk and touches another half olive's bulk—in all such cases he

remains clean, since contact does not combine with carriage, whether it concerns a corpse or another unclean thing; nor does contact combine with overshadowing, nor does overshadowing combine with carriage, since they do not fall within a single category.

CHAPTER V

1. Whatever becomes unclean by reason of a corpse, whether persons or utensils, incurs seven-day uncleanness. Thus, if a person or a utensil touches any of the things which convey corpse uncleanness by contact, or becomes unclean by the overshadowing of any of the things which convey uncleanness by overshadowing; so, too, if a man carries any of the things which convey uncleanness by carriage—they all incur seven-day uncleanness, for it is said, *Every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days* (Num. 19: 14).

2. A person who is rendered unclean by a corpse, and utensils which he touches, incur seven-day uncleanness, for it is said, *And ye shall wash your clothes on the seventh day, and ye shall be clean* (*ibid.*, 31: 24). But if a man touches another person who has been rendered unclean by a corpse, whether he touches him after he has removed himself from the corpse or whether he touches him while he is yet in contact with the corpse, he incurs only evening uncleanness, for it is said, *And the soul that toucheth him shall be unclean until even* (*ibid.*, 19: 22).

Such is the rule of Scripture; but on the authority of the Scribes if a man touches a corpse and then touches another person while he is still in contact with the corpse, they both incur seven-day uncleanness, and it is as though the second person had touched the corpse itself. This applies only in what concerns heave offering and Hallowed Things; but in what concerns a Nazirite or one who performs the Passover rites, if one person touches another, whether while he is still in contact with a corpse or after he has parted from it, he incurs only evening uncleanness, as is the rule of Scripture.

3. If utensils are rendered unclean by a corpse, whether by contact or by overshadowing, he who touches them is considered as though he had touched the corpse itself: as a corpse conveys seven-day uncleanness to what touches it, whether it be a person or a utensil, so also do utensils which are rendered unclean by a corpse; and the utensil or person which touches them incurs seven-day uncleanness, for it is said, *Whosoever . . . toucheth one that is slain with a sword, or one that dieth of himself . . .* (Num. 19: 16).

It has been learned from tradition that the sword is equal in uncleanness to the corpse; and such is the rule with any utensils, whether metal utensils, or such as become clean by immersion, or objects of wovenwork. Scripture says, *Whosoever hath killed any person, and whosoever hath touched any slain (ibid., 31: 19)*. Would it ever occur to you that he who kills a person by shooting an arrow or by throwing a stone incurs seven-day uncleanness? The above rule therefore applies only to one who kills a man with a sword or the like, because he is rendered unclean by his contact with the utensil wherewith he killed, since the utensil touched the corpse.

Whence do we learn that seven-day uncleanness is incurred even by utensils which touch a person who touched utensils suffering corpse uncleanness? Because it says, *And ye shall wash your clothes on the seventh day, and ye shall be clean (Num. 31: 24)*. Thus you may infer that anyone who incurs seven-day uncleanness conveys seven-day uncleanness to garments.

Hence you may say that if a man touches a corpse, and he then touches another person, the former incurs seven-day uncleanness and the latter evening uncleanness.

4. If utensils touch a corpse and they then touch other utensils, both incur seven-day uncleanness. But what lies at a third remove, be it a person or a utensil, incurs only evening uncleanness.

5. If utensils touch a corpse and a person touches the utensils and other utensils touch him, the three of them incur seven-day uncleanness. But what lies at a fourth remove, be it a person or a utensil, incurs only evening uncleanness. This applies only in what

relates to heave offering and Hallowed Things; but in what concerns liability to extirpation for entering the Temple or eating Hallowed Things, only two are liable: the first who touches the corpse and the second who touches him, in accordance with the rule of Scripture, for it is said, *And whatsoever the unclean person toucheth shall be unclean* (Num. 19: 22).

But he who touches utensils which touched a person who touched a corpse, or touches a person who touched utensils which, again, touched a corpse—such a one is not liable, as we have explained in Laws Concerning Entering into the Temple. For even though these are matters which have come down to us by tradition they do not rest on the authority of Scripture since they are not expressly set forth in Scripture, except the case of him who is rendered unclean by a corpse and becomes a Father of Uncleanness, and of the other who touches him and incurs first-grade uncleanness, be that other a person or a utensil.

6. If an earthenware vessel touches a corpse or is with it in a "tent," it becomes unclean; but it conveys uncleanness neither to persons nor to another earthenware vessel nor to any other utensil; for an earthenware vessel never becomes a Father of Uncleanness, whether on account of a corpse or on account of any other unclean thing. This rests on the authority of Scripture, although it has come down to us by tradition.

7. This is an important general rule about unclean things:

Every Father of Uncleanness conveys uncleanness to persons, and to garments and utensils, whether utensils of metal or utensils such as become clean by immersion or earthenware vessels; and whatever conveys uncleanness by contact to persons and to utensils is a Father of Uncleanness. And every Offspring of Uncleanness conveys uncleanness to foodstuff and liquid but it does not convey uncleanness either to persons or utensils, whether earthenware vessels or any other utensils or woven objects.

8. The uncleanness of that which touches a Father of Uncleanness is called first-grade uncleanness; if it touches first-grade uncleanness it is called second-grade uncleanness; if it touches second-

grade uncleanness it is called third-grade uncleanness; and if it touches third-grade uncleanness it is called fourth-grade uncleanness. First-grade uncleanness and the uncleannesses of lesser degree are called Offspring of Uncleanness.

9. Whatever incurs seven-day uncleanness by reason of a corpse, whether persons or utensils, is said to be "unclean with corpse uncleanness," and counts as a Father of Uncleanness in any matter relating to the uncleanness of heave offering or the uncleanness of Hallowed Things, as we have explained, so that from it the incidence of first-grade and second-grade uncleanness is reckoned to convey uncleanness by contact to persons and utensils, like other Fathers of Uncleanness, but not to convey uncleanness by carriage.

10. Whatever incurs evening uncleanness by reason of a corpse is an "Offspring of Uncleanness" and is deemed to suffer first-grade uncleanness. It may happen that what stands at a fourth remove from the corpse may yet suffer first-grade uncleanness in what relates to heave offering and Hallowed Things, as we have explained.

11. If persons or utensils become unclean by contact with heathen land or with a plowed-up grave area, or by carrying anything of them, or by contact with "mixed blood" or with a golek or a dofek or by overshadowing them; or if persons become unclean by carrying mixed blood: they and their like all count as Fathers of Uncleanness on the authority of the Scribes. So, too, garments which have incurred seven-day uncleanness by reason of any of these things, all count as Fathers of Uncleanness on the authority of the Scribes only.

12. The "tent" itself which overshadows something unclean, even though the unclean thing has not touched it, incurs seven-day uncleanness on the authority of Scripture and is like garments which have touched a corpse, for it is said, *And he shall sprinkle it upon the tent* (Num. 19: 18). This applies whether the tent is of cloth or sacking or objects of wood or whether it is of leather; and it is the same whether it is of the hide of cattle or of wild animals, either of the permitted or of the forbidden kind, for it is said, *And*

he spread the tent over the tabernacle (Exod. 40:19). Nothing, however, is called a tent except that which is woven or made from hides, as it was in the Tabernacle. But if the tent is made of strips of wood—as in roofing or matting, and the like—or if it is made of bone or metal, it is not susceptible to uncleanness; and, needless to say, if it is a building it is not susceptible to uncleanness. For wherever it is said, “the house is unclean,” only persons and utensils throughout the house are meant. Nothing, in fact, that comes from a tree can contract uncleanness as a tent except flax.

13. Although garments which touch a corpse are equal to the corpse in conveying seven-day uncleanness to whatever touches them, they are not equal to the corpse in conveying uncleanness by overshadowing or by carriage; for, concerning the corpse itself, nothing is expressly said in Scripture about carriage, as we have already explained, and concerning uncleanness by overshadowing it says, *When a man dieth in a tent . . .* (Num. 19: 14 ff.). Therefore if a man *carries* garments which have touched a corpse but he does not touch the garments; or if a man overshadows such garments or they overshadow him or are overshadowed together with him, he remains clean. So, too, if a man is rendered unclean by a corpse and he overshadows utensils, the utensils remain clean since what suffers corpse uncleanness conveys uncleanness only by contact.

14. A corpse does not convey uncleanness to any couch or seat that is beneath it, nor *maddaf* uncleanness to what is above it, but it does convey uncleanness to a utensil, whether this touches the corpse at the side or lies beneath it or above it. Thus if there are ten garments, one above the other, with the corpse on top of them, and ten other garments above the corpse, the garment which touches the corpse and the next garment which touches the garment which touches the corpse incur seven-day uncleanness, but the third in line incurs only evening uncleanness, whether it lies above or below. But the fourth garment below the corpse and the garments lower down, and the fourth garment above the corpse and the garments higher up, all remain clean. This, however, does

not apply to whatever renders couch or seat unclean, as will be explained in the proper place.

Moreover the above rule, namely, that any garments or utensils below the corpse and above it are clean, applies only where there is no compressed uncleanness or no uncleanness conveyed by overshadowing; or where (although there is compressed uncleanness or uncleanness conveyed by overshadowing) there is a stone separating the uncleanness from the garments or utensils, as will be explained in the proper place.

CHAPTER VI

1. If utensils are made from the bones of a fish or from its skin they are not susceptible to any uncleanness at all, either on the authority of Scripture or on the authority of the Scribes. The same rule applies to utensils made from a weed that grows on water, or the like; for nothing that is in the sea is susceptible to uncleanness, as will be explained in Laws Concerning Utensils. Therefore, if a tent is made from the skin of a fish, or from fiber that grows in the sea, the fabric of this tent is not susceptible to uncleanness, even though it conveys uncleanness to whatsoever is beneath it, as does any other tent.

2. Utensils made from dung or stone or unburnt clay are not susceptible to uncleanness, either on the authority of Scripture or on the authority of the Scribes, whether it be uncleanness from a corpse or any other uncleanness.

So, too, a wooden utensil designed to be stationary, such as a chest or a cupboard or a hive, holding at least forty *sē'ah* liquid measure, and having a base, is not susceptible to any uncleanness at all, either on the authority of Scripture or on the authority of the Scribes. Such utensils as these are called "wooden utensils holding the prescribed measure."

3. Wooden utensils that are flat are not susceptible to uncleanness; if they have a receptacle they are susceptible to uncleanness.

Earthenware vessels that are flat are not susceptible to unclean-

ness; if they have a receptacle they are susceptible to uncleanness, but can contract uncleanness only through their contained air-space or by being shifted by a man suffering a flux. Even if an earthenware vessel touches a corpse with its outside it does not contract uncleanness, but if any of the several uncleannesses entered into its contained space, even without touching the vessel, it becomes unclean.

If an earthenware vessel stands in a tent together with a corpse, it becomes unclean since the uncleanness enters into its contained space; but if it is closed up with a tightly fitting cover both it and what is within it remain clean, as is expressly set forth in Scripture, for no uncleanness can enter into it except through its opening, or unless it has been shifted by a man suffering a flux, since he counts as one who has touched the whole of it.

4. If a *golel* is made of things not susceptible to uncleanness—if, for example, a stone is laid over a grave, or a vessel of unburnt clay, or a wooden vessel holding the prescribed measure, or an earthenware vessel closed up with a tightly fitting cover, or something made from the skin or the bone of a fish, or the like of these—he who touches any of these things incurs seven-day uncleanness as one who touches a *golel*; but if they are withdrawn so that they are no longer a *golel*, or if the corpse is removed from beneath them, they do not convey uncleanness.

So, too, if a beast is tied up so as to serve as a *golel*, he who touches it as long as it is a *golel* incurs seven-day uncleanness; but if the beast is unloosed it becomes clean like any other beast.

So, too, if a jar filled with liquid and closed up with a tightly fitting cover is used as a *golel* for a corpse, he who touches it incurs seven-day uncleanness, but the jar and the liquid remain clean.

5. If a beam is used as the *golel* for a grave, whether it stands upright or lies on its side, that part only is unclean which is directly opposite the opening of the grave, and he who touches an end of it that lies beyond the grave remains clean.

If one end of it is used as the *golel* for a grave and it stands upright above the grave like a tree, and a man touches it within the

four handbreadths nearest to the grave, he becomes unclean because of its being a golel, but if he touches it higher than the four handbreadths, he remains clean. This applies only if he is about to cut off the surplus part of the beam; but if he is not about to cut it off, the whole of it counts as a golel.

6. If two large stones, each four handbreadths wide, are used as a golel and a man overshadows them both, he becomes unclean. If one of them is taken away and he overshadows the other, he remains clean since the uncleanness had a way by which to escape.

7. If a heap of small stones is used as the golel for a grave, only the innermost layer that is needful for the closing of the grave is unclean; if a man touches any other of the stones he remains clean.

8. If a coffin is hewn out of a rock and a corpse is laid therein, and it is covered with a golel, a man touching the rock anywhere remains clean; but if he touches the golel he becomes unclean.

To what is this like? It is like a large cistern filled with corpses and having a large stone over its mouth, where he alone suffers uncleanness who is directly opposite the hollowed space of the cistern.

If a memorial monument is built over a grave it counts as a blocked-up grave and conveys uncleanness on every side.

If a coffin hewn out of a rock is broad below and narrow above and a corpse lies inside it, he who touches it below remains clean, but if he touches it above, he becomes unclean, since the sides above lean over the corpse and count as a golel. If the coffin is broad above and narrow below, he who touches it anywhere becomes unclean. If it is equally broad above and below, he who touches it higher than one handbreadth from its bottom becomes unclean; but if he touches it lower than one handbreadth, he remains clean.

If a coffin is bored into a rock and the corpse is thrust into it like a doorbolt into its socket, he who touches the rock anywhere remains clean, save only at the place of its blocked-up aperture.

9. If there is a grave inside a cavern and a forecourt in front of the cavern, so long as the forecourt lies in the open, he who stands

in the forecourt remains clean, provided that he does not touch the lintel of the cavern. If the forecourt is roofed over, but a space of four handbreadths square or more nearest to the cavern is not roofed over, he who enters the forecourt remains clean; but if the unroofed part is less than four handbreadths square, he who enters there becomes unclean, even though he does not touch the entrance into the cavern.

CHAPTER VII

1. If a room containing a corpse is without a doorway, or if it has had a doorway whose doorframes were torn down and it is blocked up, it conveys uncleanness in every direction, and he who touches it on its outer sides or on its roof incurs seven-day uncleanness, because it counts as a blocked-up grave. But if a doorway has been opened therein, and although it is blocked up its doorframes were not torn down, he who touches it on its outer sides or on its roof remains clean: he becomes unclean only if he touches it directly opposite the doorway.

And what measure is prescribed for the opening? If the corpse is complete the opening of the room must be not less than four handbreadths (square); if there is but an olive's bulk of flesh from a corpse, its opening must be not less than one handbreadth (square); if there is more than an olive's bulk it counts as a complete corpse and the opening of the room must be not less than four handbreadths (square).

2. If a corpse lies in a room that has many openings and all are shut, they are all unclean and whosoever sits beside any of these openings, beneath a beam projecting above an opening, becomes unclean. If one of them was opened, or if it was intended to bring out the corpse through one of them, even though the intention was formed after the person had died, and even if it was intended to bring the corpse out through a window measuring four handbreadths square, this frees from uncleanness every other opening, and he alone suffers uncleanness who sits directly opposite the opening that was opened or was intended to be opened; and the

other openings are deemed clean, because they are shut and the room no longer counts as a blocked-up grave.

So, too, if a man begins to break through an opening whereby to bring out a corpse, after he has broken through a space measuring four handbreadths square this frees from uncleanness every other opening. If there is a blocked-up opening and his intention is to bring the corpse out through it and he begins to open it, after he has begun to open it this frees from uncleanness every other opening.

If there are many windows in the room but they are all closed up, they are all clean; and if they are opened they are all unclean, and they do not free the other openings from uncleanness.

If there is a small opening within a larger opening and a man overshadows them both, he becomes unclean. If it is intended to bring the corpse out through the smaller one, the smaller frees the larger from uncleanness.

If the two openings are identical and one overshadows either of them he becomes unclean. If it is intended to bring the corpse out through one of them, this frees the other from uncleanness.

If the room has an opening on the north and an opening on the south and a person intends to bring out the corpse through the northern opening, and his brethren or kinsfolk come and say, "It shall be brought out only through the southern opening," the southern renders the northern opening free from uncleanness, provided that he has practiced no dissimulation; but if he has practiced dissimulation, they are both accounted unclean.

3. If rooms open onto a portico and there is a corpse in one of them, and it is the custom for a corpse to be taken out along the portico, then the gatehouse and the rooms are unclean; but if it is not the custom, the gatehouse is unclean and the other rooms remain clean.

If the door of a room within a house is closed and uncleanness enters inside that room by way of a window, the outside house remains clean, since the uncleanness turns about, as it were, and leaves by the way of the window through which it entered.

4. A grave conveys uncleanness on every side only if there is a hollow space therein measuring one cubic handbreadth or more. Even though a building high as the firmament is raised up over a hollow space measuring one handbreadth, the whole becomes unclean since the whole counts as the grave.

If the uncleanness is compressed and there is no hollow space measuring one handbreadth, the uncleanness penetrates directly upwards and downwards, and he alone becomes unclean who touches anything that is directly above the uncleanness, or who overshadows it above, or who touches anything that is directly below the uncleanness, or anyone below who is overshadowed by the uncleanness; but he who touches the sides of the building remains clean.

5. This is an important general rule about corpse uncleanness: concerning anything pertaining to a corpse which conveys uncleanness by overshadowing, the rule is that if it is compressed so that it lies in a hollow space less than one cubic handbreadth, the uncleanness penetrates directly upwards to the firmament and downwards to the abyss but not sidewise.

Thus if an olive's bulk of flesh from a corpse lies in a pile of grain or in a heap of stones, and vessels stand beside the uncleanness without touching it, the vessels remain clean; but if any vessel in the heap stands directly above or below the uncleanness it becomes unclean, for the uncleanness penetrates directly upwards and downwards. But if the uncleanness lies in a hollowed place measuring one cubic handbreadth or more, the place counts as a blocked-up grave and conveys uncleanness on every side.

6. If a room is filled with earth or gravel it no longer has the qualities of a room but counts as a heap of earth or gravel; and if uncleanness lies inside the earth it penetrates directly upwards and downwards, and any vessels that stand by its side in the earth remain clean.

7. If compressed uncleanness lies inside a wall and a booth leans against the wall, the booth becomes unclean since the wall is used

as one of the sides of the booth; and although the sides would have been clean for any who touched them if there had been no "tent" above them, once a "tent" is spread over them the whole "tent" becomes unclean since the uncleanness is within it.

CHAPTER VIII

1. The soil of a field wherein is a lost grave conveys uncleanness by contact and by carriage as if it had been a plowed-up grave area, for fear lest the grave therein had been plowed up and the soil contain bones the size of a barleycorn; and whosoever overshadows any part of the field becomes unclean. If a tent is set up therein all that is in the tent becomes unclean, for fear lest the tent that is set up in that field overshadows the grave.

2. If a house is built in the field and on top of the house is an upper room, and the entrance to the upper room stands directly above the entrance to the house, the upper room remains clean; for even though the grave lay below the lintel of the house the upper room remains clean, since it counts as "a tent above a tent," as will be explained. But if it does not stand directly above, the upper room also becomes unclean, for fear lest the threshold of the upper room may stand over the grave and thus the upper room may overshadow the grave.

3. In such a field it is permissible to sow any seed since the roots of seeds would not reach down to the grave; but fruit trees may not be planted therein since the roots might reach the corpse.

If mounds lie near a town which adjoins a graveyard or the road to a graveyard, no matter whether they are of recent time or whether they are old, they must be presumed unclean, since women bury abortions and lepers bury their mortified limbs there. But if they lie at a distance they may be presumed clean if they are of recent time but unclean if they are old, for fear lest they once lay near to a town that has been destroyed or to a road that has been abandoned. A mound may be deemed "near" when there is no mound nearer, and "old" when no man remembers its making.

4. "A field of weepers"—namely, the place near a graveyard where women sit and weep—although its soil is clean, since there is no presumption that anything unclean is there, may, nevertheless, not be planted or sown, so as not to accustom people to walk about there: it may be that (even though its soil is deemed clean) there is yet something unclean there; it may be that its owner had abandoned the use of it because of its nearness to a graveyard, and therefore someone may have come and buried something unclean there. On this account the Sages have taken this precaution. Yet ovens may be made from such soil even for Hallowed Things, since no presumption has been established that anything unclean is there.

5. If a grave is discovered, it is permissible to clear it away; but if it is cleared away its site is still unclean and none may make gainful use of it unless it is examined in the manner that will be explained. If the site of a grave is well known it is not permissible to clear it away; yet if it is cleared away the place is deemed clean and it is permissible to make gainful use of it.

6. If a grave is a nuisance to the public it may be cleared away; but its site remains unclean and it is not permissible to make gainful use of it.

7. If a man comes upon a deserted corpse and finds it within the boundaries of the town, he should take it to the graveyard; if he finds it outside the boundaries, even in a field of saffron, the corpse acquires a right to the site and should be buried where it was found; if he finds it on a boundary line he should remove it to the side; if to one side lies an untilled field and to the other a tilled field, he should bury it in the untilled field; if there is a tilled field and a sown field, he should bury it in the tilled field; if there is a sown field and a vineyard, he should bury it in the sown field; if there is a field of fruit trees and a vineyard, he should bury it in the vineyard for fear of overshadowing the uncleanness; if the two sides are alike, he may bury it in whichever side he pleases.

8. A newly discovered grave conveys uncleanness retroactively; but if there comes one who says, "I am certain that no grave was

there even twenty years ago," it conveys uncleanness only after the time that it was discovered.

9. If a man should discover a grave or a corpse or anything from a corpse that conveys uncleanness by overshadowing, his duty is to make a mark over it lest it be a stumbling block to others. On mid-festival days agents of the court go forth to make marks over graves. No mark is made over what is exactly an olive's bulk of flesh from a corpse, since its bulk is bound to decrease in the ground. With what is the mark made? Lime is mixed with water and poured over the place of uncleanness. The mark is not put directly above the uncleanness but is extended in every direction to the sides of the uncleanness (that none draw near and become unclean) so that no waste be made of things that need to be kept clean; nor is the mark made far off from the place of uncleanness, that no waste of space be made of the Land of Israel. No mark is made over places whose uncleanness is certain since they are known to all, but only over those that are in doubt, such as a field containing a grave whose site is forgotten, or projecting ledges and dense foliage.

10. If a field is found thus marked but its nature is not known, then, if no trees grow therein, it may be assumed that a lost grave is in it; if trees grow therein, it must be assumed that it does contain a plowed-up grave, as will be explained.

11. If a single stone is found thus marked, the space below it is unclean; if there are two stones with lime between them, the space between them is unclean; if there is no line between them but only on their ends, and tilled ground lies between them, this is clean, because here is merely part of some structure; but if no tilled ground lies between them and the lime is worn off here and there on their ends, this is intended as a mark and the space is unclean.

If one boundary line of the field is found thus marked, that alone is unclean while the whole of the field is clean. The same rule applies if two or three are thus marked. But if its four boundary lines are found thus marked, they are clean but the whole of the field is

unclean, since a mark is not made far off from the place of uncleanness.

CHAPTER IX

1. If a man digs in a field and finds many corpses in a single hole, one above the other or one beside the other, or if he finds there slain bodies, or if he finds a corpse in a sitting posture or with its head between its knees, then he need have no fear that this place has been a graveyard; but he may remove any corpse that he finds, and he should take away all the loose soil below it and dig down three fingerbreadths into virgin soil and carry it all away. The rest of the field can be presumed clean, as it was before the corpse was found. Such earth, together with the other three fingerbreadths which he digs up, is called "earth with which the corpse mingled" (*tēbusat ham-met*).

2. In a field where persons have been slain all the bones may be gathered together, and then the field becomes clean. Similarly, if a man would clear away from his field a grave that belongs to him, he may gather all the bones together, one by one, and then the field becomes clean. So, too, if abortions or slain bodies have been thrown into a cistern, he may gather all the bones together, one by one, and then the cister becomes clean.

3. If he digs and finds a corpse lying in the usual manner in which the dead are buried, he may remove it and the soil with which it has mingled. Similarly, if he finds two, he may remove each one together with the soil with which it has mingled, and the whole field becomes clean. If he finds three corpses, each lying in the usual manner of those who are buried, and between each is from four to eight cubits space, enough for a bier and its bearers, he has ground for suspicion that this was a graveyard. And he must examine another twenty cubits beyond the last corpse that was found, which is a space equal to two vaults with a forecourt between them. If he finds no other corpse there, the twenty cubits

which he examined are clean, although they count as “a vicinity of graves.”

If he finds another corpse twenty cubits away he must examine yet another twenty cubits, since for this there is reason.

If any of those which he finds at the outset or at the last have been slain, or are in a sitting posture, or not lying in the usual fashion—having, for example, the head between the thighs—he need not examine still another twenty cubits but may remove them and the soil with which they have mingled, since the presumption is that they were Gentiles.

4. The rules about the uncleanness of graves do not apply to the graves of Gentiles. Since they do not convey uncleanness by overshadowing, he who touches any grave of theirs remains clean, unless he touches the uncleanness itself or carries it.

5. If a corpse lacks a member the loss of which would cause a living person to die, the rules about removing the corpse together with the soil with which it has mingled, or about examining its vicinity for other graves, do not apply; if corpses are found in an open field, the rules about examining their vicinity for other graves, or about removing them together with the soil with which they have mingled, do not apply; but the corpses may be gathered together, bone by bone, and all the area becomes clean.

If a corpse has been buried without authority the rule about removing it together with the soil with which it has mingled applies, but not the rule about examining its vicinity for other graves.

6. No matter whether anyone finds at the outset three corpses lying in the usual fashion, or whether he finds them in three tomb niches, or one in a tomb niche, another in a cavity, and another in a vault, such a site counts as “a vicinity of graves.”

If he finds two together with one that was already known, the rule about removing them together with the soil with which they have mingled applies, but not the rule about examining the vicinity for other graves, since a grave that is already known does not help to make up a vicinity of graves: only in the case of one who finds three at the outset have the Sages ruled that examination is needful.

How does he examine the twenty cubits of which we have spoken? He digs until he reaches rock or virgin soil, namely, ground which seems never to have been tilled: if he digs as far as a hundred cubits and finds a potsherd, this counts as but the beginning and he must go on until he reaches virgin soil. Should he reach water, it counts as virgin soil.

7. He need not dig a single unbroken furrow from the beginning to the end of the twenty cubits, but may dig one square cubit and pass over a cubit, dig another square cubit and pass over a cubit, and so on to the end, since between each grave there is never less than one cubit.

8. If while examining he reaches a river, a pool, or a public way within the twenty cubits, he may stop and need examine no farther, since the vicinity of graves has come to an end.

9. One who takes away soil during an examination continues to be clean until he has found uncleanness where he digs; and unless he finds something unclean, he may eat of heave offering; whereas one who clears away the heap of a fallen house may not eat of heave offering, since he knows of a surety that there are corpses under the heap, except that he does not know where they lie.

10. If an unclean heap is confused with two heaps that are clean and a person clears away one of the three and finds it clean, that one can be deemed clean but the other two unclean; if he clears away two and finds them clean, they can be deemed clean but the third must be presumed unclean; if he clears away all three and finds them clean, they must all be presumed unclean until he again examines the three of them and reaches rock or virgin soil; then all three may be deemed clean.

11. If anyone overshadows a cistern into which abortions have been cast he becomes unclean, on the authority of Scripture. Though a rat or a marten frequents the place, doubt whether or not they have dragged off such abortions does not set aside the certainty. But if a woman has suffered a miscarriage there and it

is not known whether or not she has ejected something that conveys uncleanness, then inasmuch as a rat or a marten frequents the place, the cistern remains in a condition of doubt and is deemed clean.

12. It is plain that all these and similar conditions of uncleanness which are accounted unclean in virtue of doubt rest on the authority of the Scribes only; whereas on the authority of Scripture none is unclean except him who is rendered unclean by an uncleanness that is beyond doubt. As to conditions of doubt, whether about uncleanness, forbidden foods, prohibited degrees, or Sabbath observance, these rest only on the authority of the Scribes, as we have explained in Laws Concerning Forbidden Marriages, and in many other places.

CHAPTER X

1. What is a *bet hap-pēras*? It is a place where a grave has been plowed over, so that the corpse's bones have been crushed into small pieces in the soil and scattered about (*nīṭparēsu*) over the whole field. Uncleanness has been decreed against the entire field in which a grave has been plowed over. Even though the plow passes above the coffin without touching it, and even though the coffin is sunk between pavement slabs and stones, and even though the depth of soil above the coffin is twice the height of a man—inasmuch as a grave is plowed over, this makes it a plowed-up grave area. To what distance is the field treated as a plowed-up grave area? For a space of one hundred cubits by one hundred cubits, from the site of the grave.

2. The entire square space, which is a four-*sē'ah* sowing space, is considered a grave area, and its soil conveys uncleanness by contact and by carriage, as we have explained, but does not convey uncleanness by overshadowing. So, too, if a man overshadows this grave area he remains clean.

3. If a man has plowed over a grave and then goes on plowing but, before he has finished a hundred cubits, he shakes the plow

or strikes a rock or a wall, only thus far does he make it a grave area, and the rest remains clean since he has not reached it drawing the plow. If he plows fifty cubits or more, and he then plows again until he completes a hundred cubits, the whole of it becomes a grave area. If he goes on plowing beyond a hundred cubits, from these hundred cubits onwards it remains clean, since bones from the grave do not reach beyond a hundred cubits.

4. The presumption is that bones which have been covered up are human bones, unless it is known that they are from a beast; and the presumption is that bones which lie exposed are bones of beasts, unless it is known that they are human bones.

If there is a trench filled with human bones, or if human bones are piled above ground and a man plows these bones together with the soil of the field, or if he plows a field in which a grave was lost or was afterward discovered, this does not make it a grave area; for the Sages have decreed uncleanness only against a field in which an undoubted grave is plowed up.

If a corpse is plowed up in a field, this does not make the field a grave area, since this is something exceptional, and the Sages have decreed only concerning a grave that is plowed up, which is not exceptional.

5. If a man plows up a grave in a field which is not his, he does not make it a grave area, since no one can render forbidden what is not his: even a joint owner or a tenant or a trustee cannot make a field a grave area. If at the same time he plows up a grave in a field of his own and in a field of another, he makes his own field a grave area but not that of the other.

6. If a Gentile plows up a grave in his field he does not make it a grave area, since the rules about a grave area do not apply to a Gentile.

7. If a field that is a grave area stands on high ground and below it is a field that is clean, and rain washes soil down from the grave area into the clean field, then even if it has been red and becomes white, or white and becomes red, it remains clean, since one grave

area cannot render another field a grave area. The Sages have decreed uncleanness of a grave area only when its soil has remained in its natural condition.

8. It is permissible to plant in a grave area any kind of plant, since roots go down deeper than three handbreadths; and deeper than three handbreadths in a grave area is deemed clean, because the grave is scattered about over the surface of the field. But only such seed may be sown therein as is reaped. And if a man sows seed and pulls up the crop he should pile his threshing floor in the field and sift the grain through two sieves and the pulse through three sieves, lest there be among the seed a barleycorn's bulk of bone. The stubble and the stalks he must burn there—a precaution lest there be among them a barleycorn's bulk of bone; for if we permit the owner to make gainful use of it he may remove it and sell it and thus make uncleanness a habit.

9. If a field is presumed to be a grave area, even though it has an area of four *kor* sowing space, and even though it is contiguous to a place of soft mud which cannot be plowed or made a grave area, or even though a clean field surrounds it on its four sides, the presumption of its uncleanness remains.

10. If a field is found marked but its exact nature is not known, and there is a tree in it, it is evident that a grave has been plowed up in it; but if there is no tree in it, it is evident that a grave has been lost in it, as we have explained—provided that there is in that place some elder or scholar; for not all men are versed in this subject and know that it is permissible to plant trees in one field but forbidden to plant them in another.

11. If a man walks through a grave area over stones which do not shift under his feet when he walks over them, or if he goes into the field riding on the back of a man, or a beast, strong enough to bear him, he remains clean. But if he walks over stones which do shift when they are walked upon, then even though he takes care not to move them, he becomes unclean as though he had walked

on the soil itself. So, too, if he rides on the back of a man whose strength is so slight that his knees knock together and his legs tremble as he carries him, or on the back of a beast whose strength is so slight that it drops dung when ridden upon, he becomes unclean and is as one who walks on his own feet.

12. He who would render a grave area clean must do so in the presence of two scholars. And how is it rendered clean? He must gather together all the soil that he is able to shift from the surface of the field and put it in a fine-meshed sieve and rub it and take out any barleycorn's bulk of bone that is found there; and thus he renders the field clean.

So, too, if he spreads over it three handbreadths of soil from elsewhere, or removes three handbreadths from the whole of the surface, it becomes clean. If he removes three handbreadths from half of it and spreads three handbreadths over the other half, it becomes clean. If he removes one and a half handbreadths from its surface and spreads over it one and a half handbreadths from elsewhere, it is of no avail at all.

So, too, if he breaks up the ground and examines it above and below as he is breaking it up, it is of no avail at all.

If he paves it with flagstones which do not shift about when walked upon, it becomes clean.

CHAPTER XI

1. Concerning heathen land, it was at first decreed that its soil alone counted as a grave area, and he alone was pronounced unclean who walked therein or touched or carried any of its soil. Afterward it was decreed that its airspace conveyed uncleanness even though none touched or carried its soil; and that as soon as anyone brought his head and the greater part of himself into the airspace of a heathen land he became unclean. So, too, if the airspace of an earthenware vessel is brought into heathen land, or if the greater part of any other utensil is brought into the airspace of heathen land, they become unclean.

2. The Sages have not made the airspace of heathen land equal in uncleanness to its soil, but unclean in lesser degree. On account of the uncleanness of its soil heave offering and Hallowed Things must be burnt, and he who becomes unclean by its soil incurs seven-day uncleanness and must be sprinkled on the third and on the seventh day; but if he becomes unclean by the airspace he need not be sprinkled on the third and the seventh day but need only immerse himself and await sunset. So, too, if heave offering and Hallowed Things become unclean by the airspace, they are held in suspense, being neither eaten nor burnt.

3. The soil of heathen land and the soil of a grave area convey uncleanness by contact and by carriage, as we have explained. And what is the prescribed (minimum) quantity that conveys uncleanness? It is the size of the seal of packing bags, which is the size of a sackcloth weaver's large coil. If soil from a grave area or soil from outside the Land of Israel comes in with vegetables and, in any one lump, there is as much of the soil as the seal of packing bags, it conveys uncleanness; and if not, it does not combine with other soil on the vegetables to make up the quantity that conveys uncleanness; for the Sages have decreed uncleanness against heathen soil only if it has remained in its natural condition.

It once happened that letters came from outside the Land of Israel to the sons of the High Priests, and with them was as much as one or two *sē'ah* of seals, yet they felt no scruple about this on account of uncleanness, since in no one seal was there as much soil as the seal of packing bags.

4. If ovens or basins or earthenware vessels are brought from outside the Land of Israel before they have been fired, they are unclean as being "heathen land"; if they have been fired they are unclean as being earthenware vessels rendered unclean by heathen land; but such as these do not convey uncleanness to persons or utensils, as we have explained.

5. If a man travels through heathen land among hills and rocks, he incurs seven-day uncleanness; but if he travels by sea or along ground which the sea reaches when it is stormy, he remains clean

as regards contact with heathen land but becomes unclean by reason of its airspace.

If a man enters heathen land in a chest, a box, or a cupboard that is carried aloft through the air, he becomes unclean, since a "tent" that is in motion is not a "tent" in the accepted sense.

6. The soil of Syria is unclean like other soil outside the Land of Israel, but its airspace is clean. The Sages have not decreed uncleanness against its airspace; therefore if it adjoined the Land of Israel, border to border, without any heathen land or any graveyard or any grave area intervening, anyone could enter it in a state of cleanness in a chest, a box, or a cupboard, provided that he did not touch a clod of its soil.

So, too, if heathen land adjoining the Land of Israel has no unclean place intervening, it should be examined and may be declared clean.

7. Any place in the Land of Israel where Gentiles have dwelt conveys uncleanness like heathen land until it has been examined, for fear lest they may have buried abortions therein.

8. Moreover, heave offering and Hallowed Things which have been rendered unclean by their presence in such a heathen dwelling must be held in suspense, being neither eaten nor burnt. And how long should a heathen have remained in the place for it to need examination? Forty days: long enough for a woman to have become pregnant and to have miscarried with an abortion that could convey uncleanness. Even if a man, having no woman with him, remains there forty days, his dwelling is deemed unclean until it has been examined—a precautionary measure lest this be a dwelling where a woman may have stayed.

Even a bondman or a eunuch or a woman or a child aged nine years and a day can give a place the status of "a heathen dwelling."

9. If the bondman of an Israelite or a woman or a child aged nine years have kept watch in a heathen dwelling lest any abortion be buried there, it needs no examination.

And what is examined? The deep drains and the foul water.

But any place whence a pig or a rat could carry away an abortion needs no examination, since they would have dragged it off.

If a heathen dwelling has fallen into ruin it continues to be unclean until it has been examined.

10. Rules about heathen dwellings do not apply to colonnades, since these are exposed and have no place wherein to conceal abortions.

There are ten places to which rules about heathen dwellings do not apply. Since they are but temporary dwelling places uncleanness has not been decreed against them. And these are the ten places: tents of the Arabs, field huts, awnings, fruit shelters, any roofing supported by pillars but without side walls—namely, summer houses—a gatehouse, the open space of a courtyard, a bathhouse, a place where arrows and weapons of war are made, and a place where the legions encamp.

11. Rules about heathen dwellings do not apply to a shop unless it is used as a dwelling place. If a courtyard is unclean as being a heathen dwelling, both its gatehouse and its open space are likewise unclean.

Rules about heathen dwellings or about a grave area do not apply outside the Land of Israel.

12. If (parts of) towns are included within the Land of Israel, like Sisith and its environs, though they are exempt from tithes and the law of the seventh year, they do not come within the category of heathen land.

Moreover the presumption is that the roads used by the pilgrims from Babylon are clean, although they are included within heathen land.

CHAPTER XII

1. A space not less than one cubic handbreadth gives passage to uncleanness and acts as a screen against uncleanness; this rests on the authority of Scripture, for nothing can be called "a tent" which does not measure one cubic handbreadth or more. Thus, if an

olive's bulk of flesh from a corpse lies in an open space and beside it are utensils, such as pins or tubes or the like, not touching the uncleanness, and there overshadows them a tent one handbreadth square and one handbreadth higher than the ground, this transfers the uncleanness to the utensils and renders them unclean. If above this tent, which is one handbreadth square, are other utensils, they remain clean, since the tent acts as a screen between them and the uncleanness.

Thus it may be inferred that as the tent renders unclean all that lies below it, so does it protect all that lies outside it, acting as a screen between the uncleanness and the utensils above it. So, too, if the uncleanness is above it and the utensils below it, the utensils remain clean because the tent acts as a screen against the uncleanness.

If the tent is less than one handbreadth high or less than one handbreadth square, even though it is raised many handbreadths high, the utensils that are beside the uncleanness remain clean. And, of the utensils that are above this tent, all that are directly opposite the uncleanness become unclean because they overshadow the uncleanness and there is no tent to act as a screen against the uncleanness.

So, too, if there is uncleanness above this tent and utensils below it, all that lie directly opposite the uncleanness become unclean, because it overshadows them and there is no tent to act as a screen against the uncleanness. For any space less than one handbreadth in height counts as actual contact, and uncleanness below it is "compressed uncleanness," as we have explained.

This rule applies if the tent was not formed either by persons or utensils. But if persons or utensils form a tent over uncleanness, whether they themselves are the tent or whether they are only pillars of the tent—even if the utensils are such as could not contract any kind of uncleanness—they give passage to the uncleanness and do not act as a screen against the uncleanness.

Thus, if a tablet rests on four human beings or on four utensils, even if they are utensils of stone or such utensils as are not susceptible to uncleanness, or, needless to say, if it rests on four spits or four

reeds, one handbreadth high, and below the tablet lies uncleanness and utensils, the utensils become unclean. And if there are utensils above it, even though they are not opposite the uncleanness, they become unclean. And if the uncleanness is above the tablet and the utensils below it, all the utensils that are below the tablet become unclean.

But if the tablet rests on four stones or on a beast or wild animal, and the uncleanness lies below it, the utensils above it remain clean.

2. If there is uncleanness above it, all the utensils below it remain clean, because the tent acts as a screen against the uncleanness.

Vessels of dung, stone, or unburnt clay holding the prescribed quantity count as "tents" and not as utensils, and thus they act as a screen against uncleanness.

3. If a board lies over the mouth of a new oven and projects one handbreadth on every side, and there is uncleanness below the projecting parts of the board, utensils that are above it remain clean. If there is uncleanness above it, utensils that are below remain clean, because a new oven is unlike utensils in this matter. But if it is an old oven everything becomes unclean.

4. If a board lies over the mouth of two ovens, even old ones, and it projects beyond both the one and the other oven, and uncleanness lies below it between the two ovens, only what lies between them becomes unclean. But utensils that lie below the two ends projecting beyond the ovens remain clean, since they count as two tents, one beside the other.

So, too, if a board lies over the mouth of an oven, even an old one, and it projects one handbreadth on the front or the rear, but not on the sides, and there is uncleanness on one side, utensils that are on the other side remain clean.

5. If a man carries an object, such as an oxgoad or the like, and one end of it overshadows something unclean, if its circumference is one handbreadth, even though its thickness is but one fingerbreadth and a third, it conveys uncleanness to him who carries it. That it conveys uncleanness to him rests on the authority of the

Scribes, who have decreed this concerning an object one handbreadth in circumference on the strength of the rule about an object one handbreadth in width. But it does not convey uncleanness to utensils below it or to other persons when it overshadows them and something unclean, unless its thickness is one handbreadth.

6. Coffins of wood containing a corpse do not count as a grave; but if, between the lid of the coffin and the corpse, there is a space one handbreadth in height, this acts as a screen; and one who stands above the coffin remains clean—on the authority of Scripture. But although there is an empty space of one handbreadth in the majority of coffins, since there are some which do not have an empty space of one handbreadth, the Sages have decreed that no coffin acts as a screen and that he who walks above a coffin is as one who touches a corpse or a grave.

7. If a beam stretches from one wall to the other and uncleanness lies below it, and the beam is one handbreadth wide, it gives passage to the uncleanness below, along its whole length, and any utensil or person that is below it becomes unclean, even though it is not the same width throughout and its end is less than one handbreadth wide, since its end counts as part of a "tent." But if it is nowhere one handbreadth wide the uncleanness penetrates directly upwards and downwards, as we have explained.

How great must its circumference be for it to be one handbreadth wide? If it is round, three handbreadths; and if it is square, four handbreadths.

8. If a *se'ah* measure lies on its side in the open, it gives passage to uncleanness below its whole length only if its circumference measures about four handbreadths and a half, so that the upper side of it is one handbreadth and a half high, and one square handbreadth of it is one handbreadth higher than the ground. Therefore if it is raised a half handbreadth higher than the ground, and its circumference measures three handbreadths, it gives passage to the uncleanness.

So, too, if a round column has fallen down in the open and lies

on the ground, it gives passage to uncleanness below its flank only if it has a circumference of twenty-four handbreadths; and if its circumference is less than twenty-four handbreadths, the uncleanness penetrates directly upwards and downwards.

In that the Sages have stipulated twenty-four handbreadths, this follows the principles on which they rely in calculating any measurement, namely, that if the circumference of anything measures three, its width will measure one; and if the area of a square is one square handbreadth, its diagonal will measure one handbreadth and two-fifths. Therefore if the circumference of the pillar measures twenty-four handbreadths, under either flank will be a space of one handbreadth square and a little over—for these calculations are only approximate.

CHAPTER XIII

1. A space not less than one cubic handbreadth is called a "tent," as we have explained. It both acts as a screen against uncleanness and gives passage to uncleanness, whether it is fashioned to serve as a "tent" or whether it came about of itself: even if it is not of man's making it can give passage to uncleanness and can act as a screen against uncleanness. Thus, whether a hole is hollowed out by water or by creeping things, or eaten out by saltpeter, or whether a hollow space of one handbreadth is formed by stones or beams that have been heaped up, it counts as a "tent" and can give passage to uncleanness and act as a screen against uncleanness.

2. This rule applies if the tent is strong and sound. But if a tent is shaky it neither gives passage to uncleanness nor acts as a screen against uncleanness, on the authority of Scripture; yet on the authority of the Scribes it gives passage to uncleanness but does not act as a screen against it. Thus in the case of tree foliage that overshadows the ground, such as is called *šēkaḳot*, or stones projecting from a wall that overshadow the ground, such as are called *pēra'ot*, if they can hold a layer of plaster of medium thickness without moving, they give passage to uncleanness and act as a screen against

uncleanness, on the authority of Scripture; but if they are incapable of holding a layer of plaster of medium thickness and would sink under it, they give passage to uncleanness on the authority of the Scribes, but they do not act as a screen against uncleanness. And the same rule applies in every like case.

3. These give passage to uncleanness and act as a screen against it: a wooden vessel that holds the prescribed quantity; likewise, vessels of stone, dung, and unburnt clay that hold the prescribed quantity; flat leather articles, curtains, sheets, reed mats, or matting that are arranged tentwise; beasts or wild animals, whether forbidden or permissible for food, provided that the head of one comes between the hindlegs of the other and all stand compactly together; a sitting bird; a place scooped out among the ears of corn to protect a child from the sun; foodstuffs that have not been rendered susceptible to uncleanness; vegetation that endures through the summer and the rainy season—and therefore count as trees and give passage to uncleanness and act as a screen against it—namely, iris, ivy, squirting cucumber, and Greek gourds; also, tree foliage, projecting stones, wall projections, balconies, dovecots, overhanging crags and rocks, grottoes, and cliffs. All these both give passage to uncleanness and act as a screen against it.

4. And these give passage to uncleanness but do not act as a screen against it: a human being; vessels of wood which do not hold the prescribed quantity, since they count as ordinary utensils and are susceptible to uncleanness; flat leather articles, curtains, sheets, reed mats, or matting not arranged tentwise but only stretched out without sloping sides or walls; a beast or a wild animal that is dead; unclean foodstuffs or foodstuffs rendered susceptible to uncleanness, since what is unclean cannot act as a screen; and hand-worked millstones, since these are included among vessels of stone. All these give passage to uncleanness but do not act as a screen against it.

5. These neither give passage to uncleanness nor act as a screen against it: seeds, vegetation attached to the ground, except the four kinds which we have enumerated; hailstones, snow, hoarfrost,

ice, and salt; anything that jumps from place to place or that hops from place to place; a flying bird, a flapping cloak, and a ship floating on the water. All these neither give passage to uncleanness nor act as a screen against it, for although they overshadow like a tent, it is not a tent that is enduring.

6. If a ship is tied to something that can hold it steady, or if the skirt of the cloak is held down with a stone, it would give passage to uncleanness.

7. If a board floats on the water and uncleanness lies below one end of it, utensils under the other end of it remain clean, for we have already stated that a floating ship does not give passage to uncleanness.

8. These act as screens against uncleanness but do not give passage to it: stretched-out warp threads, bedropes, refuse baskets, and the latticework in windows. How do these act as screens? If there is a window between two rooms and uncleanness lies in one of the rooms and one of these objects is stretched over the window and blocks it up, although there are some holes in them they act as a screen and the uncleanness cannot enter the other room, provided that in such latticework, or in the meshes of the refuse basket, or between each rope there is no space measuring as much as one handbreadth; for if there is a space measuring as much as one handbreadth the uncleanness would enter through it, as will be explained.

CHAPTER XIV

1. Uncleanness cannot enter into a "tent" or come out of it through any aperture less than one square handbreadth. Thus, if there is an aperture between one room and another, or between a room and the room above it, and it measures one square handbreadth, and there is uncleanness in one of the rooms, the other room becomes unclean. If the aperture measures less than one handbreadth the uncleanness cannot come out through it or enter into the other "tent." This rule applies to an aperture which some-

one has made for his use; but if a man makes an aperture to admit light so that light might enter in through it, though its size is as small as a *pondion* the uncleanness can go out through it. Thus if there is uncleanness in the room and a person comes and leans against this lighthole or puts some vessel therein, or if some tent overshadows it beside the wall, all that is beneath the tent becomes unclean, since the uncleanness goes out to it, for an aperture made to admit light is one that has no roof over it but is exposed to the sun.

2. If an aperture is formed otherwise than by human hands—for example, if it has been hollowed out by water or by creeping things, or eaten away by saltpeter, or if it has been stopped up and the stopping has fallen out, or if there has been glass in it and the glass is broken—the size sufficient to give passage to uncleanness is that of a fist, which is equal to a large human head, provided that there is no intention to make use of it; but if there is intention to make use of it, the size sufficient to give passage to uncleanness is one handbreadth. If the intention is to make use of it as a lighthole, the size that is sufficient to give passage to uncleanness is a *pondion*, since here intention is deemed equal to action.

3. If a man begins to stop up a lighthole but cannot finish because he has no mud, or because a neighbor summons him, or because it has grown dark with the onset of Sabbath, and some of it remains still unstopped, if what remains measures two fingerbreadths high by one thumbbreadth wide, it is sufficient to give passage to uncleanness; if it measures less than this it is deemed to be stopped up.

4. A large aperture fashioned to admit light, having in it latticework or the like, suffices to let uncleanness come in and to let it go out if at any single place it has an opening as large as a *pondion*. But if the holes in the latticework are small and none is the size of a *pondion*, the aperture is deemed to be stopped up.

The same applies to an aperture fashioned for use, having in it latticework or grating: if at any single place it has a hole one hand-

breadth square, it suffices to let uncleanness come in and to let it go out, but if not, it is deemed to be stopped up.

5. If an aperture faces the open air, the size sufficient to give passage to uncleanness is that of a pondion, since it is used only to admit light, as we have stated. If another room is built outside it so that this aperture lies lower than the roofing of the new room and stands now between two rooms, the size needed to give passage to uncleanness is one handbreadth.

If the roofing is built only as high as the middle of the aperture, the size of the lower half of the aperture, lying below the roofing, that suffices to give passage to uncleanness is one handbreadth, and the size of the upper half of the aperture, lying above the roofing, that suffices to give passage to uncleanness is that of a pondion, since it faces the open air.

6. If there is a hole in a door, or if a carpenter has left a gap above or below it, or if someone has closed the door without shutting it tightly and a gap remains between the two wings of the door, or if he has closed the door and the wind has opened it—in all these cases if the gap is the size of a fist, uncleanness can go out and enter through it. But if it is less than the size of a fist, it is deemed to be stopped up.

7. If a man makes a hole in the wall of a room so that he can lay a reed or a large nail therein or look through it at passers-by or speak with his neighbor, this counts as an aperture fashioned for his use, and the size sufficient to give passage to uncleanness is one handbreadth.

CHAPTER XV

1. If an aperture fashioned for use is wholly blocked up or so blocked up as to leave an opening of less than one handbreadth, and it has been blocked up with something that acts as a screen against uncleanness, it will act as a screen provided that it is blocked up by something not intended to be removed again. Therefore if a man blocks up or lessens the aperture with foodstuffs not ren-

dered susceptible to uncleanness they do not act as a screen, for, although they are not susceptible to uncleanness and so remain clean, it is his intention to clear them away. If they have turned putrid they act as a screen against uncleanness. So, too, if he uses straw that has rotted, it acts as a screen, but that which has not rotted does not act as a screen, since it is his intention to clear it away.

If any grain grows up outside and blocks up or lessens the aperture, this does not act as a screen against uncleanness since it is naturally intended to be cleared away lest it hurt the wall. If its root is far from the wall and its upper part bends over and blocks up the aperture, it acts as a screen. And the same applies in every like case.

2. If a jar is filled with rotten dried figs not rendered susceptible to uncleanness and not fit for food, and they are put in the aperture with the mouth of the jar facing the uncleanness, so that the jar is unclean; or if a basket filled with rotten straw, fit neither for cattle fodder nor for mud to make bricks nor for kindling, is put in the aperture—in these cases, if the dried figs or the straw can stand up by themselves when their container is taken away, then they act as screens. But if they cannot, they do not act as screens.

But bitter herbs not fit for cattle; or scraps of cloth measuring less than three fingerbreadths square that have become too dirty and stiff to be fit even to wipe off blood from a scratch; or any member or flesh which dangles lifelessly from a forbidden beast, provided that it is lean and not fit to be sold to a Gentile and is tied up so that it cannot escape; or a forbidden bird that has settled itself in the aperture, provided that it is prone to scratch and so is not even fit for a child to play with; or a manacled Gentile among the king's prisoners whom no one may release; or an eight months' child on the Sabbath, whom it is forbidden to move about; or salt mingled with thorns and fit neither for food nor for tanning hides, provided that it is put on a potsherd so that it cannot harm the wall—all these serve to lessen the aperture, since they are not susceptible to uncleanness and there is no intention to clear them away, because they are not suitable for practical use.

So, too, if a worn-out scroll of the Law is put in the aperture and the intention is to keep it there as its storage place (*gēnizah*), then it lessens the aperture. But snow, hail, hoarfrost, ice, or water do not lessen the aperture, because they are well suitable for use and therefore are susceptible to uncleanness.

3. If a man lessens the square handbreadth by less than an olive's bulk of flesh from a corpse, or by less than an olive's bulk of flesh from carrion, or by less than a barleycorn's bulk of bone from a corpse, or by less than a lentil's bulk from a dead creeping thing, these then act as a screen because none of them is of sufficient bulk to be deemed unclean and they are held of no account by him; therefore it would not be his intention to clear them away.

So, too, less than an egg's bulk of foodstuffs not rendered susceptible to uncleanness is held of no account by him and it would not be his intention to clear them away; therefore it serves to lessen the square handbreadth.

4. If anyone blocks up an aperture with an earthenware jar with its mouth turned outward, this acts as a screen against uncleanness since it does not incur uncleanness from its outside, and so it remains clean; but the earthenware vessel must be so decrepit and cracked as to be useless even for bloodletting, so that no one shall have the intention to clear it away.

5. If there is a corpse in a room, or a quarter-*kāh* of bones or such bones as convey uncleanness by overshadowing, and a person lessens the aperture of this room by less than a barleycorn's bulk of bone, this does not count as a lessening, since the bone combines with the other bones. So, too, if there is a corpse or an olive's bulk of flesh from a corpse, and he lessens the aperture by less than an olive's bulk of flesh from a corpse, this does not count as a lessening, since the flesh combines with the other flesh.

But less than a barleycorn's bulk of bone can serve to lessen the square handbreadth beside an olive's bulk of flesh; and less than an olive's bulk of flesh can serve to lessen the square handbreadth beside a quarter-*kāh* of bones, or their like.

If a man lessens the square handbreadth by warp and woof afflicted with leprosy or with soil from a grave area, this does not count as a lessening, since what is unclean cannot act as a screen against uncleanness. If he makes a brick out of soil from a grave area, this is clean and serves to lessen the square handbreadth, since the uncleanness of the soil in a grave area has been decreed only as regards soil in its natural condition.

If the handbreadth is blocked up or lessened by a spider's web and there is any substance to it, it acts as a screen against uncleanness; but if there is no substance to it, it does not act as a screen.

CHAPTER XVI

1. If there is a hatchway in the middle of the roof of a room, whether or not it has an opening of one square handbreadth, and something unclean lies below the roof of the room, the part of the room directly opposite the hatchway remains clean since it faces the open air, but the rest of the room is unclean. If something unclean lies directly opposite the hatchway only, the whole room is clean. If part of the unclean thing lies below the roof and part of it below the hatchway and there is an opening of one square handbreadth in the hatchway, the whole room becomes unclean and what is opposite to all of the hatchway becomes unclean. If there is an opening of less than one square handbreadth, and the unclean thing is large enough to be divided so that part of it in the prescribed quantity is found below the roof and part of it in the prescribed quantity is below the hatchway, all becomes unclean. But if it is not large enough, the room becomes unclean but the area opposite the hatchway remains clean.

If the hatchway has an opening of one square handbreadth and someone puts his foot over the hatchway above, the whole becomes a "tent," and whether the unclean thing is below the roof only, or below the hatchway only, the whole becomes unclean, and he who thus combines the uncleanness becomes unclean since he has become a "tent" over the uncleanness.

If the hatchway has an opening of less than one square hand-

breadth and uncleanness lies below the roof and someone puts his foot over the hatchway, he remains clean since the uncleanness cannot come out through less than one square handbreadth.

If something unclean lies below the hatchway and the unclean thing is there before his foot, he becomes unclean since he overshadows the unclean thing; if his foot is there before the unclean thing, he remains clean since his foot forms part of a "tent" and the uncleanness does not come out to him.

2. If an olive's bulk of flesh from a corpse is in a raven's mouth and it overshadows the hatchway, so that the olive's bulk is found in the contained space of the hatchway, even though it has an opening of less than one square handbreadth, the room becomes unclean.

3. If there is a room with a hatchway in the middle of its roof and above this an upper room, and there is another hatchway in the middle of the roof of the upper room, and the hatchways are arranged directly one above the other—whether or not the hatchways have an opening of one square handbreadth—and an unclean thing lies in the lower room (but not opposite the hatchway), the space directly opposite the hatchways remains clean and the rest becomes unclean. If the unclean thing lies opposite the hatchways, all the lower room remains clean.

If the hatchways have an opening of one square handbreadth and uncleanness lies either below the roof of the lower room or opposite the hatchways, and someone puts anything susceptible to uncleanness either above the hatchway of the lower room or above the hatchway of the upper room, the whole becomes unclean since what is susceptible to uncleanness cannot act as a screen against uncleanness.

If he puts anything not susceptible to uncleanness on the hatchway of the lower room, the lower room becomes unclean but the upper room remains clean. If, however, he puts it on the hatchway of the upper room, then both the lower room and the upper room become unclean, but what is directly above, even to the firmament, remains clean.

If the hatchways have an opening of less than one square handbreadth and something unclean lies below the roof of the lower room, and anything susceptible to uncleanness or anything not susceptible is put either on the hatchway of the lower room or on that of the upper room, the lower room alone becomes unclean since the uncleanness cannot go out to the upper room through what is less than one square handbreadth.

If uncleanness lies opposite the hatchways and someone puts anything susceptible to uncleanness either above or below, the lower room and the upper room become unclean since he combines the uncleanness. If he puts anything not susceptible to uncleanness either above or below, only the lower room becomes unclean.

Now all these rules apply to a hatchway that has been specially made. But if a roof grew dilapidated of itself, the prescribed measure for a hole that gives passage to uncleanness is the size of a fist, as we have stated.

4. If a man breaks away the plaster of the ceiling, so as to form a hatchway in the roof of the lower room, big enough for the base of a cradle in the upper room to be set into the breach, and the base of the cradle blocks up the hatchway, then if the hatchway has an opening of one square handbreadth and something unclean lies in the lower room, the upper room also becomes unclean, since an object susceptible to uncleanness cannot act as a screen against uncleanness; but if it has an opening of less than one square handbreadth, then the upper room remains clean but the base of the cradle below becomes unclean, as do objects which overshadow uncleanness.

If the plaster breaks away by itself the prescribed measure of a hole in it that can give passage to uncleanness is the size of a fist, as we have stated.

5. If there is a hatchway in the roof of the room and a cooking pot lies on the ground directly below the hatchway, so that if it should rise up it would go out through the hatchway filling the gap exactly, and there is something unclean below the cooking pot,

compressed between it and the ground, or if the uncleanness is inside the cooking pot or on top of it, the uncleanness penetrates directly upwards and downwards, and nothing becomes unclean except what is vertically in line with it. Then the rest of the room remains clean.

If the cooking pot is one handbreadth above the ground and there is something unclean below it or below the roof of the room, the whole room becomes unclean and what is below the cooking pot is unclean, since it is a "tent"; but the inside of the cooking pot and its outside remain clean since an earthenware vessel does not contract uncleanness from its outside, and the contained space of the cooking pot is exposed to the open air under the hatchway.

If there is another vessel inside it or on top of it, it remains clean. If there is something unclean inside it or on top of it, the whole room remains clean, since the unclean thing lies directly below the hatchway only.

If the cooking pot is below the hatchway and the hatchway is larger than the cooking pot, so that if the cooking pot should rise up and go out through the hatchway there would be a space of one square handbreadth between it and the edges of the hatchway, even though the cooking pot is one handbreadth above the ground and uncleanness is inside it or on top of it or below it, the room remains clean.

If the cooking pot lies beside the threshold of a room so that, if it should rise up, a handbreadth's extent of it would be found within the lintel, and something unclean is compressed below it or inside it or on top of it, the uncleanness penetrates directly upwards and downwards.

If it is one handbreadth above the ground and something unclean is below it, or in the room, what is below it and the room become unclean, for the whole forms one "tent"; but its inside and its outside remain clean.

If something unclean is inside the cooking pot or on top of it, the room becomes unclean because it would touch one handbreadth's space of the lintel. So, too, what is below it becomes unclean since the uncleanness issues forth below it from the room,

for the whole is one "tent." Therefore if, had it risen up, the cooking pot would not touch one handbreadth's space of the lintel, or if it is beside the lintel and the unclean thing is below it, only what is below it becomes unclean, and the room remains clean.

6. If the roof beams of a lower room and of an upper room are without plasterwork, and the beams of the upper room lie directly above the beams of the lower room and the gaps between the upper beams lie directly above the gaps between the lower beams, and each of the beams is one handbreadth wide and each of the gaps is one handbreadth wide, and there is something unclean below one of the beams, only what is below that beam becomes unclean. If the unclean thing is between a lower beam and an upper beam, only what is between the two of them becomes unclean. If the unclean thing is on top of an upper beam, only what is directly above it up to the firmament becomes unclean.

If the upper beams lie opposite the gaps between the lower beams, and there is something unclean below one of them, what is below all of them becomes unclean.

If the unclean thing lies on top of an upper beam, what is directly above the uncleanness up to the firmament becomes unclean.

If the beams are less than one handbreadth wide, whether they lie directly opposite the other beams or whether the upper beams lie directly opposite the gaps between the lower beams, and there is something unclean below them or between them or above them, the uncleanness penetrates directly upwards and downwards, and it conveys uncleanness only to what is directly in line with it above or below, since any uncleanness which is below a space of less than one cubic handbreadth is deemed compressed.

If the roof and walls of a room are split so that it is made into two halves, and something unclean lies in the outer half containing the door, any utensils in the inner half remain clean. If something unclean lies in the inner half and the split is the width of the string of a plummet, utensils in the outer half remain clean. If it is less than this, they become unclean.

7. If the whole roof of a portico is split and something unclean

lies on one side, utensils on the other side remain clean, for the portico counts as two "tents" side by side with an open space between them, since the split runs across the whole roof. If a man puts his foot or a reed above the split he combines the uncleanness. If he puts a reed or even a large vessel on the ground directly below the split, it combines the uncleanness only if it stands one handbreadth above the ground below the split.

If a man lies on the ground below the split he combines the uncleanness, since a human creature is hollow and his upper side counts as a "tent" one handbreadth high. So, too, if folded clothes lie one above the other on the ground below the split and the uppermost is one handbreadth higher than the ground, this combines the uncleanness and all the clothes below it count as objects under a tent.

CHAPTER XVII

1. If a projection in a wall protrudes over the doorway of a house, having its surface inclined downward, and it is twelve handbreadths or less above the ground, it gives passage to uncleanness no matter what is its depth. And it is plain that it does so only on the authority of the Scribes. So, too, in similar cases of giving passage to uncleanness, other than that of a "tent" measuring one cubic handbreadth and soundly fashioned, the uncleanness rests only on the authority of the Scribes.

If it is more than twelve handbreadths high, or if its surface is inclined upwards—so, too, with cornices or carvings projecting from a building—it gives passage to uncleanness only if it is one handbreadth deep.

Similarly, if there is a projection above a doorway and it protrudes beyond the lintel, or even if there is a reed alongside the lintel extending across the width of the doorway, it gives passage to uncleanness only if it is one handbreadth deep.

2. If a projection encompasses the whole house and extends a distance of one handbreadth above the doorway, it gives passage to uncleanness. If it extends above the doorway a distance of less

than one handbreadth and there is something unclean in the house, vessels below it become unclean. If there is something unclean below it, it does not give passage to the uncleanness into the house.

And the same rule applies to a courtyard that is surrounded by a colonnade.

3. If a window gap is made to serve some need and a projection protrudes above the window gap, it gives passage to uncleanness even if it is but one thumbbreadth deep, provided that it is two fingerbreadths or less higher than the window gap. If it is higher than two fingerbreadths it does not give passage to uncleanness unless it is one handbreadth deep.

If there is such a projection above a gap made to admit light, it gives passage to uncleanness no matter how deep it is or even how high it is.

If some construction projects in front of a window in a manner that the lintel rests on it, the lintel gives no passage to uncleanness; if, however, there is a projection above it, the construction is regarded as though it did not exist, and the projection above alone gives passage to uncleanness.

In what manner do all these projections give passage to uncleanness? If something unclean lies beneath one of them or inside the house, everything becomes unclean whether in the house or beneath the projection.

4. If there are two projections in a wall, one above the other, each one handbreadth deep, with a space between them one handbreadth wide, and there is something unclean below the lower one, only what is below it is unclean. If the unclean thing is between them, what is between them is unclean. If it is above the upper one, whatever is directly above it up to the firmament is unclean.

If the upper one projects beyond the lower one by one handbreadth, and there is something unclean below the lower one, or between them, whatever is below them and between them is unclean. If it is above the upper one, whatever is directly above it up to the firmament is unclean.

If the upper one projects beyond the lower one by less than one

handbreadth, and there is something unclean below them, what is below them and between them is unclean.

If there is something unclean between them or below the overlap, what is between them and below the overlap is unclean; but what is below the lower one remains clean.

If they are each one handbreadth deep but the space between them is less than one handbreadth, and there is something unclean below the lower one, only what is below it is unclean.

If there is something unclean between them or above the upper one, what lies directly above the unclean thing up to the firmament is unclean.

If they are less than one handbreadth deep, whether or not there is the space of one handbreadth between them, then whether the unclean thing is below the lower one or between them or above the upper one, the uncleanness penetrates directly upwards and downwards, since it is compressed.

The same rule applies if there are two curtains spread out one handbreadth above the ground, one above the other.

If utensils or garments or wooden tablets lie one on top of the other and there is something unclean compressed between them, and the unclean thing is one handbreadth higher than the ground, the utensil above it overshadows a hollow space of one cubic handbreadth and gives passage to the uncleanness to all the utensils that are below it. If they are tablets of marble, even if they are a thousand cubits higher than the ground, the uncleanness penetrates directly upwards and downwards, because they are deemed to be like the ground.

5. If wooden tablets touch each other at their corners and they are one handbreadth above the ground and there is something unclean below one of them, then utensils that lie below the second tablet remain clean, since it does not touch the other tablet to an extent of one handbreadth. But if a man touches the second tablet he counts as one who touches utensils that touch a "tent" wherein lies a corpse.

But with any utensil of which it has been said that it gives pas-

sage to uncleanness but does not act as a screen against it, the rule is that if it overshadows a corpse, any other utensil that lies on top of it becomes unclean, as we have explained. And their uncleanness is by virtue of their being utensils that overshadow a corpse. Moreover, utensils on top of it, and not directly above the uncleanness, become unclean by virtue of their being utensils that touch utensils that overshadow a corpse.

6. If a jar rests on its bottom in the open air and an olive's bulk of flesh from a corpse is put inside it or below it directly in line with its contained space, the uncleanness penetrates straight upwards and downwards and the jar becomes unclean, since the uncleanness penetrates upwards from below it and its contained space becomes unclean.

If the uncleanness lies outside below the thickness of the jar's convex side, the uncleanness penetrates directly upwards and downwards, but the jar remains clean. And why does the jar remain clean? Because the uncleanness does not penetrate upwards through its contained space but through the jar's side, and an earthenware vessel contracts uncleanness only from its contained space.

If part of the uncleanness lies below the thickness of the jar's side and part of it below its contained space, the uncleanness penetrates straight upwards and downwards. If there is the space of one handbreadth within the concavity of the jar's sides the whole jar becomes unclean, but what is directly in line with its mouth remains clean since the uncleanness spreads through the jar's sides. This applies if the jar is clean; but if it is unclean, or one handbreadth higher than the ground, or covered, or turned upside down, and there is something unclean below it or inside it or on top of it, the whole becomes unclean, and whoever touches any part of it becomes unclean.

If it is closed up with a tightly fitting cover and placed above the corpse, foodstuffs or liquid inside it remain clean, but utensils on top of it become unclean.

If jars resting on their bottoms or lying on their sides in the open

air touch each other to the extent of one handbreadth, and there is something unclean below one of them, the uncleanness penetrates directly upwards and downwards, because it is compressed. This applies if the jars are clean; but if they are unclean, or one handbreadth higher than the ground, and there is something unclean below one of them, what lies below all of them becomes unclean, since they all constitute a single "tent."

CHAPTER XVIII

1. If a man overshadows a corpse with one hand and utensils with the other, or if he touches a corpse and overshadows utensils, and his hand is one handbreadth wide, the utensils become unclean; but if it is not, they remain clean.

So, too, if there are two rooms containing two pieces of flesh from a corpse, each a half olive's bulk, and he stretches one hand into one room and his other hand into the other, and his hand is one handbreadth wide, he combines the uncleanness and the whole is made like one "tent," and he and the rooms become unclean; but if it is not one handbreadth wide he does not give passage to the uncleanness.

2. If a man looks out from a window and overshadows something unclean, he gives passage to the uncleanness into the house, and the whole house becomes unclean. If he lies on the threshold, part of him inside the house and part of him outside, and something unclean overshadows the part of him outside, the house becomes unclean, since a human creature is hollow and the hollow space in him has a height of one handbreadth; and as soon as the uncleanness overshadows him he counts as one who overshadows uncleanness and gives passage to the uncleanness.

So, too, if there is something unclean in the house and persons that are clean overshadow that part of him that is outside, they become unclean, since he counts as one who overshadows uncleanness; for a human creature gives passage to uncleanness and does not act as a screen against it, as we have explained.

3. If those who bear a corpse pass with it below a portico, and one of them shuts the door and secures it with a key so that the house should not become unclean—so, too, if a man holds the door from within or from without—if the door can stand firm of itself, the house remains clean; otherwise, the house becomes unclean, since it was but he himself who acted as a screen against the uncleanness; for human creatures and utensils give passage to uncleanness and do not act as a screen against it, as we have explained.

4. If an oven standing within a house has an arched outlet projecting outside the house, and corpse bearers overshadow its arched outlet, the oven becomes unclean but the house remains clean, since the oven is not high enough above the ground to give the uncleanness passage into the house.

If a cupboard of the prescribed measure stands within a doorway and opens outwards, and there is something unclean within it, the house remains clean. If there is something unclean in the house, what is within the cupboard becomes unclean, since it is open within the doorway; for it is the way of uncleanness to issue forth and not to enter in.

If its wheelwork extends backward into the house, projecting less than one handbreadth, and it is not detachable, and there is something unclean within it directly below the roof beams, the house remains clean, for although it projects it is not detachable and it does not project one handbreadth; this applies provided that it has a capacity of one cubit handbreadth. But if its wheelwork does not have a hollow space of one cubic handbreadth, the uncleanness is compressed within the house and the house becomes unclean.

If the cupboard stands within a room and there is uncleanness inside it or inside its inner box, although its outlet is less than one handbreadth, the room becomes unclean.

If there is uncleanness in the room, what is inside the cupboard remains clean, since it is the way of uncleanness to issue forth and not to enter in.

5. If there are utensils between the cupboard and the ground, or between it and the wall, or between it and the roof beams, and there is a space of one handbreadth between them, they become unclean; but if there is not, they remain clean, since we can regard the roof beams as descending and closing up the space below them.

6. If there is something unclean below the cupboard, between it and the ground, or between it and the roof beams, or between it and the wall, then whether or not there is an empty space of one handbreadth, the room becomes unclean.

If it stands in the open air and has something unclean within it, utensils in the thickness of its sides remain clean. If the unclean thing is in the thickness of its sides, utensils within it remain clean.

7. All sloping parts of tents count as the tents themselves. Thus, if the side of a tent slopes down and ends but one fingerbreadth above the ground, and there is something unclean in the tent, then utensils below the sloping part become unclean; and if there is something unclean below the sloping part, utensils in the tent become unclean.

If there is something unclean within the sloping part, he who touches the sloping part from inside incurs seven-day uncleanness, and he who touches the sloping part from its outer side incurs evening uncleanness, for the outer side of the sloping part becomes as it were a utensil that has touched the tent.

If the unclean thing is on the outer side of the sloping part, he who touches the sloping part from its outer side incurs seven-day uncleanness, and he who touches the sloping part from its inner side incurs evening uncleanness.

If there is a half olive's bulk of uncleanness on its inner side and a half olive's bulk on its outer side, he who touches it, whether from its inner side or its outer side, incurs evening uncleanness; and the tent itself incurs seven-day uncleanness.

8. If the flap of a tent lies flat on the ground and there is something unclean below it, or on top of it, the uncleanness penetrates directly upwards and downwards.

CHAPTER XIX

1. If a hive lies on the ground within the entrance of a house having its open end outside, and an olive's bulk of flesh from a corpse is put below it or on top of it outside, whatever is directly in line with the olive's bulk, below it or on top of it, becomes unclean, and whatever is in the contained space within it remains clean, except any utensil directly in line with the unclean thing; and the house remains clean.

If the unclean thing lies in the house, only the house becomes unclean, and utensils within the hive, or below it or on top of it, remain clean.

If there is something unclean within the hive, all becomes unclean, namely, whatever is in the house and whatever is within the hive, on top of it or below it directly in line with the unclean thing, as we have explained.

If the hive is one handbreadth higher than the ground, and there is something unclean below it, or in the house, or on top of it, all becomes unclean, namely, whatever is in the house and whatever is below the hive or on top of it. But whatever is in the contained space within the hive remains clean, except any utensil directly in line with the unclean thing.

If there is something unclean within the hive, all becomes unclean, namely, whatever is inside it, and whatever is in the house, and whatever is below the hive or on top of it. For utensils or persons that have become a "tent" over uncleanness, or over whom the uncleanness lies, give passage to uncleanness and do not act as a screen against it, as we have explained.

This rule applies as long as it is still a usable object and hollow; but if it is damaged and the damaged part is blocked up with straw so that it is no longer a usable object, or if it is packed tightly with straw so that there is not an empty space of one cubic handbreadth, but it is so blocked up that in no single place can a hollow of one cubic handbreadth be found, then the rule is that if it is one handbreadth higher than the ground, and there is something unclean below it or in the house, the house and everything below the hive

become unclean, because they form a single "tent"; but what is within it and on top of it remains clean, since it is (merely) a "tent" of wood and not a usable object. If there is something unclean within it, the inside alone becomes unclean. If it is on top of the hive, what is directly in line with it even to the firmament becomes unclean.

If the hive lies on the ground, having its open end outside, and an olive's bulk of flesh from a corpse is put below it, what is directly in line with it down to the abyss becomes unclean. If the uncleanness is on top of it, what is directly in line with it up to the firmament becomes unclean. If there is something unclean in the house, the house alone becomes unclean. If the unclean thing is within the hive, only the inside of it becomes unclean.

2. If the hive lies on the ground within the entrance, having its open end inside, and it is undamaged and hollow, and an olive's bulk of flesh from a corpse is put below it or on top of it outside, whatever is directly in line with the olive's bulk, below it or on top of it, becomes unclean; but all that is in the contained space within it remains clean, except what is directly in line with the unclean thing; and the house remains clean. If there is something unclean within it or in the house, everything becomes unclean.

If the hive is one handbreadth higher than the ground and there is something unclean below it or within it or on top of it or in the house, all becomes unclean, namely, whatever is in the house or below the hive; because it and the house count as a single "tent," and whatever is on top of it or inside it becomes unclean, since a utensil gives passage to uncleanness and does not act as a screen against it, as we have explained.

If the hive is damaged and stopped up with straw or blocked up, and it is one handbreadth higher than the ground, and there is something unclean below it or in the house or within it, then all becomes unclean except what is on top of it. If there is something unclean on top of it, only what is directly above it up to the firmament becomes unclean; but as to its inside, and below it, and the house, anything that is there remains clean, since it is not an object that can act as a screen.

If the hive lies on the ground, with its open end facing inward, and an olive's bulk of flesh from a corpse is put below it, what is directly below it down to the abyss becomes unclean. If there is something unclean on top of it, what is directly above it up to the firmament becomes unclean. If there is something unclean within it or in the house, the inside and the house become unclean.

3. If a hive is within a room, filling the whole height of the room and having its open end uppermost facing the roof beams of the room, and between it and the roof beams there is less than one handbreadth, and there is something unclean within it, the room becomes unclean. If there is something unclean in the room, what is within the hive remains clean, since it is the way of uncleanness to issue forth into the room through less than one handbreadth, and it is not its way to enter within the hive, whether it lies on its side with its open end to the wall with less than one handbreadth between it and the wall, or whether there is one hive or two, one on top of the other, with less than one handbreadth between the upper one and the roof beams or the wall.

If the hive stands within the entrance, having its open end uppermost and having less than one handbreadth between it and the lintel, and there is something unclean within it, the room remains clean. If there is uncleanness in the room, what is within the hive becomes unclean, since it is the way of uncleanness to issue forth and not to enter in.

4. If a hollow hive, being an undamaged vessel, lies on its side in the open air, and an olive's bulk of flesh from a corpse is put below it or on top of it, whatever is directly in line with the olive's bulk, below it or above it, becomes unclean; and whatever is in the contained space within it remains clean, except what is directly in line with the unclean thing; and everything within it that is not directly in line with the unclean thing remains clean.

If there is something unclean within it, everything becomes unclean, namely, whatever is within it, and whatever is directly in line with the unclean thing above, on top of it, and whatever is directly in line with the unclean thing below, beneath it.

If the hive is one handbreadth higher than the ground, and there is something unclean below it or on top of it, whatever is below it becomes unclean and whatever is on top of it becomes unclean; but whatever is within it remains clean, except any utensil directly in line with the unclean thing.

If there is something unclean within it, everything becomes unclean, namely, whatever is within it or below it or above, on top of it, since utensils give passage to uncleanness and do not act as a screen against it, as we have explained.

Therefore if the hive lying on the ground is damaged and blocked up with straw, or if it is of the prescribed capacity, and an olive's bulk of flesh from a corpse is put below it, whatever is directly in line with it down to the abyss becomes unclean; if on top of it, whatever is directly in line with it up to the firmament becomes unclean; if within it, only whatever is within it becomes unclean.

If the hive is one handbreadth higher than the ground and there is uncleanness below it, only whatever is below it becomes unclean; if it is within it, only whatever is within it becomes unclean; if on top of it, whatever is directly in line with it up to the firmament becomes unclean. For we have already explained that a wooden vessel of the prescribed capacity counts as a "tent" and not as a utensil, and therefore it acts as a screen against uncleanness.

5. If the hive is an undamaged utensil and rests on its bottom in the open air, and there is something unclean below it or within it or on top of it, the uncleanness penetrates directly upwards and downwards; but if it is one handbreadth higher than the ground, or if its open end is covered, or if it is turned upside down, and there is something unclean below it or within it or on top of it, then everything becomes unclean, namely, whatever is within it or below it or on top of it, provided that the unclean thing is below, since a vessel that overshadows gives passage to uncleanness and does not act as a screen against it, as we have explained. Therefore if it is damaged and stopped up with straw, or is of the prescribed capacity, and there is something unclean below it or within it or

on top of it, the uncleanness penetrates directly upwards and downwards; but if it is one handbreadth high and there is something unclean below it, only whatever is below it becomes unclean. If there is something unclean within it or on top of it, whatever is directly in line with it up to the firmament becomes unclean, and the vessels below it remain clean, since it is a "tent" and acts as a screen against uncleanness.

6. If a camel stands in the open air and has something unclean below it, utensils on top of it remain clean. If there is something unclean on top of it, utensils below it remain clean. If it lies down and there is something unclean below it, the uncleanness penetrates directly upwards and downwards.

So, too, if there is something unclean compressed below its leg or on top of its leg, it penetrates directly upwards and downwards.

We have already explained in *Laws Concerning the Nazirite's Vow* that if a Nazirite and an olive's bulk of flesh from a corpse are below a camel or below a bed or a similar object, although he incurs seven-day uncleanness he need not cut off his hair. From this we may infer that all the rules laid down concerning the uncleanness of "tents" formed by persons or by beasts or by utensils rest on the authority of the Scribes; some of them are matters of tradition, some of them are preventive measures and precautions; therefore on account of them the Nazirite does not need to cut off his hair, nor, on account of them, is extirpation incurred by entering into the Temple or eating of its Hallowed Things. For all the rules are laid down only with regard to the uncleanness of heave offering and Hallowed Things, as we have explained.

CHAPTER XX

1. There are three things which afford protection in a "tent" containing a corpse: a tightly fitting cover, "tents," and absorption.

Absorption affords protection to what is clean so that it shall not contract uncleanness, and it withholds uncleanness so that it shall not issue forth and convey uncleanness. A tightly fitting cover and

"tents" afford protection to what is clean so that it shall not contract uncleanness, but they do not withhold uncleanness from issuing forth and conveying uncleanness to others.

Thus, if in an unclean room there is a vessel closed up with a tightly fitting cover, whatever is in the vessel remains clean. So, too, if there is a "tent" within the room all vessels within the "tent" remain clean. But if an olive's bulk of flesh from a corpse is put in a vessel and it is closed up with a tightly fitting cover and brought into a room, the room becomes unclean.

So, too, if there is a "tent" within a "tent," and an olive's bulk of flesh from a corpse is in the inner "tent," then all vessels in the outer "tent" become unclean.

2. But absorption both affords protection to what is clean and withholds uncleanness. Thus, if a dog eats any flesh of a corpse and enters a house, the house remains clean. If it swallows a ring, or even if a man swallows a ring and enters into a "tent" containing a corpse, although he incurs seven-day uncleanness the ring remains clean.

So, too, with anything that is swallowed by wild animals, cattle, birds, or fish: they afford protection against uncleanness for as long as they are alive; but if they are dead, and flesh of a corpse or any article is in their bowels, it is considered as though it had not been swallowed.

3. If the greater part of either windpipe or gullet is severed in slaughtering a bird, or the greater part of both windpipe and gullet in slaughtering a beast, even though it still twitches, it is considered to be dead and does not afford protection to objects that were swallowed nor does it prevent anything unclean within its bowels from conveying uncleanness.

4. How long does the uncleanness within their bowels continue to convey uncleanness after they die? In the case of a dog, three whole days; and in wild animals, cattle, birds, and fish, one whole day. This applies if flesh of the corpse has remained within the bowels; but if a wolf swallows a child and voids it by excretion,

the flesh is deemed clean; but the bones continue in their uncleanness.

5. Things swallowed are protected only in the belly of a living creature, as we have explained. But things "swallowed" into the substance of utensils or stones are not protected. Thus if a metal hook has been wholly sunk into a spindle, or an iron point wholly sunk into an oxgoad, or a ring wholly sunk into a clay brick, and they are taken into a "tent" containing a corpse, they become unclean, although they are not visible and are overlaid; for absorption into utensils affords protection only where there is a tightly fitting cover.

The same rule applies to a needle or a ring wholly sunk into the plasterwork of an oven: if the oven becomes unclean in a tent containing a corpse, or if a dead creeping thing falls into its contained space, articles within the plasterwork also become unclean. But if the oven is closed up with a tightly fitting cover, then since the oven is clean, objects wholly sunk into the clay thereon also remain clean.

The same rule applies to a jar closed up with a tightly fitting cover: if there is a needle or a ring in the plug of the jar, toward the plug's edge, it becomes unclean and is not protected in a tent containing a corpse. If it is in the plug of the jar directly in line with its opening and is visible from within the jar but does not protrude into its contained space, it remains clean; but if it protrudes into the contained space it becomes unclean; for an earthenware vessel closed up with a tightly fitting cover does not afford protection to utensils inside it, as will be explained. But if there is below them a layer of plaster as thin as garlic peel, even though they dip into the contained space, they remain clean.

6. Anything wholly sunk into the floor of a room is unclean and not protected, since the ground of a "tent" is like the "tent" itself down to the abyss, but this does not apply to its walls, as will be explained.

Thus if there is something unclean in the room, and utensils are buried in the floor, even to a depth of a hundred cubits, they be-

come unclean. If where they lie there is a space of one cubic handbreadth, they remain clean, since they are below another "tent." To what may this be likened? To an upper room over a lower room, with uncleanness in the upper room, in which case the lower room remains clean.

So, too, if a room is divided by a partition parallel to its floor and there is something unclean between the partition and the floor, vessels in the space above the partition become unclean, since "tents" do not withhold the uncleanness, as we have explained.

If there is uncleanness above the partition, vessels between the partition and the floor remain clean, since the "tent" affords protection; but if there is less than the height of one handbreadth between the partition and the floor, it is as though they were buried in the floor of the room, and they become unclean.

7. If beneath a house there is a covered drain one handbreadth wide with an outlet outside the house one handbreadth wide, and there is something unclean within it, the house remains clean; if there is something unclean in the house, whatever is within the drain remains clean. If it is one handbreadth wide but its outlet is less than one handbreadth wide, and there is something unclean within it, the house becomes unclean; but if there is something unclean in the house, what is within the drain remains clean, since it is not the way of uncleanness to enter in.

If the drain is less than one handbreadth wide and its outlet less than one handbreadth wide and there is something unclean within it, the house becomes unclean, for it is as though it was within the house. If there is something unclean within the house, whatever is within the drain becomes unclean, since it is as though vessels were buried in the floor, for the floor of a house is similar to the house down to the abyss.

8. If there are two jars with a half olive's bulk of flesh from a corpse in each, and they are closed up with a tightly fitting cover, and they lie within a room, they remain clean, since only a half of the prescribed measure does not convey uncleanness; but the room becomes unclean, since in the room there is a whole olive's bulk,

and a tightly fitting cover does not avail to prevent it from conveying uncleanness. But the jars do not incur uncleanness by reason of the room, since they are closed up with a tightly fitting cover. If one of them is opened, it and the room become unclean, but the other remains clean.

So, too, if there are two chambers leading one into the other and into a third room, and a half olive's bulk of flesh from a corpse lies in the innermost or in the middle chamber, and a half olive's bulk lies in the outer one, the outer one becomes unclean and the innermost and the middle chambers remain clean. If there is a half olive's bulk in the innermost and a half olive's bulk in the middle chamber, the innermost remains clean and the middle and the outermost chambers become unclean, since it is the way of uncleanness to issue forth and not to enter in.

CHAPTER XXI

1. Whence do we learn that a tightly fitting cover affords protection against uncleanness in a tent containing a corpse? Because it is said, *And every open vessel, which hath no covering close-bound upon it, is unclean* (Num. 19: 15) : therefore if it has *a covering close-bound upon it* it remains clean. And from tradition it is learned that Scripture speaks here only of an earthenware vessel, a vessel which contracts uncleanness only by the way of its opening; therefore if its opening is blocked up and it is closed up with a tightly fitting cover, it affords protection to all that is within it. This rule applies even more to all vessels not susceptible to uncleanness, for they afford protection by a tightly fitting cover : such as vessels of cattle dung, stone, and unburnt clay, vessels made from the bones or skin of a fish, or from the bones of birds, wooden vessels which are of the prescribed capacity, wooden slivers which are flat and not utensils, and objects of metal yet unshaped.

These all afford protection by a tightly fitting cover. If things within a vessel thus closed up are protected from uncleanness, how much more does this apply to things which are "swallowed up" and to utensils which lie underneath "tents."

What is the difference between "tents" and vessels which afford protection by a tightly fitting cover? The vessels afford protection only by a "tightly fitting" cover, whereas "tents" afford protection by a cover alone.

2. If a funnel is inverted it affords protection as a cover; and even if its end is pierced with a small hole, it is still deemed to be stopped up.

3. If any vessel which affords protection by a tightly fitting cover has a capacity of one cubic handbreadth and it is inverted with its mouth to the ground, then even though the tightly fitting cover is not plastered over at the sides, it affords protection to all that is below it, down to the abyss, since it counts as a "tent," and a "tent" affords protection—unless the vessel is an earthenware vessel, for "tents" formed by earthenware vessels do not afford protection.

Thus if a jar is inverted with its mouth downwards, even though it is plastered over with clay at the sides, whatever is below it becomes unclean, for it is said, *a close-bound covering upon it* and not "on top of it." If a man sticks its mouth on a wall and plasters it over at the sides, it affords protection to all that is within it and to all that is in line with it in the wall. But if he does not plaster it over at the sides, it does not afford protection by virtue of being a "tent," as we have explained.

But if the mouths of any other vessels which afford protection by a tightly fitting cover are stuck on the sides of a room they afford protection without a tightly fitting cover, since they afford protection by virtue of being "tents." Therefore it is necessary that the side of the vessel should measure one handbreadth, since vessels do not afford protection together with walls of "tents" unless they have a side measuring one handbreadth. If the side of the vessel measures a half handbreadth and there juts out from the wall of the "tent" a rim measuring a half handbreadth, and they are stuck together, then although there is thus fashioned a hollow place measuring one cubic handbreadth, it does not afford protection, unless one or the other of them measures one handbreadth.

4. Just as these vessels afford protection against uncleanness together with the walls of the tent on the inside of the tent, so do they afford protection outside the tent if they are leaned against the tent, since the tent can act as a cover in any place whatsoever. Thus, if a water boiler having a side measuring one handbreadth is set up on pegs outside the tent and its mouth leaned against the wall of the "tent," and there is something unclean below, vessels within it remain clean. But if it is leaned against the wall of a courtyard or the wall of a garden, it will not afford protection, since they are not the wall of a tent. Therefore vessels within the vessel become unclean, since they have overshadowed the uncleanness.

5. If a beam one handbreadth wide stretches from one wall to another and there is something unclean below it, and a cooking pot hangs from the beam and the beam touches the whole mouth of the cooking pot and covers it, vessels in the cooking pot remain clean since they are protected by the covering of their own "tent." But if the mouth of the cooking pot is not covered by the beam and there is a space between them, whatever is in the cooking pot becomes unclean and the cooking pot itself becomes unclean.

6. If there is a cistern in a house, and something unclean in the house, and there are vessels in the cistern, and it is covered by a smooth board or by some vessel that can afford protection having a side one handbreadth high, then whatever is in the cistern remains clean.

If the cistern has a raised rim round its opening, one handbreadth higher than the ground, whether it is covered with a vessel that can afford protection having a side one handbreadth high, or whether the vessel has no side, this affords protection, since there is otherwise a side one handbreadth high.

7. If within a water tank built inside a house there is a candlestick whose cup projects and covers up the mouth of the tank, and some vessel that affords protection in a tent containing a corpse is put over the mouth of the tank and is leaned upon the cup of the candlestick, account is taken of whether the candlestick could be

taken away and the protecting vessel remain stationary: for then this affords protection to whatever is in the tank; while vessels which are between the rim of the vessel and the rim of the tank remain clean down to the abyss. Also the candlestick remains clean, even though the rim of the cup is visible between the covering and the tank. Otherwise everything becomes unclean.

8. If a vessel that can afford protection is put over the mouth of a water tank built inside a house, and there is something unclean between the rim of the vessel and the rim of the tank, or within the tank, the house becomes unclean, since the "tent" that is within the house does not withhold the uncleanness, as we have explained.

If there is something unclean in the house, vessels in the walls of the tank remain clean if they stand in a space measuring one cubic handbreadth; but if not, they become unclean. And if the walls of the tank are wider than the walls of the house, in either case the vessels remain clean, since the walls of the tank are no part of the walls of the house; and as the tank affords protection by its containing space, it also affords protection by its walls.

We have already explained that an old oven is like all vessels which give passage to uncleanness and cannot become "tents"; and, therefore, it does not afford protection to what is within it unless it is closed up with a tightly fitting cover, as with other vessels which afford protection.

So, too, we have explained that a new oven in this respect is unlike vessels and can become a "tent"; and, therefore, it affords protection to what is within it by a cover alone as do "tents," without a tightly fitting cover. The cover of the oven is called a *sērida* (grating).

9. If there is an old oven within a new oven and a grating lies over the mouth of the new oven and leans upon the mouth of the old oven, account is taken of whether, if the old oven was taken away, the grating would fall: then it would not afford protection and whatever was inside it would become unclean; but if it would not fall, everything would remain clean.

If there is a new oven inside an old one and a grating lies on the

mouth of the old oven, and there is less than one handbreadth between the new oven and the grating, whatever is within the new oven remains clean, and it is as though the grating lay on its mouth.

10. If the earthenware grating has a rim extending beyond the mouth of the oven and fastened with a tightly fitting cover, then even though something unclean lies below the grating only or on top of it, all becomes unclean, but whatever is directly in line with the contained space of the oven remains clean. If the unclean thing lies directly in line with the contained space of the oven, whatever is directly in line with it up to the firmament becomes unclean, but whatever is within it remains clean.

11. If a cooking pot is turned upside down over the mouth of a jar and its sides plastered together with the jar, it affords protection to whatever is within it and to what is between it and the rims of the jar. If it is placed over the mouth of the jar in the usual fashion and plastered, it does not afford protection, since the cooking pot contracts uncleanness from its contained space; for an unclean vessel cannot afford protection, as we have explained.

CHAPTER XXII

1. The broken bottoms of ladling jars and bottoms (of broken jars) and bases of vessels and their outer sides cannot afford protection with a tightly fitting cover in a tent containing a corpse. If they are trimmed and smoothed off and made into usable vessels, they can afford protection with a tightly fitting cover, since none but usable vessels afford protection with a tightly fitting cover.

2. If an earthenware vessel is half filled with mud this does not annul its properties, and if other vessels are sunk into the mud the earthenware vessel still affords them protection against uncleanness.

3. An earthenware vessel affords protection with a tightly fitting cover until a hole is made in it big enough to let out a pomegranate, or, if it is a big vessel, until the greater part of it is broken away.

Thus if half of a big vessel has been broken away and it is closed up with a tightly fitting cover and the breach is blocked up with a tightly fitting cover, such a vessel can afford protection, even though it does not count as a usable vessel in what concerns uncleanness. But if a vessel closed up with a tightly fitting cover has a hole in it or is cracked, and that hole is not blocked up, it can be rendered unclean and will not afford protection.

And what is the (minimum) size of a hole to prevent the vessel from affording protection? If it is a vessel made for foodstuffs, it is of a size large enough to let out olives; if it is made for liquid, it is of a size large enough to let liquid enter; if the vessel is made for either one or the other, a more stringent ruling is imposed, and if it has a hole only large enough for liquid to enter, it cannot afford protection, unless the hole is blocked up or reduced in size.

4. With an oven having a grating tightly fastened to its opening placed in a tent containing a corpse, the rule is that if the oven cracks and the crack is the size of the tip of an oxgoad—which is one handbreadth in circumference—the oven becomes unclean; this applies even where an oxgoad could not enter the crack and is only equal to it in size. But if the crack is smaller than this, the oven remains clean.

If the grating over its opening is cracked so that the tip of an oxgoad can enter, the oven becomes unclean. If the crack is smaller than this, then the oven is protected by the tightly fitting cover. If the crack is curved no account is taken of the length of it but only of whether its width is such that the tip of an oxgoad could enter.

5. If an oven, closed up with a tightly fitting cover, has a hole in its plastered-up outlet, and the hole is big enough for a spindle staff to go in and come out still aflame, the oven becomes unclean (in a tent containing a corpse); but if the hole is smaller than this, the oven is protected.

6. If an oven has a hole in its side, the oven does not afford protection against uncleanness if the size of the hole is such that a spindle staff can go in and come out, without catching fire.

So, too, if the plug of a jar has a hole in it, the jar does not afford

protection if the size of the hole is such that the second knot in an oatstalk can enter in. If big storage jars have holes in them, the size of a hole that makes them unable to afford protection must be such that the second knot of a reed can enter in. If the size is smaller than this, they remain clean.

This rule applies if the jars are made for wine. But if they are made for other liquids, even if they have the smallest hole they become unclean, and the tightly fitting cover does not avail unless the hole is blocked up. And even when they are made for wine the rule is enjoined only if the hole comes about otherwise than by man's hand. But if the hole has been made by man's hand, whatever its size, the jars become unclean. And the jars cannot be protected unless the hole is blocked up.

7. If there is an earthenware syphon within a jar full of clean liquid, and the jar is closed up with a tightly fitting cover and put in a tent containing a corpse, the jar and the liquid remain clean but the syphon becomes unclean since one part of it is in the closed-up jar and the other part is open to the tent containing a corpse and is not stopped up. Even if it is bent, what is bent is not deemed stopped up.

8. If a jar closed up with a tightly fitting cover has a hole in its side and wine lees block up the hole, it still affords protection. If half of the hole is filled in with pitch and the other half blocked up, there is doubt whether the jar does or does not afford protection. If the hole is corked with a vine shoot, the jar affords protection only if the vine shoot is plastered at the sides. If it is corked with two pieces of vine shoot it affords protection only if they are plastered both at the sides and between one another.

So, too, if a board is put over the opening of an oven and plastered at the sides, it affords protection. If there are two boards it affords protection only if they are plastered both at the sides and between one another. If the two boards are joined together with wooden pegs or the like, or if hinges are clamped on to them, it is not necessary to smear plaster between them.

With what should the cover be secured so that it shall be "tightly

fitting"? With lime or potter's clay or gypsum; with pitch or with wax; with mud or excrement or crude clay or with anything used for plastering. But it may not be secured with tin or lead, for though these count as a "cover" they do not count as "tightly fitting."

The cover may be secured with a swollen fig cake not made susceptible to uncleanness, or with dough kneaded with fruit juice so that it is not susceptible to uncleanness; since whatever is unclean cannot act as a screen against uncleanness.

9. If the plug of a jar becomes loosened, even if it does not slip out, it cannot afford protection, because the "tightly fitting" cover has become defective.

If a ball or a coil of reed grass is put over the mouth of a jar and plastered over at the sides, it affords protection only if the whole ball or the whole coil is plastered over below and above. The same rule applies if a patch of cloth is tied over the mouth of a vessel. If the cover is of paper or leather and tied round with a cord and plastered over at the sides, it affords protection.

10. If a jar is enveloped in a bag of fishskin or paper and tied up below, it affords protection; but if the bag is not tied up below, though it is plastered over at the sides, it does not afford protection.

11. If a jar is lined with pitch and the earthenware on the upper part scales off but the pitch lining remains, and a cover is put over the pitch lining and squeezed till it sticks to the pitch, and the pitch lining is found stable between the cover and the bottom of the jar, then the vessel can afford protection. So, too, with pots for fishbrine and similar things used for plastering, where whatever is used for plastering between the cover and the vessel becomes, as it were, a rim: for inasmuch as all adhere together, the vessel affords protection.

CHAPTER XXIII

1. All vessels which afford protection by a tightly fitting cover afford protection to whatever is within them, whether foodstuffs

or liquids, and whether woven articles or utensils such as become clean by immersion, on the authority of Scripture. But, on the authority of the Scribes, an earthenware vessel closed up with a tightly fitting cover affords protection only to foodstuffs and liquids and other earthenware vessels within it; whereas if there are utensils such as become clean by immersion or woven articles within a tightly closed up earthenware vessel, they become unclean.

And why have the Sages said that an earthenware vessel does not afford protection to everything, as do the other vessels which afford protection? Because the other vessels which afford protection are not susceptible to uncleanness whereas earthenware vessels are susceptible to uncleanness, and no unclean vessel can act as a screen against uncleanness. Moreover all vessels belonging to common folk are presumed to be unclean, as will be explained.

And why have not the Sages said, A common person's earthenware vessel affords protection to nothing, while an Associate's earthenware vessel affords protection to anything, since he is clean? Because a common person is not unclean in his own opinion, and so he would say, Since an earthenware vessel can afford protection to anything, it matters not whether it belongs to me or to an Associate. Therefore the Sages have taken care to decree that an earthenware vessel does not afford protection to everything.

And why have they said, It affords protection only to foodstuffs and liquids and other earthenware vessels? Because these three, when owned by common folk, are deemed unclean both before being in a tent containing a corpse and after being there, even under a tightly fitting cover; therefore an Associate would never borrow foodstuffs or liquids or earthenware vessels from a common person and not know that they were unclean and must remain unclean, since there is no way of ever rendering them clean, and so he would not be led to commit an offense through them. But an Associate may borrow utensils such as become clean by immersion from a common person and immerse them on account of their contact with a common person and await sunset; then he may make use of them in preparing any food needing conditions of cleanness. Therefore the Sages have taken care lest an Associate borrow from a common

person such utensils as these which have been under a tightly fitting cover in the common person's earthenware vessel; because the common person would suppose that it was protected, whereas it had, in fact, incurred seven-day uncleanness; and then if the Associate were to immerse it and await sunset and make use of it in preparing food needing conditions of cleanness, he would be led to commit an offense. Therefore the Sages have decreed that no earthenware vessel (even of an Associate) affords protection to such utensils within it as become clean by immersion.

2. If a man is put inside a jar and it is closed up with a tightly fitting cover, he remains clean even if it is used as the *golel* for a grave. And it seems to me that the reason why the Sages have not decreed that an earthenware vessel does not afford protection to a human creature is because this is not a usual occurrence, and concerning anything that is not a usual occurrence, they have laid down no decree.

3. Common folk are deemed to be trustworthy respecting the cleanness of earthenware vessels used for the ashes of the red heifer or for Hallowed Things, since with these they take much care; therefore these vessels, having a tightly fitting cover, afford protection to everything, even though they are of earthenware.

4. If there is a hatchway between one room and a room above it, and there is something unclean in the lower room, and a cooking pot is set over the opening of the hatchway, if it has a hole large enough for liquid to enter it, then the cooking pot becomes unclean but the upper room remains clean; if it has no hole in it, whatever is in the upper room—foodstuffs, liquids, or earthenware vessels—remains clean; but a person or an immersible utensil in the upper room becomes unclean, since an earthenware vessel cannot act as a screen against uncleanness except for foodstuffs, liquids, and other earthenware vessels. And whatever else is in the upper room remains clean, as though it were under a tightly fitting cover in an earthenware vessel. The Sages have pronounced a person in the upper room to be unclean, since such is a usual occurrence. If there-

fore there is in the upper room a metal vessel or the like full of liquid, the vessel incurs seven-day uncleanness and the liquid remains clean.

If there is a woman in the upper room kneading in a wooden trough, the woman and the trough incur seven-day uncleanness, but the dough remains clean for as long as she is occupied with it. If she goes away and returns and touches it, she renders it unclean.

So, too, if the dough or the liquid is emptied out into some utensil such as can be cleaned by immersion that was in the upper room it becomes unclean by contact with that vessel.

If, over the opening of this hatchway, there is one of those vessels which, as we have explained, affords protection with a tightly fitting cover and does not contract uncleanness and is not, therefore, rendered unclean by contact with a common person; or if it is an earthenware vessel kept clean for the ashes of the red heifer, or some Hallowed Thing about whose cleanness all are deemed trustworthy, then it affords protection to all that is in the upper room.

If a tent is spread out in the upper room and part of it lies flat over the hatchway between the lower and the upper room, it affords protection even though its roof is not over the hatchway, since the tent affords protection in virtue of being a cover, as we have explained.

CHAPTER XXIV

1. If a room is divided by a partition built of clean jugs from the ground to the roof beam, and there is something unclean in one half of it, and the mouths of the jugs face the clean half of the room, they afford protection; but if they face the unclean half, they do not afford protection. If they have been plastered with clay, whether within or without, account is taken of whether the clay could stand of itself: if so, it affords protection; but if not, it does not afford protection, since the whole room would count as a single "tent."

2. If part of a room is divided off by boards or curtains, whether vertically or parallel to the roof beams, and there is something un-

clean in the room, vessels between the partition and the wall, or between the partition and the roof beams, remain clean. If the uncleanness is between the partition and the wall, or between the partition and the roof beams, vessels in the room become unclean, since the partition does not prevent the uncleanness from issuing forth and conveying uncleanness, as we have explained on the subject of a "tent" within a room.

If the vessels are within the thickness of the partition itself, whether the unclean thing is behind the partition or within the room, and the place where the vessels stand contains one cubic handbreadth, then they become unclean; but if it does not, they remain clean. We have already explained how the rule applies to a room divided by a partition parallel to its floor.

3. If a room is filled with straw so that the space between the straw and the roof beams is less than one handbreadth, and something unclean lies within, whether within the straw or between the straw and the roof beams, then any vessels directly in line with the egress of the uncleanness opposite the whole space of the doorway become unclean. If the unclean thing is outside the straw, opposite the whole space of the doorway, vessels within remain clean if, where they lie, there is a space of one cubic handbreadth; if there is not, they become unclean. But if there is a space of one handbreadth between the straw and the roof beams, the vessels become unclean in either case, since the straw does not act as a screen against uncleanness, for with ordinary straw it is the owner's intention to clear it away.

4. If there is a wall between two rooms and something unclean lies within the wall, the room nearer the unclean thing becomes unclean, and the room nearer the clean part of the wall remains clean. If it lies midway, they both become unclean.

If there is something unclean in one of the two rooms and vessels lie within the wall, the half of the wall and the vessels opposite the unclean thing become unclean, and the half of it and the vessels opposite the room that is clean remain clean; but those that are midway become unclean.

So, too, if there is plasterwork between a lower room and an upper room and something unclean lies within the plasterwork, then if it lies in the lower half, the lower room becomes unclean and the upper room remains clean; but if it lies in the upper half, the upper room becomes unclean and the lower room remains clean. If it lies midway, they both become unclean.

If there is something unclean in one of the rooms and vessels lie within the plasterwork, those in the half nearer to the unclean thing become unclean, and those in the half nearer the clean room remain clean; but those that lie midway become unclean.

If the plasterwork faces the open air above the upper room and there is something unclean within the plasterwork, then if the unclean thing lies in the lower half, the room becomes unclean and he who stands above, even directly in line with the unclean thing, remains clean, since the uncleanness spreads only through the whole room. If the unclean thing lies in the upper half of the plasterwork, the room remains clean, and he who stands above, directly in line with the unclean thing, becomes unclean. If it lies midway, the house becomes unclean, and he who stands above, directly in line with the unclean thing, becomes unclean, since it is not possible to determine its position exactly.

5. So, too, a wall which forms part of a house is deemed to be divided into halves. Thus if a wall faces the open air and the roof of a house abuts on the wall without being built on it, and there is compressed uncleanness within the wall, then if the uncleanness lies in the inner half, the house becomes unclean; but one who stands above on top of the wall remains clean, like one who stands on the roof of a house.

If the unclean thing lies in the outer half, the house remains clean, and one who stands above, directly in line with the unclean thing, becomes unclean, since the uncleanness does not spread inside the house. If the unclean thing lies midway, the house becomes unclean, and one who stands above remains clean, since the uncleanness is spread within the house.

If something is taken away from the thickness of the wall inside,

or added to the thickness of the wall outside, so that the unclean thing is found to be in the inner half, the house becomes unclean. If something is taken away from the thickness of the wall outside, or added to the thickness of the wall inside, so that the unclean thing is found to be in the outer half of the wall, the house becomes clean.

If the unclean thing is put on top of the wall, even on its inner half, the house remains clean.

6. To a house which forms part of a wall, the "garlic-peel principle" should be applied. Thus if a man is digging out two tomb niches or two vaults side by side till they form two rooms dug out in the ground with a wall separating the two, then if there is something unclean in the rooms, and there are vessels within the wall, and anything as thin as garlic peel covers them, the vessels remain clean. If there is something unclean in the wall, and there are vessels in the rooms, and anything as thin as garlic peel covers them, then they remain clean.

Thus we may infer that a wall which is part of a building is deemed to be divided into halves; while to a wall formed out of the rock or from solid ground, when it is dug out first on one side and then the other, the principle of the garlic peel should be applied.

7. If one half of a wall's thickness is part of a building and the other half is natural rock, it is deemed to be divided into halves.

8. If there is something unclean inside the ceiling of a room and there is but the thickness of garlic peel below it, the room remains clean; for the uncleanness is regarded as though it was compressed in the ground, rendering unclean only what is directly in line with it. But if where it lies there is a space measuring one cubic hand-breadth, everything becomes unclean. So, too, if it is visible within the room: in either case the room becomes unclean.

If there are two openings, one above the other, and something unclean lies in the wall between them, then if any part of it at all is visible within one of them, that one becomes unclean, but the

other remains clean; but if no part is visible, the principle of dividing the wall into halves applies.

CHAPTER XXV

1. If a pillar stands within a room and compressed uncleanness lies below it, the uncleanness penetrates directly upwards and downwards and conveys uncleanness only to what is directly in line with the uncleanness. If the capital of this pillar projects, and there are vessels below the capital, the vessels remain clean since only what is directly in line with the uncleanness becomes unclean.

2. If there is a space of one cubic handbreadth containing the unclean thing, it counts as a blocked-up grave and conveys uncleanness in every direction; also, the whole room becomes unclean, since it has overshadowed the "grave."

3. If something unclean lies within a wall in a space of one cubic handbreadth, all upper rooms built against this wall, even as many as ten, become unclean, since the whole wall becomes a blocked-up grave as high as its uppermost limit, for it is also the wall of the upper rooms, and each upper room overshadows the grave.

If one room is built on one side of the wall and another room on the other, and an upper room is built on top of the two rooms so that the top of the unclean wall is in the middle of the floor of the upper room, the upper room becomes unclean, since it overshadows the grave; but a second upper room built on top of it remains clean, since they lie one on top of the other and the unclean wall is not the wall of the second upper room.

4. If, in the thickness of the walls, there is a large cavity such as people make to serve their needs—such as is called a *pardesik*, a wall cupboard—and something unclean lies inside it, and there are closed doors to the cupboard, the room remains clean. If the uncleanness is compressed in the cupboard's floor or walls or roof, the whole cavity is regarded as though it was solid, and account is

taken of the place containing the unclean thing: if it is in the half of the wall's thickness that faces the inside of the room, the room becomes unclean; but if the unclean thing is in the outer half of the wall, the room remains clean. If it is midway, the room becomes unclean.

5. If there are two wall cupboards side by side or one above the other, and something unclean lies in one of them and this cupboard is opened, it and the room become unclean, but the other cupboard remains clean. If compressed uncleanness lies within the structure, the cupboards are regarded as though they were solid, and the principle of dividing the intervening wall into halves applies.

6. If an olive's bulk of flesh from a corpse is stuck to the threshold of a house, outside, the house remains clean. If it is compressed below the threshold, the principle of the two halves applies. If it is stuck to the lintel, the house becomes unclean.

7. If a dog eats flesh from a corpse and dies within three days and it lies stretched across the threshold, account is taken of the position of the space in its body where the uncleanness is: if it is directly in line below the lintel on the inner side, the house becomes unclean; and if it is directly in line below the lintel on the outer side, the house remains clean.

8. If a woman's unborn young dies within her and the head of the fetus has grown as big as a warp coil, as soon as the womb opens enough for the head to be visible the house becomes unclean because of the unborn young, even though it has not yet come forth.

9. If a woman in hard travail goes out of one room into another room and delivers a dead fetus in the second room, the first room is unclean by reason of doubt, lest while she was yet in it the head of this fetus emerged. This applies if the head of the fetus is not yet as big as a warp coil; but if its head has become rounded like a warp coil, the first room remains clean, for if her womb had opened while she was there, she would not have been able to walk on her feet. Therefore if she has been supported by the arms and

brought out from one room into the other, the first room is unclean by reason of doubt, even though the head of the fetus has become rounded like a warp coil.

10. If a woman delivers an afterbirth the room is unclean of a certainty: the presumption is that there can be no afterbirth unless there has been offspring.

11. If she bears two children, one living and one dead, and the dead child comes forth first, the living child remains clean since he has not touched the dead child after it came forth into the air of the world; but if the living child comes forth first, he is unclean, since it is not possible that the dead child should not have touched him after the living child had in part emerged into the air of the world, because it rolls along after him like a stone, since it has no spirit of life whereby to hold itself still.

12. If a woman bears a dead infant or even a small fetus, as we have explained, she incurs seven-day uncleanness.

If her unborn young dies within her and the midwife stretches in her hand and touches it, the midwife incurs seven-day uncleanness but the woman remains clean until the child comes forth. The uncleanness of the midwife rests on the authority of the Scribes—a precautionary measure lest she should touch it after it comes forth into the birth canal; but on the authority of Scripture, contact with hidden parts in the body is not deemed contact: therefore inasmuch as the dead child is within the abdomen, whosoever touches it remains clean.

So, too, if a man swallows an unclean ring and, after it, swallows again a clean ring, even though they certainly touch each other in his bowels, this is not deemed contact, and the unclean ring continues in its uncleanness and the clean ring in its cleanness.

TREATISE II

LAWS CONCERNING
THE RED HEIFER

Involving Two Positive Commandments

To Wit

1. The rule about the red heifer;
2. The rule as to whom the water of sprinkling renders unclean and whom it renders clean.

An exposition of these commandments
is contained in the following chapters.

NOTE

These commandments appear as numbers 113 and 108 in the list of the 613 commandments prefixed to the Code. In their fuller form there they read:

113. The commandment to prepare a red heifer and to keep its ashes in readiness, as it is said, *And it shall be kept for the congregation of the children of Israel for a water of sprinkling* (Num. 19: 9);

108. The commandment that the water of sprinkling renders a clean man unclean and renders an unclean man clean from corpse uncleanness only.

And of all these commandments concerning them that are unclean, many of the regulations about every kind of uncleanness are expounded in the Written Law.

The scriptural basis of 108 is not specified. Compare Num. 19: 9-10, and below v, 2.

CHAPTER I

1. The proper practice is that the red heifer should be three or four years old. If she is older she is still valid, but she should not be allowed to grow much older lest her hair grow black so that she would become invalid. Nor should she be acquired while yet a calf and kept till she is fully grown, for it is said, *that they bring unto thee a heifer* (Num. 19: 2)—and not a calf. If a calf alone can be found, the price for her may be settled, but she must then remain with her owner until she is fully grown and has become a heifer. The red heifer is bought with funds from the Temple treasury.

2. Insofar as it is said in Scripture that she shall be *faultless* (Num. 19: 2), this means faultless in her reddish color and not faultless in her stature. If she is dwarflike she is deemed valid, as is the rule for other Hallowed Things; but if she has two hairs, white or black, in a single hole or in two follicles lying side by side, she is invalid.

3. If she has two hairs with their root red and their tip black, or their root black and their tip red, all is determined by the root. Their black tip may be cut off with scissors without any scruple regarding the rule against shearing Hallowed Things, since shearing is not here the intention.

4. After such a hair is cut the red hair that remains must be long enough to be clipped with a pair of scissors, for any hair that cannot be clipped with a pair of scissors is as though it does not exist; therefore if she has two white or black hairs which cannot be cut off with a pair of scissors she is deemed valid.

5. If her horns or her hooves are black they may be chopped off. The color of the eyeball or the teeth or the tongue does not render the red heifer invalid.

6. If she has a wen and it is cut off, even though red hairs grow in its place, she becomes invalid.

7. Any blemish that renders Hallowed Things invalid also renders the red heifer invalid, for it is said, *wherein is no blemish* (Num. 19: 2). If she was born from the side or is *the hire of a harlot or the price of a dog* (Deut. 23: 19), or is *tērefah*, or has been subjected to unnatural copulation, she is invalid. For whatever renders Hallowed Things invalid for the altar also renders the red heifer invalid; and although she counts among Hallowed Things for the Temple treasury, Scripture has given to her the name "sin offering."

It is permissible to buy her from a Gentile and there need be no scruple that he may have used her for bestiality, since he would not render his own beast worthless.

The red heifer surpasses other Hallowed Things in that labor renders her invalid, for it is said, *upon which never came yoke* (Num. 19: 2). Now of the calf whose neck is to be broken it says, *which hath not been wrought with, and which hath not drawn in the yoke* (Deut. 21: 3); hence we learn that just as with *the yoke* spoken of in the case of the calf other labors are made equal to the yoke, so it is with the yoke spoken of in the case of the red heifer—other labors render her invalid as does the yoke, except that the yoke makes her invalid either when laboring or when not laboring, whereas other labors make her invalid only when laboring. Thus if a man harnesses her with a yoke, even though he does not make her plow therein, she becomes invalid.

But if he brings her in to tread out grain she becomes invalid only when he uses her to tread out grain. And the same rule applies in every like case.

If he rides on her or leans on her or hangs on to her tail and so crosses a river with her help, or if he folds her leading rope on her back or puts his cloak on her or puts on her a covering of sackcloth, she becomes invalid.

If he ties her up by her leading rope when she is fractious and requires tethering, she remains valid; otherwise she becomes invalid, for any tethering that is not needful counts as a burden. If he makes a shoe for her so that she should not slip, or spreads his cloak over her because of flies, she remains valid.

This is the general rule: if it is something that serves her need

she remains valid; if it serves any other need she becomes invalid.

If work is done by her of her own will, or if a yoke comes upon her by accident, yet this is agreeable to her owner, she becomes invalid, for it is said, *which hath not been wrought with*; for if work *hath been wrought* by her in a manner agreeable to him, it is as if he had performed work through her. Therefore if a bird alights on her she remains valid. But if a bull mounts her she becomes invalid; and, needless to say, a heifer that is pregnant is invalid. If her owner brings her in to the threshing team (to be suckled) and she treads out grain by chance, she remains valid; but if he brings her in to be suckled and to tread out grain she becomes invalid, since what she does is agreeable to him. And the same rule applies in every like case.

8. If anything occurs in the red heifer to render her invalid, she may be redeemed. So, too, if she dies she may be redeemed for the use of her hide; but not that her flesh may be used as food for dogs.

9. If she is slaughtered for common food, she may be redeemed; but she does not effect atonement. If she is slaughtered on her woodpile (cf. Num. 19: 3, 5), she may never be redeemed.

10. If a red heifer is bought and then another is found that is better, the first may be redeemed even though it is without blemish.

11. Even an ordinary priest is qualified to burn the red heifer, for it is said, *And ye shall give her unto Eleazar the priest* (Num. 19: 3)—though this was at the time when Aaron was yet alive. And from tradition it is learned that this first red heifer was prepared by Eleazar, so that all other red heifers could be prepared either by a High Priest or by an ordinary priest.

12. He who prepares her must wear the four garments of an ordinary priest, whether an ordinary priest or a High Priest prepares her.

13. If those who occupy themselves with the red heifer from the beginning to the end are such as have been immersed the same day, they are nevertheless eligible to prepare the red heifer, to sanctify

the water, and to sprinkle the water of purification, even though they have not awaited sunset; for when it is said throughout the chapter *a man that is clean* (Num. 19:9, 18, 19), this means one who is clean for second tithe, even though he remains unclean for heave offering until he has awaited sunset: such a one is clean as regards the red heifer.

14. The Sadducees used to say that the red heifer was valid only if it was prepared by those who had awaited sunset. Therefore the court in the time of the Second Temple used to make the priest who was to burn the red heifer unclean by touching a dead creeping thing or the like; he would then immerse himself and afterward engage in preparing her (without awaiting sunset), thus setting at naught the words of the presumptuous who teach not from tradition but from what arises in their own mind. So, too, all vessels into which were poured the ashes of the red heifer were such as had been immersed that day.

15. He who cuts a reed pipe wherein to put the ashes of purification must render it unclean and immerse it and then put the ashes therein. And he who thus cuts and immerses it requires immersion, because the Sages have decreed that the uncleanness of the pipe equals that of a one who, having suffered corpse uncleanness, is now in his seventh day; hence the reed pipe requires no sprinkling on the third and the seventh day. It is rendered unclean only as a demonstration to the Sadducees. He may therefore immerse it and put the ashes therein forthwith.

CHAPTER II

1. Special standards have been laid down for the cleanness of the red heifer; and in all the preparations thereof great precautions are taken to keep aloof from corpse uncleanness. Since the red heifer is valid if prepared by such as are immersed the same day, care has been taken lest people come to hold her in light esteem. When, therefore, the priest who should burn her was set apart, he was kept apart in a chamber made ready in the Temple Court. It

was called the House of Stone, because the vessels thereof were all vessels of stone, and so not susceptible to uncleanness; these vessels of stone he used throughout the seven days of his separation. Also, the more to promote his cleanness, his brethren the priests did not touch him.

2. For seven days before the burning of the red heifer the priest who should burn her was kept apart from his household, just as the High Priest was kept apart (seven days) for the service of the Day of Atonement. And this is a tradition from Moses our Master. So, too, he was kept apart from his wife lest she be found menstruous and he become unclean seven days.

3. The chamber in which he remained throughout the seven days lay to the northeast, to keep him aware that the red heifer was, as it were, a sin offering, which is slaughtered at the north side—though she was in fact slaughtered outside the Temple.

4. On each of the seven days of separation he was sprinkled with water of purification, for fear he might have incurred corpse uncleanness unknowingly, with the exception of the fourth day of separation, when he needed no sprinkling since it was impossible that that day could be either the third day or the seventh day of his uncleanness, seeing that the sprinkling on the seventh day could not avail him as the seventh-day sprinkling unless he had been sprinkled on the third day before it. By right, he should have been sprinkled only on the third and the seventh days of his separation. But insofar as he was sprinkled day after day, this constitutes a special standard which the Sages have laid down concerning the red heifer.

5. He was set apart on the fourth day of the week so that his fourth day would fall on the Sabbath; for the sprinkling does not override the Sabbath, and on his fourth day he did not need to be sprinkled.

6. On each day of his separation when he was sprinkled, he was sprinkled from the ashes of one of the red heifers that had been

burnt aforetime; but if there were but the ashes of a single red heifer, he was sprinkled therewith on each of the six days.

7. When he was sprinkled during the days of separation, he was sprinkled by none but a man who had never suffered corpse uncleanness, for it was needful that he who sprinkled should be clean. And if you should say, Let a man sprinkle him who had become unclean and had been sprinkled with water of purification!—it may be that he who sprinkled *him* was not free from corpse uncleanness.

So, too, the vessels in which the water was drawn and the ashes sanctified for sprinkling the priest who should burn the red heifer were all vessels of stone and hence not susceptible to uncleanness. Now all these things constitute special standards which the Sages have laid down concerning the red heifer.

And how could anyone be found who had never suffered corpse uncleanness? There were courtyards in Jerusalem built over rock, and beneath them the rock was hollowed out for fear of any grave down in the depths; and they used to bring women who were pregnant and there they bore their children and there they reared them. When it was desired to sprinkle the priest who should burn the red heifer oxen were brought—because their bellies are distended—and boards were put on their backs and the children sat on the boards so that there should be a “tent” intervening between them and the ground, for fear of any grave down in the depths; they held stone jugs in their hands, and thus they made their way to Siloam. When they reached Siloam they alighted and drew water—for there was no need for scruple lest there should be any grave there in the depths, since it is not men’s habit to bury beneath rivers. Then they got up again and sat on the boards and went on until they reached the Temple Mount. When they reached the Temple Mount they alighted and walked on their own feet, since below the whole of the Temple Mount and the Temple courts was a hollowed space for fear of any grave down in the depths. They went along to the gate of the Temple Court; and at the gate of the court was a jar of ashes. They took the ashes and put them in

the water that was in the stone jugs and sprinkled it upon the priest who should burn the red heifer. And it was their custom to immerse the children who drew the water, sanctified the ashes, and sprinkled the priest who was to burn the red heifer, even though children were free from corpse uncleanness, for fear that they might have incurred some other uncleanness.

8. If one child was immersed for the sake of drawing water and sprinkling, another child—even though he too was immersed—could not use the other's vessels to draw with; and a child who was immersed for the sake of sprinkling one priest could not sprinkle another priest unless he was immersed also for the sake of that priest's preparation. So, too, if vessels or if persons were cleansed for the sake of one red heifer that was to be prepared as a purification, they could not be used for another red heifer unless they had been immersed for its sake also.

Now all these things constitute special standards which the Sages have laid down concerning the red heifer.

CHAPTER III

1. The red heifer may be burnt only outside the Temple Mount, for it is said, *And she shall be brought forth without the camp* (Num. 19: 3). And she was burnt on the Mount of Olives. A causeway was made from the Temple Mount to the Mount of Olives; it was constructed beneath in the form of arches, with one arch built over the two arches below it, so that underneath the whole there should be some hollow space, for fear of a grave in the depths below. Moreover beneath the place where she was burnt and the place of immersion, which were on the Mount of Olives, there was a hollow space for fear of a grave in the depths below. And the red heifer, he who should burn her, and all who aided in the burning of her went out from the Temple Mount to the Mount of Olives over this causeway.

2. How did they burn her? The elders of Israel used to go first on foot to the Mount of Olives; and there was a place of immersion

there. Then the priest, they who aided in the burning, and the red heifer went out over the causeway and came to the Mount of Olives.

The priest was rendered unclean and the elders laid their hands on the priest and said to him, "Immerse thyself this once." And if he was a High Priest they said to him, "My Lord High Priest, immerse thyself this once." He went down and immersed himself, and came up and dried himself.

There, also, wood was set in order: cedar, oak, and pine, and pieces of smooth fig-tree wood; and a pile was built up in the manner of a tower with, as it were, windows opened in it so that the flame might thereby be encouraged. The front of the pile was to the west.

The red heifer was bound with a rope of bast and placed on the pile with her head to the south and her face to the west. The priest stood to the east, facing west. He slaughtered her with his right hand and received the blood with his left; then with the finger of his right hand and from blood in his left palm, he sprinkled seven times toward the Holy of Holies, dipping his finger anew in the blood at every sprinkling. Any blood remaining on his finger was not valid for sprinkling; therefore after each sprinkling he wiped his finger on the red heifer's body.

When he had finished sprinkling he wiped his hands on the red heifer's body, came down from the pile, and kindled fire with small pieces of wood and thrust them beneath the wood of the pile, so that the fire might begin therein. And the priest stood at a distance and kept watch over it until the fire had caught the greater part of her and her belly had burst.

Then he took cedarwood and hyssop, not less than one handbreadth, and wool dyed scarlet, five sela' in weight. And he would say to those who stood by, "Is this cedarwood? Is this cedarwood? Is this cedarwood?" "Is this hyssop? Is this hyssop? Is this hyssop?" "Is this scarlet wool? Is this scarlet wool? Is this scarlet wool?"—three times for each. And the others would answer, "Yea! Yea! Yea!"—three times for each.

To what purpose was all this? Because there are seven kinds of cedarwood and four kinds of hyssop and, as to what is colored red,

some color it with madder, some color it with lac, and some color it with cochineal (*tola'at*). Now cochineal consists of grains, the brightest red in color, resembling the seeds in carob pods; they are like the sumac berry and on every berry there is a worm (*tola'at*), like a gnat. Therefore the priest proclaims to all and shows them that these are the kinds prescribed by Scripture. And the hyssop prescribed by Scripture is the hyssop which householders eat and use to season food in their cooking pots.

The hyssop, the cedarwood, and the scarlet wool—these three may each impair the validity of the other.

The cedarwood was wrapped together with the hyssop by a thong made from the scarlet wool, and it was cast into the red heifer's belly, for it is said, *And he shall cast it into the midst of the burning of the heifer* (Num. 19:6). The priest may not cast it before fire has caught the greater part of her nor after she has been turned to ashes; and if he should so cast it the red heifer becomes invalid, for it is said, *into the midst of the burning*—not before fire has caught the greater part of her and not after she has been turned to ashes. Whether he casts the three together or casts them one after the other, whether he casts them into the midst of her body or into the midst of the burning thereof, whether her body bursts of itself and he afterward casts them in or whether he bursts it with his hand or with some implement, the red heifer continues valid.

3. When she was wholly burnt they beat her with rods, both her and all the wood of the pile on which she was burnt, and they sifted the whole with sieves; and any black cinder, whether from her flesh or from the wood, which could be pounded into ashes they pounded until it was turned into ashes, but such matter as had no ashes thereon they allowed to remain. And, in either case, if any of her bones remained unburnt they were pounded up.

4. None of her ashes were brought in to be laid up in the Temple Court, for it is said, *And he shall lay them up without the camp* (Num. 19:9). And they used to divide all the ashes into three portions: one was kept on the Rampart, one on the Mount of Olives, and one was apportioned among all the watches of the priests.

Those ashes which were apportioned among all the watches the priests used for santifying water of purification, and the ashes kept on the Mount of Olives ordinary Israelites used for sprinkling, and the ashes kept on the Rampart were carefully reserved, for it is said, *And it shall be kept for the congregation of the children of Israel* (Num. 19: 9), teaching that some of the ashes should be reserved.

So, too, they used to reserve on the Rampart some of the ashes of every red heifer they had burnt. Now nine red heifers were prepared from the time this commandment was received until the Temple was destroyed the second time: the first Moses our Master prepared, the second Ezra prepared, and there were seven from Ezra to the destruction of the Temple. And a tenth King Messiah will prepare—may he soon be revealed!

CHAPTER IV

1. Two red heifers may not be slaughtered at the same time, for it is said, *And he shall slaughter her* (Num. 19: 3).

2. If the red heifer refuses to go forth they may not send out a black heifer with her lest any say, "They slaughtered a black heifer." Nor may they send another red heifer, lest any say, "They slaughtered two at the same time."

3. If the red heifer is slaughtered under some other name, or if the blood is received or sprinkled under some other name, or under her own name and then under some other name, or under some other name and then under her own name, or if she is prepared by one who is not a priest, or by one lacking the proper garments; or if he prepares her in garments of gold or in secular garments, she becomes invalid. If he slaughters her with intent to eat of her flesh or to drink of her blood, she remains valid, since there is not said of her, *a sweet-smelling savor* (cf. Lev. 1: 9).

4. If he receives her blood in a vessel she becomes invalid, for it is said, *And Eleazar the priest shall take of her blood with his finger*

(Num. 19: 4): the rule concerning her prescribes the hand: it does not prescribe a vessel.

5. If he performs the sprinklings, even one of them, with a vessel, his sprinkling is invalid. If he performs one of the sprinklings with his left hand, it is invalid. If seven priests sprinkle in a single sprinkling, their sprinkling is invalid; but if one after the other sprinkles, it is valid. If the priest sprinkles, but not opposite the door of the Temple, it is invalid, for it is said, *toward the front of the tent of meeting* (Num. 19: 4): thus it is invalid unless he sprinkles opposite the door of the Temple while looking upon it. So, too, if he slaughters the red heifer or burns her otherwise than opposite the Temple, she becomes invalid, for it is said, *And he shall slaughter her before it* (Num. 19: 3).

6. This rule applies if he sprinkles, burns, or slaughters facing south or north or with his back to the Temple; but if he stands to the east or west facing the Temple, even if he does not sprinkle, burn, or slaughter exactly opposite the door of the Temple, it is valid.

7. If he leaves out one of the sprinklings it is invalid. If he dips twice and sprinkles once, his sprinkling is invalid. If he dips once and sprinkles twice, even though he does not take into account the second sprinkling but dips and sprinkles again, his sprinkling is invalid. Thus, if he has dipped his finger for the sixth dipping and then sprinkles a sixth and a seventh time, even though he dips his finger once more and performs the seventh sprinkling, his sprinkling is invalid.

If from the seventh dipping he sprinkles a seventh and an eighth time, even though he goes on and dips an eighth time and sprinkles again, the red heifer remains valid, since what is added to the seven is of no account, provided that he who adds thereto is another priest. But if the priest who burns the red heifer adds to the seven sprinklings, the red heifer becomes invalid, because he has occupied himself in what was not needful at the time of the burning.

8. If he takes the blood away from the pile and then sprinkles it, the red heifer becomes invalid.

9. If he sprinkles some of her blood by night, even though he performs six sprinklings by day and only one by night, the red heifer becomes invalid.

10. If he slaughters her outside the place where she is burnt, even though he slaughters her within the wall (of Jerusalem), she becomes invalid.

11. If he burns her outside the pile on which she is slaughtered, or divides her in two and burns her on two piles, or burns two heifers on the one pile, she becomes invalid. But after she has been turned to ashes he may bring another and burn her thereon without scruple.

12. If she is flayed and cut up and afterward burnt in her entirety, she remains valid; but if anything whatever, even of her excrement, is lacking, she becomes invalid. If an olive's bulk of her skin or her flesh or even of her hair bursts off, it must be put back. If it is not put back she becomes invalid. If anything bursts off and falls outside the pile, it should be well covered with wood and burnt where it lies. If anything bursts off her horns or hooves or excrement, it is not necessary to put it back.

13. The red heifer does not become invalid by remaining overnight. Therefore if she is slaughtered and her blood sprinkled in the proper fashion on one day, and she is burnt on the next, she remains valid.

14. If she is burnt by a mourner or by one whose atonement is still incomplete, she remains valid.

15. If she is burnt by one who has not sanctified his hands and feet, she is invalid, because her preparation is of the nature of Temple Service. And where does he sanctify his hands and his feet? In a vessel of ministry within (the Temple Court); but if he sanctifies them outside or in any common vessel, even in an earthenware firepot, he is still deemed eligible, since the entire rite of the red heifer takes place outside (the Temple Court).

Moreover when the priest who should burn the red heifer has

been immersed after being rendered unclean, as we have explained, he does not need to sanctify his hands and feet again, since the entire rite of the red heifer can be performed only by persons immersed the same day.

16. If she is burnt but not with wood, or with any wood (other than that prescribed), or with straw or stubble, she remains valid. And the proper practice is that the wood should not be less than what is suitable for her but, rather, that bundles of hyssop and Greek hyssop be added in plenty during the burning to increase the ashes; and wood should be added in plenty during the burning of the red heifer until she is turned to ashes. If, after she has turned to ashes, even a single piece of wood is added, it is as though the ashes of a hearth were mingled with the ashes of the red heifer.

17. From beginning to end the entire rite of the red heifer must take place only by day; it must be performed by males of priestly stock and, until the red heifer has turned to ashes, any act of work renders her invalid; but if, after she has turned to ashes, the ashes are gathered by night or if a woman gathers them or if other work is done at the time of gathering them, the red heifer remains valid.

And whence do we learn that the gathering of the ashes is permissible by any Israelite save a deaf-mute, an imbecile, or a minor? Because it is said, *A man that is clean shall gather the ashes* (Num. 19: 9), implying that a priest is not necessary—as though it said “any person who is clean,” that is, whether man or woman.

And whence do we learn that an act of work renders the red heifer invalid? Because it is said, *and he shall slaughter her* (Num. 19: 3). From tradition it is learned that the purpose of the verse of Scripture is none other than to teach that if he engages in anything else at the time of slaughtering, he renders her invalid. And it is said, *And he shall burn the heifer before his eyes* (*ibid.*, 19: 5), implying that his eyes shall be upon her, so teaching that any act of work, from the time of slaughtering her until she is turned to ashes, renders her invalid. Moreover, all who engage in the burning of her and do some other act of work before she is turned to ashes render her invalid.

18. If anyone slaughters the red heifer and (by accident) another beast is slaughtered with her or a gourd is cut up with her, she remains valid since his mind was not intent on other work, even though the beast slaughtered with her is valid for eating, since the slaughtering of unconsecrated beasts does not need intention. But if his intention is to cut the gourd and it is cut at the time of slaughtering, the red heifer becomes invalid, since while slaughtering her he performed some other act of work.

CHAPTER V

1. All who engage in the rite of the red heifer from the beginning until the end render garments unclean the whole time of their occupation, for of him who slaughters and of him who casts the cedarwood it is said, *And he shall wash his garments and bathe his flesh* (Num. 19: 8), and of him who burns her it is said, *And he that burneth her shall wash his clothes* (*ibid.*); and it is said, *And he that gathereth the ashes of the heifer shall wash his clothes* (*ibid.*, 19: 10)—teaching that all who engage therein from the beginning until the end render garments unclean and need to immerse themselves and await sunset, on the authority of Scripture; whereas he who keeps watch over her during her preparation renders garments unclean only on the authority of the Scribes—a precautionary measure lest he shift some member in her.

2. Wherever it is said in Scripture concerning unclean things, *he shall wash his clothes*, the purpose is to teach us not only that the garments on him are unclean but that any garment or utensil becomes unclean which this unclean person touches as long as he is unperted from the things which render him unclean; but after he is parted from the things which render him unclean he does not convey uncleanness to garments (or utensils).

Thus, if a man carries carrion, any garment upon him or any utensil which he touches becomes unclean as long as he carries it, and they suffer first-grade uncleanness. Likewise he who carries it suffers first-grade uncleanness. If he parts from the things which

render him unclean and throws off the carrion, he still suffers first-grade uncleanness as he did before; but if he should touch a utensil or a garment he does not render it unclean, since an Offspring of Uncleanness does not convey uncleanness to utensils, as we have explained at the beginning of this Book. And the same applies in any like case concerning carrion.

Likewise, if any of those who engage in the rite of the red heifer touch a garment or a utensil at the time of slaughtering or at the time of burning, they become unclean; but after one has parted from his work with her, even though he does not immerse himself, if he touches a utensil he does not render it unclean, since he is but an Offspring of Uncleanness. Nor does the red heifer herself convey uncleanness to persons or utensils which touch her: only he who is engaged with her becomes unclean and requires immersion and renders garments unclean as long as he is engaged with her.

3. This rule applies when she is burnt in the manner prescribed; but if she becomes invalid, he who is engaged with her remains clean. If what renders her invalid befalls during the slaughtering, she does not render garments unclean. If it befalls during the sprinkling, whoever is engaged with her before she is made invalid renders garments unclean, whereas after she is made invalid he does not render garments unclean.

4. When all her ashes have been gathered together, he who afterward engages therewith in apportioning the ashes or putting them in safety, and likewise anyone who touches him, remains clean.

Not only to the red heifer but to all sin offerings which are to be burnt, including the bullocks and the he-goats, the rule applies that he who burns them conveys uncleanness to garments at the time of burning them until they have turned to ashes, since it says of the bullock and the he-goat of the Day of Atonement, *And he that burneth them shall wash his clothes* (Lev. 16:28). From tradition it is learned that this establishes the general rule respecting all animal offerings that are to be burnt—that they convey uncleanness to garments until they have turned to ashes.

This rule applies provided that nothing has befallen to render

them invalid and that they are burnt in the prescribed manner in the Place of Ashes. But if they have become invalid in the Temple Court they must be burnt there like Hallowed Things which have become invalid, and he who burns them remains clean. So, too, he who is engaged therewith after they have turned to ashes does not render garments unclean.

And who is to be included under the term *he that burneth (ibid.)*? He who aids in the burning, namely, he who turns over the flesh or throws on wood or turns over the fire or rakes off embers to make the fire burn better, or the like; but he who kindles the fire and arranges the woodpile remains clean.

Thus it has been learned from tradition that he who removes the bullocks or the he-goats that are to be burnt to the Places of Ashes to burn them becomes unclean and renders garments unclean, on the authority of Scripture, as long as he is engaged in removing them; thus he is required to immerse himself and await sunset, as does one who leads off the goat for Azazel, for he renders unclean every garment and every vessel which he may touch with the vessels (or garments) that are upon him throughout the time that he is engaged in leading it off, for it is said, *And he that letteth go the goat for Azazel shall wash his clothes* (Lev. 16: 26).

5. When do those who bear the bullocks and the he-goats that are to be burnt render garments unclean? After they have gone forth with them outside the wall of the Temple Court. If they bear them on staves and certain of the bearers come outside the wall of the Temple Court while the hindmost bearers have not yet come out, those who come out render garments unclean but those who have not yet come out render garments unclean only after they have come out.

If they go out and return to the Temple Court, whoever bears them inside the Temple Court remains clean until he again goes out with them. If he stands outside the Temple Court and drags them thence after they have returned inside, then since they have already gone outside and he who dragged them stands outside, his uncleanness remains in doubt.

6. When does he who leads off the he-goat convey uncleanness to garments? After he has gone outside the wall of Jerusalem until he pushes it off to Azazel; but after he has pushed it off, if he touches vessels or garments they remain clean.

7. Whatever touches the bullocks and he-goats that are to be burnt, even after they have gone forth, whether it be persons or vessels, foodstuffs or liquids, remains clean; likewise if anything touches the he-goat that is to be led off, while it is being led away, it remains clean, since uncleanness is conveyed only to him who is engaged with them, for it is said, *And he that burneth her shall wash his clothing* (Num. 19:8), whereas one who only touches her remains clean.

CHAPTER VI

1. The water onto which the red heifer's ashes are cast may be drawn only in a vessel and from welling springs or flowing rivers, for it is said, *And running water shall be put thereto in a vessel* (Num. 19:17). The casting of the red heifer's ashes onto the water that has been drawn is called "sanctifying" the water; and the water on which the ashes are cast is called "water of purification" or "sanctified water," and this it is which Scripture calls *water of sprinkling* (Num. 19:9).

2. Anyone is eligible to draw the water except a deaf-mute, an imbecile, or a minor; also anyone is eligible to sanctify the water except a deaf-mute, an imbecile, or a minor. No one may draw or sanctify except in a vessel and no one may sprinkle except from a vessel. Drawing and sanctifying are valid by night, but no one may sprinkle or immerse himself except by day; and the whole day is valid for sprinkling and immersion.

3. Any vessel may be used for sprinkling or sanctifying, even vessels of dung or stone or clay, or a boat; and it matters not whether it be an earthenware vessel or any other vessel. But no one may draw or sanctify or sprinkle with the broken flanks of

vessels or the bottom of a ladle or the hollow of a jar plug or the cupped hands or hens' eggs or a rock trough; but a potter's "egg" is valid, since it is a vessel of clay.

4. No one may sanctify in the broken bottoms of wooden vessels or vessels of glass or bone, unless they have been scraped smooth and put in good order and made into whole vessels. Likewise anyone may sanctify in the hollow of a plug adapted to be a proper vessel. And an ostrich's egg is valid for sanctifying and, needless to say, for drawing water or for sprinkling.

5. If a vessel is attached to the ground or to a rock, even if it is attached with lime, it can be used for sanctifying or for sprinkling. If the vessel is crowned with a brim of clay and the water in the vessel rises until it reaches the brim, then if the brim is firm and can be moved with the vessel, the water within it remains valid since it is within a vessel of clay; otherwise, it is as though one had fashioned a circle of mud on a rock or on the ground and filled it with water, which would not be valid, since this would not count as being "in a vessel."

6. If an earthenware vessel has in it a hole big enough to let in liquid, it may not be used for drawing or for sanctifying; but if the hole is only big enough to let out liquid it may be used for sanctifying.

7. If a vessel has a hole in its bottom and this is stopped up with rags, the vessel is not valid, since the water does not rest on the curved bottom of the vessel but on the stuff of the stopping. If it has a hole in its side and this is stopped up, the vessel is valid for drawing, sanctifying, and sprinkling.

8. If a man splashes water from a spring with his hands or feet or with potsherds, and thus puts it into a jar, it is invalid, since this does not count as being "drawn in a vessel."

If he puts the jar in the water and impels the water with his hands or feet or with leaves of vegetation, to make it flow into the jar, it is invalid. So, too, if something is sunk into the water so that

the water will flow more strongly and rise and pour itself into the jar, it is not valid. But if he uses leaves of reeds or nuts, the water remains valid. This is the general rule: if the water is aided by something susceptible to uncleanness in order to fill the vessel, the water is invalid; but if it is aided by something not susceptible to uncleanness, it remains valid.

9. If a man diverts water from a spring into a winevat or a rain cistern and then comes and draws water into a vessel from that rain cistern or winevat, it is invalid, since the water at the outset must be taken from a spring in a vessel.

10. The Great Sea is valid as an immersion pool, but it is not valid as a spring. Therefore water for sanctifying may not be drawn from it. And water from any river is invalid for sanctifying as water of purification. The other seas are valid as a spring.

11. However, water that is drained away from the other seas—it is called *zohālin*, flowing water—is invalid. But flowing water from a spring counts as the spring itself and is valid.

12. Smitten waters and intermittent waters are invalid. What are “smitten waters”? Waters that are salty or warm. And what are “intermittent waters”? They are springs which sometimes well up and sometimes become dry. Even if they become dry but once in seven years they are invalid. But if they dry up in years of drought, or less often than once in seven years, or if their water is sometimes profuse and sometimes scanty without drying up, they are valid. A spring which flows for the first time is valid, and there is no need to test whether it be intermittent.

13. Miry water, the water of the Jordan, and the water of the Yarmuk are invalid, because they count as mixed water. And what is “mixed water”? It is water valid for sanctifying mixed with water that is not valid, and no water may be drawn from the mixture of the two. But if valid water is mixed with valid water, for example, if the water from two springs is mixed and flows together, water may be drawn therefrom.

14. If the appearance of the water changes but the change comes about by itself, it remains valid.

15. If clay or earth falls into a well so that its water becomes cloudy, water may be drawn from it and it is not necessary to wait. If a downpour of rain falls into it, one must wait until it becomes clear.

16. A water channel coming from afar is valid for drawing water inasmuch as its beginning is from a spring, provided only that watch is kept over it lest any man interrupt its flow and one be found drawing from water whose beginning from the spring has been interrupted and which is therefore invalid.

CHAPTER VII

1. Before the water has been sanctified an act of work renders it invalid, but an act of work does not render the sprinkling invalid. These are matters known from tradition. Thus, if a man draws water for sanctifying and, while drawing or conveying the water or emptying it from one vessel into another, he engages in other work, he renders the water invalid. An act of work renders the water invalid at any time until the ashes are cast into it. After the ashes are cast into it and it has become sanctified and made *water of sprinkling*, no act of work renders it invalid; and if a man conveys the sanctified water or empties it from one vessel into another while engaged in some other act of work, it does not matter. The same rule applies if he sprinkles from it with one hand while doing some act of work with the other.

2. Payment renders invalid the sanctifying and the sprinkling, but not the drawing. Thus if a man takes payment for sanctifying water of purification or for sprinkling therefrom, the water becomes like the water of a cavern and the ashes like the ashes of a hearth, which avail nothing; but he may take payment for drawing the water or for conveying it. The water must be sanctified without payment and he who sprinkles must sprinkle without pay-

ment. If he who sanctifies or sprinkles is old and unable to walk and an unclean person comes and beseeches him to go along to a far place to sanctify or to sprinkle, he may be mounted on an ass and given payment as an unemployed workman, since he is detained from whatever work he has been made to forsake. So, too, if a priest is requested by one who is unclean with an uncleanness which debars the priest from eating his heave offering at the time when he should go along to sprinkle or to sanctify, then that person may give him food and drink and unguent; and if he has caused him to lose work he may give him payment as a workman detained from that work. For in none of these cases is payment given to perform the sanctifying or the sprinkling, seeing that the person therein employed has profited nothing and taken only the equivalent of what he has missed (by the detention).

3. If a man draws water with one hand and does an act of work with the other, or if he draws water both for himself and for another, or if he draws water for two persons at the same time, both drawings are invalid; for the water-drawing is an act of work, and thus with either of the two acts of water-drawing it is as though he had done another act of work, and we have already stated that an act of work renders the water-drawing invalid whether the drawing is for himself or for another.

4. If a man draws water for others, even if he draws it into a thousand jars one after the other for a thousand persons, it is valid and each may take away his water and sanctify it. If he draws for himself one jarful after another and his intention is to collect the water from all the jars into one vessel and to cast the ashes thereon and perform a single act of sanctifying, the water is valid, for the whole counts as a single act of drawing. But if his intention is to sanctify each jarful separately, all save the last are invalid; for the first is rendered invalid by the act of work performed before he sanctified it, namely, the drawing of the second jarful; likewise the second is rendered invalid by the drawing of the third jarful; and none is valid save the last.

5. If five persons draw water into five jars to sanctify them with five acts of sanctifying, namely, to cast the ashes on each jarful separately, and it is then determined to combine them and sanctify all with a single act of sanctifying; or if the jars are filled to be sanctified with a single act of sanctifying and it is then determined to sanctify them with five acts of sanctifying, all are valid, since he who draws the water does not engage in any other water-drawing.

But if a single person draws water into five jars to sanctify them with five acts of sanctifying, even though he then determines to sanctify them with a single act of sanctifying, none is valid save the last.

If he draws water into the jars to sanctify them with a single act of sanctifying and then determines to sanctify them with five acts of sanctifying, none is valid save that sanctified at the outset. Likewise, if he says to another, "Do thou sanctify these," none is valid save the one sanctified at the outset. But if he says to him, "Sanctify these for me," all remain valid since he has filled them with a single act of sanctifying in mind; and although he then determines to sanctify them with five acts of sanctifying, it is not he who sanctifies but another who sanctifies for him.

6. If a man draws water for sanctifying and other water for his own needs, he must first draw for his own needs and fasten the vessel on a yoke and carry it behind him, and afterward draw that for the water of purification, so that he engage in no act of work after the water-drawing; and he must set it in front of him and so go his way.

7. If two persons draw water, each for himself, and they help each other to raise it, or one pulls out a thorn from the other's hand or body while drawing the water, and both are drawing water for a single act of sanctifying, the water remains valid; but if they are drawing water so that each should sanctify for himself, he who helps the other to raise it or pulls out the thorn renders his own water invalid.

8. If a man borrows a rope to draw water, and he draws the water and carries the rope in his hand and the water on his shoul-

der, and on his way he meets the owner of the rope and gives it to him as he goes along, the water remains valid; but if he turns aside to take the rope to the owner, he renders the water invalid.

9. If a man is drawing water and lets the free end of the rope with which he is drawing fall to the ground and, after he has drawn the water, he coils the rope round his hand again, he renders the water invalid; but if, as he draws up the bucket, he coils the free length of the rope round his hand, the water remains valid.

10. If a man is drawing water and puts each bucketful into a jar until it is full, and he then hides the jar so that it may not be broken while he is drawing the water; or if he turns it upside down to dry in order to draw water therein, then it remains valid, since this serves the need of the water-drawing. But if he hides it or dries it to convey the sanctified water, he renders it invalid since he performs an act of work that does not serve the need of the water-drawing.

So, too, if a man is drawing water and puts it into a trough and he clears out the potsherds from the trough while he is drawing, so that it might hold more water, the water remains valid, since the act serves the need of the water-drawing; but if it is done so that the potsherds might not trouble him when he pours out the drawn water into the trough, such water is invalid.

11. If a man is drawing water into a bucket to drink, and he changes his mind and decides to use it for water of purification, then if he decides thus before the bucket reaches the water he must pour out the water, but he does not need to dry the bucket; but if he decides thus after the bucket reaches the water he must empty it out and dry it; and afterward he may draw therein for water of purification.

If he dangles the bucket and the rope slips from his hand, and before the bucket reaches the water he decides to use it for water of purification, he must empty it but he does not need to dry it. If he changes his mind while it is still in the water and decides to use it for water of purification, he must empty it out, but he does not need to dry it.

If water is drawn for water of purification and after it is drawn someone decides to use it for drinking, then as soon as he turns up the vessel to drink from it he renders the water invalid, even though he has drunk nothing of it.

CHAPTER VIII

1. If a man while carrying water on his shoulder stops to settle for others some question of the Law or to decide a case, or if the rite of *hālīṣah* or the rite of refusal takes place in his presence, or if he shows others the way, or kills a snake or a scorpion, or removes foodstuff from the street to put it in a safe place, then the water becomes invalid, since he engages in some other matter before casting the ashes on the water; but if he picks up the foodstuff to eat it and eats it on his way, or if he kills a snake or a scorpion that hinders him, then the water remains valid, since his act is for the sake of conveying the water.

This is the general rule: anything in the category of work which he does before casting on the ashes, whether he stops or not, renders the water invalid; and if it is anything not in the category of work and he does not stop, the water remains valid, but if he stops it becomes invalid.

If he is going along with the water and as he goes he breaks down a place in a fence to get through, even though he breaks it down intending to build it up again, the water remains valid; but if he builds it up before he casts on the ashes, the water becomes invalid.

So, too, if he gathers fruit to eat, even though he intends to put aside to dry what is left over, the water remains valid; but if he puts it aside to dry before casting on the ashes, he renders the water invalid.

2. If he eats fruit while conveying the water and leaves some uneaten, and throws what is left under a fig tree or into a storing place intending that the fruit should not be lost, the water becomes invalid, since he performs an act of work; but if he throws it aside because he has no need of it, the water remains valid.

If he draws water for sanctifying and delivers it to another to

watch over and then does an act of work, the water does not become invalid since he has delivered it to a watchman; but if the watchman does an act of work he renders it invalid since it is in his keeping and he holds the place of the owner.

If two persons keep watch over the water and one of them does an act of work, the water remains valid since the other is keeping watch. If the first comes back to keep watch and the other arises and does an act of work the water continues valid. The rule is that unless both watchmen do an act of work at the same time, the water remains valid.

3. If a man sanctifies the water with one hand and does an act of work with the other, then if it was for himself that he sanctified, he renders it invalid since he does an act of work before casting the ashes on the water; but if it was for his fellow that he sanctified, the water remains valid since no one can render invalid the water of another by any act of work that he has done, since an act of work does not render the sanctifying invalid but only the water, provided that he who does it is the watchman or the owner.

4. If a man sanctifies water for himself and for another at the same time, his own becomes invalid, since his water is rendered invalid by the labor in which he engages in sanctifying for another; but if he sanctifies for two others at the same time, both remain valid, since his act of work does not render invalid the water of others.

5. If a man draws water for himself with both hands at once, and it is for one act of sanctifying, it is invalid; but if it is for two acts of sanctifying it is valid. If he sanctifies for himself with both hands at once for one act of sanctifying, the water is valid, but if it is for two acts of sanctifying it is invalid.

If he draws water and sanctifies with both hands at once for himself, both are invalid; if he draws water for another with both hands at once for one act of sanctifying, it is valid; if it is for two acts of sanctifying, it is invalid. If he sanctifies for another with both hands at once, whether for one act or for two acts of sanctify-

ing, both are valid. If he draws water and sanctifies for another with both hands at once, the water-drawing is invalid but the sanctifying is valid.

This is the general rule: any water-drawing together with which a man does some act of work is invalid whether he draws for himself or for another; and if the water is drawn in a proper manner but he does an act of work before casting on the ashes, the water becomes invalid if it is his, but if it is another's it remains valid; and if the water is in his keeping and he does an act of work he renders the water invalid, whether a watchman is there who does no act of work or whether there is no watchman; and if the water is not in his keeping and he does an act of work, he does not render the water invalid if a watchman is there, but if there is no watchman there he renders it invalid.

6. If a man says to another, "Sanctify for me and I will sanctify for you," and they sanctify, the one for the other, the first sanctifying is valid but the second is invalid, since it was for payment. But if someone says to another, "Draw water for me and I will draw for you," and they draw, the one for the other, the first drawing is invalid: for inasmuch as his intention was that in exchange for the water-drawing the other should draw for him, he is considered as one who draws water for himself and for another, whose water is invalid; but the second drawing is valid, since it is permissible to draw water for payment, and he does no act of work after drawing the water, nor was it his intention to draw water a second time.

7. If a man says to another, "Do you sanctify for me and I will draw water for you," both acts are valid, since an act of work does not render the sanctifying invalid and it is permissible to draw water for payment. If he says, "Do you draw water for me and I will sanctify for you," the water of both is invalid: that of him who drew water at the outset is invalid since he is considered as one who draws and sanctifies at the same time and thus renders the water invalid by an act of work; and that of the other who sanctified afterward is invalid since he sanctified for payment, and it is as though he repaid a debt which he owed.

8. If someone is on his way to sanctify, he may carry a key to open a chamber to fetch out the ashes, or carry a spade if he needs it to dig out the ashes of the red heifer, or carry a ladder and move it from one place to another in order to get the ashes, and the water will remain valid. But if, after he has taken the ashes to sanctify, he covers up the vessel which held the ashes, or closes the door of the chamber, or sets the vessel upright on the ground before casting the ashes on the water, he renders the water invalid, but the ashes remain valid for sanctifying other water. If he holds the vessel containing the ashes upright in his hand so that they should not be dispersed, the water remains valid, for it is not otherwise possible, since if he set it on the ground he would render it invalid; if he covers up the vessel he renders the water invalid.

If he takes the ashes and sees that there is too much and he puts back some of them, they remain valid. Also, if he puts the ashes on the water and sees that there is too much and takes some of them to sanctify other water, they remain valid. But if he cuts off olive leaves with which to scoop up the ashes and he does so in order not to take up too much of the ashes, he renders them invalid; yet if he does so in order to collect the ashes into a vessel, they remain valid.

CHAPTER IX

1. How is water sanctified with the ashes of the red heifer? Water drawn for use as water of purification is put into a vessel and enough ashes are cast on the surface of the water to be visible even though it is a great jar full of water; and the whole is mixed. But if a man puts in the ashes first and afterward puts water thereon, he renders it invalid. And why is it said in Scripture, *And running water shall be put thereto* (Num. 19: 17)? It means only that the ashes shall be mixed with water.

2. Whoever sanctifies must do so with intention and cast the ashes on the water with his hand, for it is said, *And for the unclean they shall take of the ashes* (Num. 19: 17): for it is not valid unless he acts intentionally while sanctifying, while drawing the water,

and while sprinkling. But if ashes fall into the water out of the vessel containing the ashes, or if someone takes the ashes in his hand and then another person, or the wind, pushes him and the ashes in his hand fall on the water; or if the ashes fall from his hand onto the side of the vessel or onto his hand and afterward fall onto the water, such water is not valid.

3. If anyone sanctifies too little for a sprinkling in one vessel and too little for a sprinkling in another vessel, such water is not deemed to be sanctified.

If ashes float on the water and he collects some of the uppermost and sanctifies other water therewith, it is deemed to be sanctified; but any ashes that have touched the water may not be used a second time for sanctifying, even if the ashes have been dried; and even if the wind has blown the ashes onto water, he may not dry them and sanctify therewith.

4. If a small vessel is inside a large vessel and they are full of water and their water mingles together, then as soon as the ashes are cast on the water in the large vessel all the water in the small vessel becomes sanctified, even though its mouth is very narrow and no ashes enter it, since all the water mingles together.

5. If there is a sponge in the water when the ashes are cast on, water in the sponge is invalid, since it is not in a vessel. What should one do then? He should pour away all the water until he reaches the sponge, but he must not touch the sponge; for if he touches the sponge, although water washes over it in however great a quantity, the water becomes invalid because the water in the sponge issues forth and mingles with the valid water. If a sponge falls into sanctified water, it may be taken and squeezed outside the vessel and the water that is in the vessel remains valid.

6. If two troughs are hewn out in the same piece of stone and ashes are cast into one of them, water in the other does not become sanctified; but if there is a hole as large as the spout of a waterskin passing from one to the other, or if water washes over from one to the other, if only to a depth of the thickness of garlic peel, and

ashes are cast into one of them, then the water in the other becomes sanctified.

7. If two stones are set closely together so as to form a trough—so, too, if there are two kneading troughs or if a trough is split in two—and ashes are cast into one part of them, the water that lies between them does not become sanctified; but if they are joined together with lime or gypsum and they can be moved together, the water lying between them becomes sanctified.

8. If sanctified water is mingled with other water, however little, even water drawn for sanctifying, it becomes invalid. So, too, if dew comes down into it, it becomes invalid. If another liquid or fruit juice falls into it, all of it should be poured out and the vessel must be dried; then afterward other sanctified water may be put into it. If there falls into it ink, gum, or copperas, or anything that leaves a trace, it must be poured out, but the vessel need not be dried; for if anything remained there that leaves a trace it would be visible.

9. If a vessel to be used for water of purification is immersed in water not fit for sanctifying, it needs to be dried; then afterward one may sanctify therein. If it is immersed in water fit for sanctifying, it need not be dried. But if it has been immersed in order that sanctified water should be collected therein, it needs to be dried in either case.

10. If a gourdshell is immersed in water fit for sanctifying, it may be used for sanctifying therein, but water of purification may not be collected therein, since the water in which it was immersed is absorbed by it and re-emerges and mingles with the water of purification and thus renders it invalid. If the gourdshell has incurred uncleanness and has been immersed, no one may sanctify therein since the unclean liquid absorbed into its substance re-emerges and mingles with the water which is sanctified therein.

11. If dead insects or creeping things fall into sanctified water, and they break asunder or the color of the water changes, it be-

comes invalid, even though they are very dry, like ants or maggots or grain weevils. Also if a beetle is put in, then even though it does not break asunder and the color of the water does not change, the water still becomes invalid, since the beetle is like a tube and the water enters into it and comes out of it together with the beetle's own moisture.

12. If cattle or wild animals drink of sanctified water it becomes invalid. So, too, all birds render it invalid except the dove, because it sucks in the water and no spittle comes out of its mouth to mingle with the water. So, too, if creeping things drink of it they do not render it invalid, except the rat, because it laps up the water with its tongue and so moisture comes out of its mouth into the water.

13. If the color of water of purification changes by itself it remains valid. If it changes because of smoke it becomes invalid. If it freezes and melts again it remains valid, even if it is melted by the sun; but if it melts because of fire it becomes invalid.

14. If the color of ashes of purification changes by itself, or because of smoke, they remain valid. If it changes because of dust or because lime or gypsum has fallen into them, or if stove ash in any quantity whatever is mixed with them, they become invalid.

15. If a man proposes to drink of water of purification he does not render it invalid unless he drinks of it; if he pours it out of the vessel into his throat without his lips touching water that was in the vessel, he does not render it invalid.

16. If a man leaves a vessel containing sanctified water uncovered and he comes and finds it covered, the water is invalid for fear lest one who was not clean for water of purification had touched it, for beyond a doubt someone covered it. If he leaves it covered and comes and finds it uncovered, then if a rat could have drunk therefrom or if dew could have fallen in it during the night, it is invalid; otherwise it remains valid, since there are here two doubts: first whether a man, a beast, or a wild animal or a creeping thing had

uncovered it; and second, if we assume that a man had uncovered it, whether he was clean for water of purification or was not.

17. If sanctified water or water drawn for sanctifying is given into the charge of one who is unclean, it becomes invalid.

18. If two persons keep watch over the water and one becomes unclean, it remains valid since it is still in the keeping of the other. If he renders himself clean and comes back to watch and the other becomes unclean, then it remains valid since it is still in the keeping of the first man. If both become unclean at the same time, the water becomes invalid.

CHAPTER X

1. If a man draws water for sanctifying, it need not be he himself who both sanctifies and sprinkles; but one may sanctify and another sprinkle. So, too, one person may draw water into one vessel and pour it from that vessel into another and sanctify it in still another vessel, and then pour the sanctified water from the one vessel into another and sprinkle from yet another vessel.

2. One person may draw water and keep it by him without sanctifying it for as long as he will, and this matters not; and he may convey it from place to place and from town to town, and he may put ashes upon it and sanctify it at any time he will. So, too, with sanctified water: a person may keep it by him for days or for years and sprinkle from it any day that he needs it until it is used up; and he may take it from place to place and from town to town. He may also keep by him ashes of the red heifer and convey them from place to place and from town to town.

A vessel containing water of purification was once conveyed in a boat on the Jordan and an olive's bulk of flesh from a corpse was found in the bottom of the boat, thus rendering the water unclean; the Supreme Court decreed at that time that no one might take water of purification or ashes of purification across a river or in a boat or float them on the water, and that no one might stand on one

side of a river and throw them to the other side, but that he might pass through water up to his neck with the ashes of the red heifer or the sanctified water in his hand.

However, persons or empty vessels clean for water of purification, or water drawn for water of purification but not yet sanctified, may be taken over a river in a boat.

3. Sanctified water may be taken in a boat across the Great Sea or floated over the water; for the decree concerning it applies only to the conveying of the sanctified water and the ashes in a river.

4. If a man is conveying water to be sanctified—or, needless to say, water already sanctified—he must sling the vessel not behind him but in front of him, for it is said, *as a thing to be watched over: as a water of sprinkling* (Num. 19:9): thus so long as it is watched over it is valid as *water of sprinkling*; otherwise it becomes invalid. If one has drawn water in two jars he may put one before him and one behind him, because otherwise it is not possible (to balance them on his yoke).

5. If water of purification is balanced with a weight, and a person's attention is distracted, it becomes invalid; otherwise it remains valid. If he balances other things with water of purification, then since he uses it as a weight he renders it invalid, for this is not treating it as *a thing to be watched over*.

All persons who are clean, who draw water or sanctify or sprinkle—so, too, all vessels wherewith they draw water or sanctify or sprinkle—are eligible if they are immersed that day even if they have not awaited sunset; for the whole rite of the red heifer and the water-drawing and the sanctifying and the sprinkling are valid when done by one immersed that day, as we have explained. And because of the Sadducees, all immersible vessels are rendered unclean and then are immersed and used for water of purification.

6. Anyone is eligible to sprinkle except a woman, or one of doubtful sex or of double sex, or a child who is without understanding; but a child capable of understanding is eligible to sprinkle. And one who is uncircumcised is eligible to sprinkle, since he is

not considered unclean. If a child capable of understanding sprinkles and a woman aids him, as when she helps him to hold the water in his hand, his sprinkling is valid provided that she does not hold his hand at the time of sprinkling; but if she holds his hand at the time of sprinkling, his sprinkling is invalid.

7. Whoever sprinkles must act with intention to sprinkle him who is unclean and render him clean; and if he sprinkles without this intention his sprinkling is invalid. But he who is sprinkled need not have the intention, and he may be sprinkled with or without his knowledge.

If a man intends to sprinkle (another) in front of him and he sprinkles behind him, or (to sprinkle another) behind him and he sprinkles in front of him, his sprinkling is invalid. If he intends to sprinkle (someone) in front of him and sprinkles in front of him but sidewise, his sprinkling is valid.

8. Whoever sprinkles does not need to dip anew at every sprinkling, for he may dip the hyssop and sprinkle one time after another until the water is used up. And he may sprinkle many persons or many vessels, even a hundred, with a single sprinkling at the same time. He who is touched by the water, whatever the quantity, becomes clean, provided that the sprinkler intended to sprinkle him.

If someone dips the hyssop and intends to sprinkle a thing susceptible to uncleanness or a man, and he sprinkles with that dipping a thing not susceptible to uncleanness or a beast, then if water still remains on the hyssop he need not dip again but, from what is left, he may sprinkle persons or the unclean vessels, since the beginning of his dipping was valid. But if he has dipped the hyssop to sprinkle a thing not susceptible to uncleanness or a beast, and he sprinkles a man or an unclean vessel, then his sprinkling is invalid until he dips a second time with the intention to sprinkle a man or a thing susceptible to uncleanness.

9. If anyone dips the hyssop and intends to sprinkle a thing not susceptible to uncleanness, the water that drips remains valid; therefore if it drips into a vessel and he dips the hyssop therein with

the intention of sprinkling a thing susceptible to uncleanness, his sprinkling is valid.

10. If but little of the water of purification remains, he may dip therein only the tips of the hyssop buds and sprinkle, provided that the hyssop does not absorb the water. And if the mouth of the flask is narrow he may dip the hyssop and draw it up in usual fashion and sprinkle, and he need not be careful about touching the sides of the vessel the second time.

CHAPTER XI

1. How are they who suffer corpse uncleanness rendered clean by the *water of sprinkling* (Num. 19: 9)? One who is clean takes three stalks of hyssop and binds them into a single bunch, each branch having one bud; then he dips the tips of the buds into the *water of sprinkling* that is in a vessel, and, with intention, he sprinkles persons or vessels on the third day and on the seventh day, after the sun's first gleam; but even if he sprinkles at dawn it is valid. And after a person has been sprinkled on the seventh day he may immerse himself that day and await sunset, and at eventide he becomes clean. If anyone dips the hyssop by night and sprinkles by day, or dips the hyssop by day and sprinkles by night, his sprinkling is not valid.

The water conveys uncleanness as water of purification—as will be explained—until the hyssop has been dipped into the water and someone has been sprinkled therewith on the third day and the seventh day after the sun's first gleam; but even if he transgresses and does so at dawn it is valid, as we have stated.

2. When one who has incurred corpse uncleanness and continued unsprinkled many days comes to be sprinkled, he must count three days in the presence of a court, and he is sprinkled on the third day and on the seventh day; on the seventh day he immerses himself and awaits sunset. This rule applies if a common person comes to be sprinkled; for even if he says, "This is my third day," he may not be trusted: perchance he has become unclean that very

day. Therefore he must count the three days in the presence of a court. But if an Associate comes to be sprinkled, he or his utensils may be sprinkled without delay.

If a man was sprinkled on the third day and is not sprinkled on the seventh day but is delayed many days, after the seventh day he may immerse himself any time he will, either by day or by night; and he may be sprinkled by day either before his immersion or after his immersion. Even if he immersed himself on the ninth night or on the tenth night he may be sprinkled on the morrow after sunrise.

3. Whoever suffers any other manner of uncleanness may submit to sprinkling. Thus, if men or women with flux, or menstruants, or women after childbirth incur corpse uncleanness they may be sprinkled on the third day and the seventh day and become free of corpse uncleanness, although they still remain unclean with their other uncleanness, for it is said, *And the clean person shall sprinkle upon the unclean on the third day* (Num. 19:19): thus we may infer that the sprinkling profits him although he is unclean.

So, too, he who is uncircumcised may submit to sprinkling. Thus, if one who is uncircumcised incurs corpse uncleanness and is sprinkled on the third day and the seventh day, he becomes free from the corpse uncleanness, and when he is circumcised he may immerse himself and at eventide he may eat of Hallowed Things.

4. The proper practice is that the hyssop be made up of three stalks, each stalk bearing one bud, thus making three buds; and its remnants continue valid if at least two buds are left, or if at the outset two are taken and bound together. If the buds come apart and the leaves fall off, then even if there remains only the smallest part of any bud, it is valid, for the remnants of the hyssop continue valid however little is left.

If a stalk has on it three branches, these are severed and then the three are bound together, since the proper practice is that it shall be a "bundle," although it is not expressly prescribed in Scripture that it shall be a bundle. If the branches are severed and not bound

up, or bound up and not severed, or neither severed nor bound up, and they are used for sprinkling, it is valid.

If the hyssop is too short, it may be tied with thread to a spindle rod or the like, so that a man may dip it into the water and bring it up; but he must hold it by the hyssop when he is sprinkling. If he is in doubt whether he sprinkles from the thread or from the spindle rod or from the bud, his sprinkling is invalid.

5. No one may sprinkle with the "sucklings" of hyssop or with the bare stalks, but only with the buds (that are mature). What are sucklings? Buds that have not ripened; but if a man is sprinkled with sucklings and he enters the Temple, he is not culpable.

When may the hyssop be used for sprinkling? After it has begun to sprout. And hyssop with which *water of sprinkling* has been sprinkled is valid for cleansing a leper.

Any hyssop that is referred to by a special name is invalid. The hyssop which is called simply "hyssop" is the kind that is valid, and that is the hyssop which ordinary folk eat. But that which is called "Greek hyssop" or "stibium hyssop" or "Roman hyssop" or "wild hyssop" is invalid.

6. Hyssop from an asherah or from an apostate city or from an idol or from unclean heave offering is invalid. Hyssop from clean heave offering should not be used for sprinkling; but if it is so used it is valid.

7. If hyssop has been gathered for firewood and liquid falls on it, it may be dried and is then valid for sprinkling; but if it has been gathered for food and liquid falls on it, then even though it is dried it is invalid, since it has become unclean for sprinkling; for all liquids and all foodstuffs and all vessels are deemed to be unclean in what concerns the rite of purification, as we have explained. If it has been gathered for sprinkling water of purification, it counts as though it was gathered for firewood, and if liquid falls on it, it may be dried and then may be used for sprinkling.

CHAPTER XII

1. If a man suffering corpse uncleanness is sprinkled, then as soon as any quantity whatever of the *water of sprinkling* touches any part of the skin of the unclean person's flesh the sprinkling avails him, even if it falls on the tip of his finger or the edge of his lip. But if it touches his tongue this is of no avail. Although the tongue counts among members that are visible in respect to uncleanness, as we have explained, it does not count among members that are visible in respect to sprinkling and immersion.

So, too, if a vessel suffering corpse uncleanness is sprinkled, then as soon as any quantity whatever of the *water of sprinkling* touches the substance of the vessel, the sprinkling avails it.

2. If there are two vessels or two persons and another person intends to sprinkle them both at once and he sprinkles one of them and water drips from one to the other, the second continues in his uncleanness until water falls on him from the sprinkling of the person who sprinkles and not from what drains off from the other. If he sprinkles two vessels and he is in doubt whether he sprinkled them both at once or whether something drained off from one to the other, his sprinkling is invalid.

3. If a needle is put on a potsherd and sprinkled and it is in doubt whether the needle was sprinkled or whether water drained off onto it from the potsherd, its sprinkling is invalid.

4. Concerning jointed utensils whose parts are connected together with nails—such as shears with separate arms, the blade of a plane, or the like—the rule is that each part of them when in use counts as a connective when they contract uncleanness and when they are sprinkled, but when not in use it does not count as a connective in either case. How do the two parts count as a connective when they contract uncleanness and when they are sprinkled? If one of them becomes unclean when in use, the other becomes unclean, and if one of them is sprinkled when in use, then the sprinkling avails them both, and it is as though they were one piece. And how do they not count as a connective either when they contract

uncleanness or when they are sprinkled? If one of them becomes unclean when not in use, the other does not become unclean; and if they both become unclean and one of them is sprinkled when not in use, this does not render the other clean, even though they are connected together. And this rests on the authority of Scripture. But on the authority of the Scribes it is decreed that they should count as a connective for uncleanness even when not in use—a precautionary measure ensuring heedfulness at such time as they are in use: thus at any time if uncleanness touches one of them the other becomes unclean.

So, too, it has been decreed that they should not count as connectives when they are sprinkled even when in use—a precautionary measure ensuring heedfulness at such time as they are not in use: thus if one of them is sprinkled the other is never rendered clean until it also has been sprinkled.

Thus we learn that wherever we are told that "such a thing counts as a connective in contracting uncleanness and not as a connective when it is sprinkled," this is a precautionary measure resting only on the authority of the Scribes, as we have stated.

5. If two articles are so connected as to become, as it were, a single body, if, namely, two pieces of cloth or two curtains are sewn together, then each counts as a connective when it contracts uncleanness and when it is sprinkled, because they count as a single article.

6. The loose stitching of launderers or a garment stitched together with threads of mixed stuff intended to be unloosed do not count as connectives when they are sprinkled, but they count as connectives when they contract uncleanness. So, too, the several baskets of a packsaddle, the bed of a harrow, the iron corner of a bier, the drinking horns of wayfarers, and a key chain—all of these count as connectives when they contract uncleanness but not when they are sprinkled. But the water of one who sprinkles should touch each separate basket and each separate key and each separate piece of the horn, and each separate crosspiece of any bed made with jointed parts.

7. If three woolen cushions, or six linen cushions, or three sheets, or twelve napkins are joined together, they serve as connectives both when they contract uncleanness and when they are sprinkled; if they are more than this in number they serve as connectives when they contract uncleanness but not when they are sprinkled. The parts of a single shirt or a single cloak or a single winter coat (*kēlubkērin*) count as connectives both when they contract uncleanness and when they are sprinkled, however long or wide they may be. And what is a "winter coat"? It is a coat made of two layers of cloth stitched together with cotton wool lying between them and is used in the rainy season.

8. If a lid is connected to a kettle by a chain, and someone sprinkles the kettle, he renders both of them clean; but if he sprinkles the lid he does not render the kettle clean unless he sprinkles it too.

9. A bell and clapper count as connectives both when they contract uncleanness and when they are sprinkled, and if one of them is sprinkled both become clean.

10. The spindle used for spinning flax or twisting ropes has in it three pieces: the wooden piece called the "spindle rod" round which is wrapped whatever is spun, the brass or iron at the end of the wooden piece, called the "hook," with which they twist and spin, and the rounded piece in the middle of the spindle rod, called the "knob." If the spindle rod on which ropes are twisted becomes unclean, its knob or its rod should not be sprinkled, but only the hook; yet if any one of the three is sprinkled the whole becomes clean. But in the spindle used for spinning flax any one of the three may be sprinkled at the outset, since the three count as connectives.

11. If the leather cover of a cot is connected with the knobs of the cot, it counts as a connective both when it contracts uncleanness and when it is sprinkled. But a bedframe counts as a connective neither when it contracts uncleanness nor when it is sprinkled.

12. When holes are drilled into the handles of utensils—such as the haft of a knife and the like—the rule is that if the haft of the

knife is drilled and the iron piece inserted, the haft counts as a connective both when it contracts uncleanness and when it is sprinkled; but if the handle is wedged in, like the shaft of a spear where the wooden shaft is inserted into the iron piece, it does not count as a connective when sprinkled.

CHAPTER XIII

1. Special standards have been laid down for cleanness in whatever concerns the rite of purification: a clean person, even one who has immersed himself for Hallowed Things and who may stand and minister at the altar, is not deemed clean for the rite of purification, whether for burning the red heifer or for drawing the water or for sanctifying it or for sprinkling, unless he has immersed himself especially for the rite of purification: only then is he clean for the rite of purification.

The same applies to vessels: not even a basin in the Temple Court is deemed to be clean for the rite of purification unless it is immersed especially for the rite of purification. So, too, with any foodstuffs or liquids: even though they are clean, still, in whatever concerns the rite of purification, they count as foodstuffs and liquids that have become unclean.

2. Any object fit for use as a couch or a seat, even though it is clean for Hallowed Things, still, in whatever concerns the rite of purification, counts as something which a man with flux has pressed against, unless it is immersed especially for the rite of purification. All his days Johanan ben Gudgada ate his food in conditions of cleanness proper to Hallowed Things, yet, in what concerned the rite of purification, his kerchief counted as something which a man with flux had pressed against.

3. Although an Offspring of Uncleanness does not convey uncleanness to persons or to vessels or even to Hallowed Things, as we have explained, yet, in what concerns the rite of purification, it conveys uncleanness to persons and to vessels. Therefore the Sages have said, He who sanctifies water of purification may not wear

sandals lest liquid fall on a sandal and it become unclean. For all liquid is unclean in whatever concerns the rite of purification; and he who sanctifies becomes unclean through his contact with the sandal, and thus the water of purification becomes unclean.

4. If his hands alone have become unclean through something that renders hands unclean—if, for example, he has touched food-stuffs or liquids or the like—although he is clean for Hallowed Things and needs but to immerse his hands only, as will be explained, yet his whole body is deemed to be unclean in whatever concerns the rite of purification, and he requires immersion. Even if only one hand has become unclean, his entire body becomes unclean, thus suffering first-grade uncleanness.

5. Whoever is in need of immersion, whether it be on the authority of Scripture or on the authority of the Scribes, conveys uncleanness by contact and by carriage to water of purification, to ashes of purification, and to him who sprinkles the water of purification. He likewise conveys uncleanness to hyssop valid for sprinkling, to water drawn and not yet sanctified, and to an empty vessel clean for the rite of purification. Each of these he renders unclean by contact but not by carriage. If an unclean person touches part of the ashes of purification he renders the whole invalid.

6. In whatever concerns the rite of purification reckoning is made not only of what is at a first or second or third remove from uncleanness, as is done in what concerns heave offering and Hallowed Things. Thus, if ten persons immerse themselves for the rite of purification and one of them becomes unclean and he becomes unclean only for the rite of purification—if, for example, his hand alone becomes unclean—and he then touches another, and the other touches still another, even were they a hundred each one becomes unclean for the rite of purification. So, too, with vessels clean for the rite of purification: if one vessel among them becomes unclean, even if its outer side alone becomes unclean for the rite of purification—if, for example, liquid has touched the outer side—and this vessel then touches another vessel, and the

second vessel touches a third, and so on, every vessel becomes unclean for the rite of purification, even were they a hundred.

7. If one who is clean for the rite of purification shifts something that is liable to uncleanness when pressed by a man with flux, although it is clean as regards Hallowed Things, he becomes unclean, even though he does not touch it directly. So, too, if one who is clean for the rite of purification shifts another who is not clean for the rite of purification, or if he shifts the spittle or the urine of such an unclean person, he becomes unclean, even though he does not touch them directly.

But an object that is not apt to suffer *midras* uncleanness does not render unclean one who is clean for the rite of purification unless he touches it.

8. If one who is clean for the rite of purification shifts a utensil that has incurred corpse uncleanness he becomes unclean, even though he does not touch it, and even though whatever incurs corpse uncleanness does not convey uncleanness by carriage, as we have explained. Thus, if a key that has incurred corpse uncleanness hangs on a door and one who is clean for the rite of purification closes the door, then because he has shifted the unclean key he too becomes unclean. Likewise, if he shifts a dead creeping thing, or semen, he becomes unclean for the rite of purification, even though these do not convey uncleanness by carriage, as we have explained.

9. If one who is clean for the rite of purification touches vessels lying in indirect contact above a man with flux or his like—and such vessels suffer what is called *maddaf* uncleanness—then, although he remains clean for Hallowed Things, he becomes unclean for the rite of purification. So, too, if a vessel that is clean for the rite of purification touches something suffering *maddaf* uncleanness, it becomes unclean for the rite of purification.

10. If one who is clean for the rite of purification touches foodstuffs or liquids, whether clean or unclean—for all foodstuffs and liquids are deemed to be unclean in whatever concerns the rite of purification—and he touches them only with his hand, his whole

body becomes unclean, as we have stated. If he touches them with his foot or some other part of his body, or shifts them with his hand without touching them, he remains clean. So, too, if he touches an oven or the like from among other utensils deemed unclean in whatever concerns the rite of purification, his whole body becomes unclean; but if he touches them with his foot he remains clean for the rite of purification, as we have stated.

11. If one who is clean for the rite of purification inserts his head and the greater part of his body into water drawn to be water of purification, he becomes unclean because it is "drawn water"; and, on the authority of the Scribes, he whose head and the greater part of his body enters into drawn water becomes unclean, as will be explained.

12. All, even common folk, may be trusted about the cleanness of anything that concerns the rite of purification: because of its gravity and these special standards which the Sages have laid down, all are careful about it. It is written in Scripture, *And it shall be a thing to be watched over by the congregation of the children of Israel* (Num. 19: 9): that is, all Israel is qualified to watch over it. Therefore if a common person brings a vessel from his house, even an earthenware vessel, and says, "This vessel is clean for the rite of purification," it may be deemed to be clean and may be used for sanctifying and for sprinkling, even though it is not considered clean for Hallowed Things or for heave offering. So, too, if a common person says, "I am clean for the rite of purification," or if water of purification stands beside him, and he says, "It is clean," he may be deemed trustworthy, since no man in Israel would deal lightly therewith.

CHAPTER XIV

1. If an earthenware vessel contains ashes of purification and a dead creeping thing touches the outer side of it, it remains clean, since an earthenware vessel is not susceptible to uncleanness from its outside even in what concerns the rite of purification. If the

vessel is laid on top of a dead creeping thing, although the vessel remains clean the ashes become unclean, for it is said, *And he shall lay them up without the camp in a clean place* (Num. 19: 9)—and this is not a clean place. This rule applies not only if it is laid on top of a dead creeping thing but even if it is laid on top of food which, according to the teaching of the Scribes, suffers second-grade uncleanness or the like, which is but a slight uncleanness and rests only on the authority of the Scribes: thus the ashes become unclean, for it is said, *in a clean place*, implying that it should not lie upon any uncleanness whatsoever anywhere in the world.

So, too, if an earthenware vessel containing ashes of purification is put over the hatchway above an unclean room and the vessel is suspended within the room, the ashes become unclean, even though there is less than a handbreadth's space in the hatchway; and even if it is not suspended, and there is a handbreadth's space in the hatchway, the ashes still become unclean.

2. If it is a stone vessel, whether or not there is a handbreadth's space in the hatchway, the ashes remain clean.

3. So, too, if a vessel containing ashes of purification or sanctified water is closed with a tightly fitting cover and put in a tent containing a corpse, the ashes and the water become unclean because the ashes cannot be protected by a tightly fitting cover, for it is said, *in a clean place*, and this is not a clean place.

4. So, too, foodstuffs and liquids which are Hallowed Things are not protected by a tightly fitting cover. But water that has not been sanctified, or an empty vessel clean for the rite of purification, is protected by a tightly fitting cover. This rule applies only if its owner is clean; but if the owner is unclean, the water, wherever it is, becomes unclean. Thus, if the water is closed up with a tightly fitting cover and he and it are in a tent containing a corpse, they both become unclean. If he is outside and there is water inside which has not been sanctified, they both remain clean. If he is inside and the water outside, then, just as he becomes unclean, the water also becomes invalid.

5. If one who is clean for the rite of purification stands over an oven or a similar object that is not clean for the rite of purification, and he stretches his hand beyond the oven, having in his hand a vessel containing water of purification—so, too, if a reed lies along the top of the oven, having two vessels containing water of purification hanging thereon, one at either end—then they become unclean since they are not *in a clean place* proper for the rite of purification; and since they are supported by the oven it is as though they were laid on top of it. But if he stands over the oven, having in his hand an empty vessel that is clean for the rite of purification, or water which has not been sanctified, these then remain clean, as they were before.

If he stands away from the oven and stretches out his hand to a wall niche and takes up a vessel containing water of purification and moves it over the oven, it remains clean. So, too, if in the act of sprinkling the water passes over uncleanness, such as an object that is usable as a couch or a seat, it remains clean.

6. If a vessel containing water of purification and a vessel containing any Hallowed Thing touch one another, the vessel containing water of purification and all that is in it becomes unclean, but the vessel containing the Hallowed Thing remains clean, as it was before. So, too, if one who is clean for the rite of purification touches them both with his two hands as they lie on the ground, that containing the water of purification becomes unclean, since he who is clean for the rite of purification is made unclean through contact with the vessel which is not clean for the rite of purification, as we have explained; thus he then renders unclean the water of purification.

7. If he lifts the two vessels with his two hands both vessels become unclean: that containing water of purification becomes unclean because it is touched by one who has touched a vessel not clean for the rite of purification, and that containing the Hallowed Thing becomes unclean because of him who lifts it—since he is unclean by lifting the *water of sprinkling*, which conveys unclean-

ness by carriage, and it is made unclean by reason of the vessel containing Hallowed Things.

Therefore if the vessel containing Hallowed Things is wrapped in paper and he lifts it by the paper without touching it, and then lifts the water of purification with his other hand, they both remain clean since he has not touched the vessel and is not made unclean for the rite of purification. But if with his hand he touches the vessel containing Hallowed Things, even if that containing the water of purification has been wrapped in paper, they both become unclean.

8. If he shifts the two vessels with his hand without touching them, they both remain clean, for a vessel which is not clean for the rite of purification conveys uncleanness to him who is clean for the rite of purification only when he touches it with his hand—unless it is an object liable to incur *midras* uncleanness, as we have stated.

9. Any instance of doubtful uncleanness which is ruled clean when it concerns heave offering—as will be explained—is also held to be clean when it concerns the rite of purification; and as for instances of doubt concerning which heave offering is left in suspense, if such a doubt develops in the case of water of purification, the water must be poured away. Hence if food requiring conditions of cleanness is prepared by means of vessels or persons about whom doubts develop of the kind for which water of purification is to be poured away, the validity of such food remains in suspense.

Wooden latticework does not count as a utensil and is not susceptible to uncleanness in what concerns heave offering or Hallowed Things or the rite of purification.

10. If pressed figs of heave offering fall into water of purification and are taken out and eaten, and they are an egg's bulk in quantity, the water becomes unclean whether the pressed figs are clean or unclean; for all foodstuffs, including Hallowed Things, are unclean in what concerns water of purification, so that he who eats thereof is guilty of death since he has eaten of heave offering when

he has already become unclean through the water of purification. But if they are less than an egg's bulk in quantity the water remains clean, for foodstuff does not convey uncleanness to other things unless it is an egg's bulk in quantity, whether to heave offering or to Hallowed Things or to water of purification.

CHAPTER XV

1. If any person or any vessel touches water of purification otherwise than for the sake of sprinkling, they become unclean, but they do not convey uncleanness to garments at the time of contact; for it is said, *And he that toucheth the water of sprinkling shall be unclean till even* (Num. 19:21). Thus we learn that the *water of sprinkling* is one of the Fathers of Uncleanness set forth in Scripture, and its uncleanness is conveyed by contact whatever its quantity, and if there is enough of it for a sprinkling it conveys uncleanness by contact and by carriage; and he who touches or carries it otherwise than of necessity conveys uncleanness to garments while touching or carrying it, until he separates himself from whatever renders him unclean. For it is said, *And he that sprinkleth the water of sprinkling shall wash his clothes* (*ibid.*, 19:21): Scripture does not here speak of one who sprinkles an unclean person—for if he is to render an unclean person clean how much more must he himself be clean! From tradition it is learned that whereas it is said in Scripture, *And he that sprinkleth the water of sprinkling . . .*, this concerns only the prescribed quantity of the water; it teaches us that if a man touches or carries *water of sprinkling* enough for a sprinkling otherwise than for the sake of sprinkling, he becomes unclean and conveys uncleanness to garments, on the authority of Scripture.

And how much is the prescribed quantity for a sprinkling? Enough for the tips of the buds of hyssop to be dipped into the water.

When does the rule apply that water of purification conveys uncleanness? When it is needlessly touched or carried before it has fulfilled its purpose; but after it has fulfilled its purpose it conveys

no uncleanness at all. Thus if someone dips the hyssop and sprinkles an unclean person or utensil, and water drips down upon the ground from the unclean person or utensil—so, too, if during the sprinkling water is splashed onto the ground or upon one who is clean—then that water does not convey uncleanness and he who touches it or carries it remains clean.

If a man dips the hyssop to sprinkle what is not susceptible to uncleanness, any water that drips off is valid for sprinkling again, as we have explained; therefore it conveys the uncleanness of water of purification, since it has not fulfilled its purpose, because the dipping has been for the sake of what is not susceptible to uncleanness.

2. Water of purification, even before it has fulfilled its purpose, conveys uncleanness to nothing unless it is clean and valid for sprinkling; yet if water of purification has become invalid—for example, if other water is mingled with it, or if a beast drinks of it, or if anything else befalls it such as would render it invalid—and then one who is clean for heave offering touches it, he becomes unclean, whether he touches it with his hands or whether he touches it with any other part of his body. If one who is clean for the rite of purification touches it, even if with his hands, he remains clean as he was before.

3. If water of purification has become unclean and one who is clean for heave offering touches it after it becomes unclean, whether with his hands or with any other part of his body, he becomes unclean; and if one who is clean for the rite of purification touches it with his hands, he becomes unclean; but if he touches it with any other part of his body, he remains clean as he was before.

4. If into water of purification there falls water from a spring or a pool, or fruit juice, and the greater part of the mixture is water of purification, it conveys uncleanness by carriage; but if the greater part is fruit juice it does not convey uncleanness. If they are in equal quantity it conveys uncleanness.

If the ashes of the red heifer are mingled with ashes from a

hearth and water is sanctified with them together, if the greater part of the mixture is ashes of the red heifer it conveys uncleanness like *water of sprinkling*; and if the greater part is ashes from a hearth it does not convey uncleanness by contact but does convey uncleanness by carriage.

5. If valid ashes are cast on water unfit for sanctifying and one who is clean for heave offering touches it, whether with his hands or with his body, he becomes unclean. If one who is clean for the rite of purification touches it, even with his hands, he remains clean as he was before.

6. If water of purification becomes invalid it may not be kneaded into clay lest it become a snare for others—lest a man touch the clay and be made unclean; for water of purification is not rendered void by the clay, for it is said, *It is a purification from sin* (Num. 19: 9).

7. If a heifer drinks any water of purification, even if she is slaughtered within twenty-four hours, her flesh is clean, for it is said, *a thing to be watched over for a water of sprinkling* (*ibid.*, 19: 9): therefore as long as it is *watched over* it does not become void, but if a heifer has drunk it, it becomes void since it was not *watched over*.

8. If water of purification is sprinkled from a wall niche whence many people are sprinkled, and one who has been unclean is thus sprinkled and then enters the Temple, and the water is afterward found to be invalid, he is not culpable, since the presumption is that the water from which many were sprinkled was valid; and he counts as one who was under constraint. But if he is sprinkled with water of purification from the wall niche of a private person and then enters the Temple, and the water is found to be invalid, he is liable to a rising and falling offering, because he should first have inquired concerning the water and only afterward entered the Temple.

People used to slip in the water that dripped onto the ground from a wall niche whence many people were sprinkled, and they

used to tread in it and then enter the Temple, feeling no scruple lest it be invalid.

9. If a man sprinkles with hyssop that is unclean for the rite of purification, and it is an egg's bulk in quantity, the water is invalid and his sprinkling is invalid. If it is less than an egg's bulk in quantity, the water remains valid but his sprinkling is invalid. And this unclean hyssop can render other hyssop unclean, and the second hyssop still other hyssop, even though they be a hundred; for in whatever concerns the rite of purification reckoning is not taken only of what stands at a first or second or third remove from uncleanness.

10. If a man lifts a vessel that has been sprinkled, and there remains on it water enough for a sprinkling, he remains clean, for water of purification which has fulfilled its purpose does not convey uncleanness, as we have explained.

TREATISE III
LAWS CONCERNING
THE UNCLEANNESS OF LEPROSY

Involving Eight Commandments
Six Positive and Two Negative

To Wit

1. To pronounce judgment on leprosy in man according to regulations that are written in the Law;
2. Not to cut away the tokens of uncleanness;
3. Not to shave a scall;
4. That the leper make himself known by rending his garments, disheveling his hair, and veiling the upper lip;
5. The rules about the cleansing of leprosy;
6. That the leper shave off all his hair when he becomes clean;
7. The rules about leprosy in a garment;
8. The rules about leprosy in a house.

An exposition of these commandments
is contained in the following chapters.

NOTE

In the list of the 613 positive and negative commandments prefixed to the Code, the eight commandments concerning leprosy expounded in this Treatise appear in the following form:

Positive commandments:

- [1] 101. The commandment that a leper is unclean and conveys uncleanness, as it is said, *When a man shall have in the skin of his flesh, etc.* (Lev. 13: 2 ff.);
- [7] 102. The commandment that a leprous garment is unclean and conveys uncleanness, as it is said, *And when the plague of leprosy is in a garment, etc.* (Lev. 13: 47 ff.);
- [8] 103. The commandment that a leprous house is unclean and conveys uncleanness, as it is said, *And when I put the plague of leprosy in a house, etc.* (Lev. 14: 34 ff.);
- [5] 110. The commandment that the cleansing of leprosy, whether in man or house, be with cedarwood, hyssop, and crimson wool, and two birds and running water, as it is said, *This shall be the law of the leper in the day of his cleansing, etc.* (Lev. 14: 2 ff.);
- [6] 111. The commandment that the leper shave off all his hair, as it is said, *And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows* (Lev. 14: 9);
- [4] 112. The commandment that the leper be known to all by the things enjoined concerning him, as it is said, *His clothes shall be rent, and the hair of his head shall go loose, etc.* (Lev. 13: 45).

Negative commandments:

- [3] 307. The commandment not to shave the hair of the scall, as it is said, *But the scall shall he not shave* (Lev. 13: 33);
- [2] 308. The commandment not to pluck away the tokens of leprosy, as it is said, *Take heed in the plague of leprosy* (Deut. 24: 8).

CHAPTER I

1. It is a sign of leprosy of the skin of the flesh when some place on the skin turns white and the whiteness is like that of the skin of an egg or whiter than the skin of an egg; but if the whiteness is duller than that of the skin of an egg it is not leprosy but a tetter.

2. In leprosy of the skin of the flesh there are four shades of white, to wit:

1) an extreme whiteness, than which nothing is whiter, and which appears like snow on the skin of the flesh; this is called *baheṛeṭ*, a Bright Spot;

2) a whiteness, duller somewhat than the Bright Spot, which appears like the clean wool of a day-old lamb; this is called *šē'eṭ*, a Rising;

3) a whiteness, duller somewhat than the Rising, which appears like the plaster of the Temple walls; this is a subspecies of the Bright Spot and is called *sappahat*, a secondary shade;

4) a whiteness, duller somewhat than the plaster of the Temple walls, which is like that of the skin of an egg; this is a subspecies of the Rising and it, also, is called *sappahat*, a secondary shade.

Thus we learn that the shade of white like the plaster of the Temple walls is the secondary shade of the Bright Spot, and the shade of white like the skin of an egg is the secondary shade of the Rising, for the meaning of the word *sappahat* is "something subordinate." Hence the Sages have said, The colors of leprosy signs are two that are in fact four: the Bright Spot and its secondary shade, and the Rising and its secondary shade.

3. These four shades of leprosy signs may all be combined, whether this leads to a more lenient or to a more rigorous decision, and whether at the beginning of the inspection of the leprosy sign or at the end of the seventh day, or after the leper has been set free or adjudged unclean. Thus, no matter whether a leprosy sign is wholly as white as snow or as the plaster of the Temple walls or as

clean wool or as the skin of an egg; or whether part is as white as the shade of the Bright Spot and part as white as the shade of the Rising and part as white as the secondary shade: it all counts as one color. If so, why did the Sages enumerate them, saying, The colors of leprosy signs are two that are in fact four? It was to convey an understanding of the shades, so that no priest, unable to discern the shades and their names while being taught and instructed, will inspect a leprosy sign until he understands and discerns the shades, so that he can say, This is a Bright Spot and this is its secondary shade; this is a Rising and this is its secondary shade.

4. If in the whiteness of these four shades somewhat of reddishness is mingled, this too is a sign of leprosy, for it is said, *A bright spot, reddish white* (Lev. 13:19). The same applies to a Rising, the secondary shade of a Rising, and the secondary shade of a Bright Spot. And this shade, compounded of whiteness and somewhat of red, is what is called "a variegation."

What manner of color is the variegation in these four shades? It is as though there were four cups full of milk: and in the first cup were mingled two drops of blood, in the second four drops, in the third eight drops, and in the fourth sixteen drops. The variegation in the Bright Spot is the color of the fourth cup, the variegation in the Rising is the color of the third cup, the variegation in the secondary shade of the Bright Spot is the color of the second cup, and the variegation in the secondary shade of the Rising is the color of the first cup.

5. All these colors, whether white or a variegation, may be combined (in the examination of a leprosy sign) and counted as one shade; and whether the leprosy sign is all white, or partly white and partly reddish, the whole is counted as one shade, whether this leads to a more lenient or to a more rigorous decision.

6. Not every shade in leprosy of the skin of the flesh is called a leprosy sign, nor is it pronounced unclean unless the appearance of the leprosy sign is deeper than the skin of the flesh, deeper, namely, not as it feels to the touch but as it appears to the eye, like

the appearance of the sun which to the eye seems deeper than the shadow; but if the appearance of the whiteness or of the variegation is level with the rest of the skin or higher than the skin, it is no leprosy sign but counts only as one of the natural growths which develop on the body.

7. The prescribed (minimum) measure for any leprosy sign, whether leprosy in man or leprosy in garments, is that of a Cilician bean, which is square-shaped, and it is the size of a square space on the skin of the flesh large enough for thirty-six hairs to grow—six hairs long by six hairs wide; and anything less than this does not count as a leprosy sign.

8. If a leprosy sign is wide enough for the growth of five hairs only, even if it is a cubit in length, it is clean: it is no leprosy sign unless it can contain a square space the size of a bean.

Now all prescribed measures are by tradition of Moses from Sinai.

9. Wherever Scripture specifies a rule about the Bright Spot the same applies also to the other shades of white or their variegation, provided that the leprosy sign is the size of a bean or larger and that it is deeper than the skin of the flesh. This is, accordingly, what is meant when we use the term Bright Spot without qualification.

A Bright Spot bright as snow appears dull white on a man with white skin, and a Bright Spot dull white appears bright white on an Ethiopian. Therefore all signs are to be estimated as if they were present on one of an intermediate shade, neither white nor black.

10. There are three tokens of uncleanness in leprosy of the skin of the flesh: white hair, quick flesh, and a spreading; and these three are expressly set forth in Scripture. Thus, if a Bright Spot develops on someone and in it is white hair or quick raw flesh, when the priest examines it he shall pass judgment and pronounce him unclean. If there is in it neither white hair nor raw flesh, he shall be shut up seven days and on the seventh day the priest shall

inspect him. If in the Bright Spot there has developed white hair or raw flesh, or if it has spread and increased, he shall be adjudged unclean. If there has developed in it neither raw flesh nor white hair and it has not spread on the skin, the priest must shut him up a second week. If there has developed in it one of these three tokens he shall pronounce him unclean; otherwise he is clean and the priest shall set him free, since for leprosy signs on the skin of the flesh the shutting up does not exceed two weeks. If, after he has set him free and pronounced him clean, the leprosy sign spreads or white hair develops therein or raw flesh, such a one shall forthwith be adjudged unclean.

11. If a Bright Spot was as bright as snow and after being shut up it became dull white like the skin of an egg; or if at the outset it was like the skin of an egg and then became like snow, it continues as it was before; for the brightness of the shade is not a token of uncleanness, nor is its dullness a token of cleanness, unless it has grown less white than the four shades and grown duller than the skin of an egg; for then it has become a tetter, and is therefore clean. If so, what is meant when it says in Scripture, *And, behold, if the plague be dim, and the plague be not spread in the skin, then the priest shall pronounce him clean* (Lev. 13: 6)? It means that if it grows duller than the four shades it is clean. So, too, if it has not grown duller and has not spread, and neither white hair nor raw flesh has developed in it, it is clean.

CHAPTER II

1. White hair, to count as a token of uncleanness in leprosy, must be at least two hairs. And how long must they be? Long enough to be clipped with a pair of scissors. If one is longer than this measure and one shorter, or if one is black and one white, or if a hair is single at the root but divided above, thus appearing to be two; or if the root is black and the tip white, then he who bears the token is clean. If the root is white and the tip black, no matter how little be the white, he is unclean.

2. If within the leprosy sign there are two white hairs, even though a black hair grows between them and they are dispersed to either side, they are still a token of uncleanness. Even though the leprosy sign is exactly the size of a bean the space of the black hair does not serve to lessen it. And whether there are two hairs inside the Bright Spot and it encompasses them, or whether they are at its edge, then he who bears the token is unclean; but if they are beside it on the outside, he is clean, unless the skin in which the two white hairs grow is white.

If two hairs are within the leprosy sign but are bent over and lie on the outside of it, he is unclean; if they are outside of it but are bent over and lie on the inside of it, they are not a token of uncleanness.

3. Whiteness of the hairs attests uncleanness whatever the shade of white—whether they be white as snow or white with the duller whiteness: inasmuch as their color is white he who bears the token is unclean.

4. White hair is a token of uncleanness only if it is within the Bright Spot itself. Thus, if within the Bright Spot there is a boil or a burning or a tetter or raw flesh of a boil or raw flesh of a burning, and the two white hairs are within the boil or the burning or the tetter within the leprosy sign, they are not a token of uncleanness: this is like a Bright Spot wherein there is no white hair. Hence the priest shall shut him up who bears the token (and not pronounce him unclean) even though the Bright Spot encompasses the boil or the burning or their raw flesh or the tetter containing the two hairs.

So, too, if a boil or a burning or their raw flesh or a tetter encompasses the two hairs, they are not a token of uncleanness: such a Bright Spot is like one wherein there is no white hair, so that the priest shall shut him up who bears the token (and not pronounce him unclean).

5. If at the end of the first week or at the end of the second week, the boil or the tetter or the burning which encompassed the white

hairs are found to have disappeared or to have adjoined them or sundered them so that the two white hairs are now within the Bright Spot itself, such a one must be adjudged unclean; but if they do not disappear he is to be set free.

6. White hair is a token of uncleanness only if the Bright Spot comes before the white hair, for it is said, *And if it have turned the hair white* (Lev. 13: 10)—that is to say, if the Bright Spot has turned it white. But if the white hair comes before the Bright Spot it is like a Bright Spot wherein there is no token of uncleanness, and the priest shall shut him up who bears the token (and not pronounce him unclean).

7. If in the skin of the flesh there is a Bright Spot with white hair and the bearer is thus adjudged unclean, and afterward the Bright Spot disappears and leaves the white hair where it was, and he is declared clean; and afterward another Bright Spot appears in the place of the first Bright Spot and the white hair is within it—this white hair is called “residuary hair”—it is not a token of uncleanness, for it is said, *And if it have turned the hair white (ibid.)*—that is to say, if that Bright Spot and not some other Bright Spot has turned it white.

8. If in the skin of the flesh there is a Bright Spot the size of a bean containing two hairs, and he who bears the token is adjudged unclean, and there disappears from it a part the size of half a bean, and he is declared clean, but the two hairs remain in the half that is left and another Bright Spot the size of half a bean comes back in the place from which the first half has disappeared, so that there are two white hairs in a Bright Spot the size of a bean, then it is not a token of uncleanness: it is a token of uncleanness only if one and the same Bright Spot turns the two hairs white.

9. If there is a Bright Spot the size of half a bean containing nothing at all, and there develops beside it a Bright Spot the size of half a bean containing one white hair, this requires that he who bears the token shall be shut up.

If there is a Bright Spot the size of half a bean containing one

white hair and there develops beside it a Bright Spot the size of half a bean also containing one white hair, this, too, requires that he who bears the token shall be shut up.

If there is a Bright Spot the size of half a bean containing two white hairs, and there develops beside it a Bright Spot the size of half a bean containing one white hair, this again requires that he who bears the token shall be shut up.

If there is a Bright Spot the size of half a bean containing nothing at all and there develops beside it a Bright Spot the size of half a bean containing two white hairs, this requires that he who bears the token shall be adjudged unclean, since the Bright Spot came before the two white hairs. If it is in doubt whether the white hair or the Bright Spot came first, in such a case he who bears the token is declared unclean. But it seems to me that his uncleanness remains in a state of doubt.

CHAPTER III

1. Quick flesh is a token of uncleanness only if it is the size of a lentil in breadth and length, or more than this. And how much is such a size? Enough for the growth of four hairs, two in its length and two in its breadth, provided that the quick flesh is in the middle of the Bright Spot and that the Bright Spot encompasses it on every side and extends beyond the quick flesh to a depth of two hairs or more. But if the quick flesh is only at the side of the Bright Spot, it is not a token of uncleanness. If it is dispersed, as when there is raw flesh the size of a mustard seed in one place and raw flesh the size of a mustard seed in another place, and so on, although all may be in the middle of the Bright Spot, the parts dispersed may not be combined to make up the prescribed measure of a lentil's size; only if there is raw flesh in one place in the middle of the Bright Spot, as much as a lentil's size in length and breadth, or more than this, is it a token of uncleanness.

2. Quick flesh attests uncleanness whatever its color, whether the color of the quick flesh be red or black or white, provided that the whiteness is none of the four shades which we have described.

3. Quick flesh is a token of uncleanness only if it is within the Bright Spot itself. Thus, if a Bright Spot is in the middle of a boil or a burning or quick flesh or a tetter, and the quick flesh is in the middle of the boil or the burning or their raw flesh or the tetter, then, although the quick flesh is in the middle of the Bright Spot, it is not a token of uncleanness because it is within the boil or the burning or the tetter or their quick flesh.

So, too, if the boil encompasses its quick flesh, or the burning its quick flesh, or the tetter its quick flesh; or if one of them adjoins the quick flesh to the side of it, or if one of them severs the quick flesh and enters into it, then it is not a token of uncleanness: it is like a Bright Spot containing no token and requires its bearer to be shut up (and not to be pronounced unclean).

If the boil or the burning or the tetter, which has been below the quick flesh or beside it, or which has encompassed it or entered into it disappears, and the quick flesh is found within the Bright Spot at the end of the first week or at the end of the second week, then he who bears the token must be adjudged unclean; but if they do not disappear, he may be set free.

4. Quick flesh is always a token of uncleanness whether it comes before the Bright Spot or whether the Bright Spot comes before the quick flesh, since Scripture does not say of the quick flesh *And if it have turned the hair white*.

Although Scripture says, *And if it (the Bright Spot) have turned the hair white, and there be quick raw flesh in the rising* (Lev. 13: 10), there is no need for both the one and the other, the white hair and the quick raw flesh, since each is a token of uncleanness; rather white hair is mentioned here together with quick raw flesh only to provide the prescribed measure of the raw flesh, namely, that it shall be of a size to contain white hair, which is at least two hairs.

5. If a Bright Spot is exactly the size of a bean and in the middle is raw flesh exactly the size of a lentil, he who bears the token must be adjudged unclean; if the Bright Spot grows smaller or if the quick flesh grows smaller, he is clean. So, too, if the quick flesh

within the Bright Spot grows larger, he is clean, since the Bright Spot does not attest uncleanness by the quick flesh unless it exceeds the quick flesh to a depth of two hairs on every side. If the quick flesh is smaller than a lentil and grows larger until it becomes the size of a lentil, he who bears the token must be adjudged unclean. If the quick flesh becomes smaller than it was before, or disappears, its condition is unchanged, and there is here no token of uncleanness.

6. If in a Bright Spot larger than a bean there is quick flesh larger than a lentil and they grow larger or smaller, he who bears the token is unclean, provided that the Bright Spot does not grow smaller than a bean and the quick flesh smaller than a lentil, and that the quick flesh does not draw closer to the edge of the Bright Spot than suffices for the growth of two hairs, as we have stated.

7. If there is a Bright Spot the size of a bean and, outside it and encompassing it, there is raw flesh the size of a lentil or larger, and encompassing the raw flesh there is a second Bright Spot, then the inner Bright Spot requires that the bearer be shut up since there is yet in it no token of uncleanness, while the outer Bright Spot must be adjudged unclean since there is raw flesh within it. If the raw flesh between them grows smaller or wholly disappears, whether it fades away and grows smaller on the inner side or grows smaller on the outer side, both are like one Bright Spot containing no token of uncleanness.

8. If there is a Bright Spot on the tip of any member of the body, with quick flesh in the middle of that Bright Spot, it is not a token of uncleanness since the quick flesh divides the leprosy sign so that one part of it spreads down over one side of the member and another part of it spreads down over the other side; for of leprosy signs it is said, *And the priest shall see it* (Lev. 13:3)—implying that he must be able to see the whole of the leprosy sign at the one time.

These are the tips of members which are not attested unclean by quick flesh: the tips of the fingers and the toes, the tips of the ears

and the tip of the nose, the tip of the male organ and the tips of a woman's breasts; but the tips of a man's breasts or a wart or wens can be attested unclean by quick flesh.

9. Yet if the tips of any of these members has a flat space the size of a bean, it may be attested unclean by leprosy signs; but if the tips are rounded, as is the more usual shape among human kind, they remain clean. Thus, if there is a Bright Spot the size of a bean on the tip of a man's nose or on the tip of his finger and it spreads down over one side or the other, it cannot become unclean, for it is said, *And the priest shall see it*: that is to say, it may not be deemed unclean unless he can see the whole of it at one time.

CHAPTER IV

1. A spreading attests uncleanness whatever its extent, provided that the spreading be of one of the prescribed shades of leprosy signs. But if the spreading is the shade of a tetter it does not count as a spreading.

The spreading is a token of uncleanness only if it spreads beyond the leprosy sign; but if it spreads within the leprosy sign it remains as it was before. Thus, if within a Bright Spot there is raw flesh less than the size of a lentil and the bearer is shut up and at the end of the week the quick flesh has grown smaller than it was before, or if all the raw flesh has disappeared, this does not count as a spreading; for the Bright Spot does not spread within itself but beyond itself.

2. A spreading is a token of uncleanness only if it develops after the leprosy sign is shut up. If it develops at the outset and the priest sees that the leprosy sign is spreading, he may not adjudge him who bears the token to be unclean, but he must shut him up until the end of the week and then inspect him.

3. It is not accounted a spreading if a Bright Spot spreads into a boil or into a burning or into the raw flesh of a boil or into the raw flesh of a burning or to the head or to the chin, even though

they have become bald and the hair is gone from them, for it is said, *But if the scab spread abroad in the skin* (Lev. 13:7). But if a Bright Spot spreads into a tetter such counts as a spreading.

4. If a boil or a burning or a tetter or the quick flesh of a boil or the quick flesh of a burning severs the leprosy sign from the spreading, this is not a token of uncleanness. If any who bears such a token is shut up and the severing tokens disappear so that the spreading adjoins the main token, then he must be adjudged unclean.

5. If a Bright Spot the size of a bean spreads to an extent of half a bean or more, and from the main token there disappears as much as half a bean, then even though the residue of the main token together with the spreading exceeds the size of a bean, he who bears the token is still clean. If it is the size of a bean and it spreads to the extent of a bean or more, and the main token disappears, it must be inspected anew and he must be shut up for two successive weeks.

If there is a Bright Spot on him and he is shut up and the Bright Spot disappears at the end of the days while he is shut up, and then the Bright Spot returns in the place where it has been, he remains as he was before. If it grows smaller during the days he is shut up, and then spreads anew to what it has been, or if it spreads and then the spreading grows smaller and returns to what it has been, then he must be shut up again.

6. If a Bright Spot the size of a bean spreads to an extent of a bean, and in the spreading there appears quick flesh or white hair, and the first spot then disappears, it must be inspected anew.

If a Bright Spot the size of a bean appears on someone and he is shut up, and by the end of the week it is the size of a sela', then if it is in doubt whether it is the same or whether another has arisen in its place, he is unclean.

7. If from a Bright Spot the size of a bean there stretches a streak two hairs in width, it serves to link the Bright Spot with white hair or a spreading, but not with quick flesh, since quick flesh is

not a token of uncleanness unless the Bright Spot encompasses it and there is a space wide enough for the growth of two hairs between the edge of the quick flesh and the edge of the Bright Spot.

If there are two Bright Spots and a streak extends from one to the other and is wide enough for two hairs, it combines the two Bright Spots; but if it was not wide enough, it does not combine them.

If a man has been shut up one week after another, and no token of uncleanness has arisen in him and he is set free, and after he has been set free the leprosy sign spreads to any extent at all, he must be adjudged unclean.

8. If the tokens of uncleanness disappear from a Bright Spot in respect of which a man had been pronounced clean after having been shut up or after having been adjudged unclean, he may never again be shut up on account of it.

9. If, after he has been set free as clean, a Bright Spot contracts and then spreads to what it was before, or if it spreads and then returns to what it was before, he continues to be clean.

10. If a Bright Spot the size of a bean has within it quick flesh the size of a lentil and there is white hair within the quick flesh, and he who bears the token has been adjudged unclean and, after he has been adjudged unclean, the quick flesh disappears, he remains unclean because of the white hair; if the white hair disappears, he remains unclean because of the quick flesh. If the white hair is within the Bright Spot and it disappears, he remains unclean because of the quick flesh; if the quick flesh disappears, he remains unclean because of the white hair.

11. If within the Bright Spot there is quick flesh and a spreading and the quick flesh disappears, he remains unclean because of the spreading; if the spreading disappears, he remains unclean because of the quick flesh. The same rule applies if there is white hair and a spreading.

If he had been adjudged unclean because of the white hair and the white hair disappears and other white hair comes back, or if

there develops quick flesh or a spreading; or if he is adjudged unclean because of the quick flesh and the quick flesh disappears and other quick flesh, or white hair, or a spreading develops; or if he has been adjudged unclean because of a spreading and the spreading disappears and other spreading comes back; or if there appears in the Bright Spot quick flesh or white hair, then he continues to be unclean as he was before. No matter whether he is an unclean person who has been adjudged unclean at the outset or at the end of the first week or at the end of the second week or after having been set free as clean: inasmuch as he has in anywise been adjudged unclean, he can become clean only when no token of uncleanness remains in him, whether it be a token for which he would be adjudged unclean or any other token.

CHAPTER V

1. If a man has a wound in the skin of his flesh and the skin falls away because of the wound, and the wound was caused by fire: if, for example, he has been burnt by hot coals or embers or iron or by a stone heated in the fire, or the like, such a wound is called "a burning." But if the wound was not caused by fire—if he was hurt by stone or wood or the like, or if the wound was caused by bodily sickness, the like of scurvy or lichen which cause loss of the skin, or consumption, fever or inflammation, or the like, which corrupt the skin—such a wound is called a "boil."

2. If a spit is made white hot and a wound is inflicted therewith, then if its end is rounded the wound will be a burning; if its end is pointed it is matter for doubt whether the wound will be a burning or a boil. If a man was scalded by the waters of Tiberias or by olive peat or the like, such a wound counts as a boil.

3. So long as a boil and a burning are fresh wounds they are called "festering" and do not attest uncleanness at all as leprosy signs. If a boil and a burning grow new flesh and heal completely, even though the place forms a cicatrix and is not like the rest of the skin, they count as "the skin of the flesh" in all respects, and

they can become unclean by the three tokens and to them applies the rule of shutting up for two weeks, as we have explained.

4. If a boil or a burning begins to put on new flesh and to heal, and a scale thin as garlic peel is formed over them, such is *the scar of the boil* (Lev. 13: 23) and *the quick flesh of the burning* (*ibid.*, 13: 24) spoken of in Scripture. They attest uncleanness by two tokens: by white hair or by a spreading; but there applies to them only a shutting up for one week. Thus, if there develops in a man a Bright Spot in *the scar of the boil* or in *the quick flesh of the burning*, and there is white hair therein, he must be adjudged unclean. If there is no white hair therein he should be shut up one week and inspected at the end of the week. If white hair appears therein, or if it has spread, he must be adjudged unclean. If nothing at all appears therein he must be set free. If it spreads after he has been set free, or if white hair appears therein, he must be adjudged unclean.

5. A boil and a burning cannot be combined to make up the prescribed measure that attests uncleanness; for this reason Scripture has described them separately, to teach that they cannot be combined. And it is not accounted a spreading if they spread from one to the other; nor if they spread to the skin of the flesh; nor if a Bright Spot in the skin of the flesh spreads into them. Thus, if there is a boil alongside a burning and on the two of them there is a Bright Spot the size of a bean, he who bears such a token is clean. If the Bright Spot is on one of them and spreads to the other, or if it spreads to the skin of the flesh, he remains clean. If there is a Bright Spot on the skin of the flesh and it spreads to one of them, it is not deemed to be a spreading.

If in the middle of a man's palm there is *the scar of the boil* the size of a bean and in it a Bright Spot the size of a bean, he should be shut up; for although it is not a natural place for white hair or for a spreading, another boil may well develop beside it and spread into it.

6. If a boil changes to a burning, the burning nullifies the boil; and if a burning changes to a boil, the boil nullifies the burning. If it is not known whether it was a boil or a burning this matters

nothing since they both are a single token and a single uncleanness, and Scripture has described them separately only to teach that they cannot be combined.

7. If a man is shut up because of a Bright Spot on a boil and by the end of a week the boil has healed and become the skin of the flesh; or if he is shut up because of a Bright Spot on the skin of the flesh, and by the end of a week it has become a boil, he must be inspected anew.

8. If all the hair of a man's head falls out because of sickness or because of a wound from which hair cannot grow again, or if he has eaten something that makes the hair fall out, or has smeared himself with something that makes the hair fall out—even though it may grow again afterward—then since all the hair of his head is lost for the time, such a one is called “scalp bald” or “forehead bald.” If his hair has fallen out from the crown downwards, sloping backward to the protruding bone of the neck, he is called scalp bald; and if it has fallen out from the crown downwards, sloping forward to the forehead, he is called forehead bald.

9. Scalp baldness and forehead baldness attest uncleanness by two tokens—by quick flesh or by a spreading; and to them applies the rule of shutting up for two weeks, for of them it is said, *As the appearance of leprosy in the skin of the flesh* (Lev. 13:43). And since they have in them no hair, white hair is not a token of uncleanness in them.

How are they attested unclean by two tokens and during two weeks? If in scalp baldness or forehead baldness there is a Bright Spot with quick flesh therein, he who bears the token must be adjudged unclean. If there is no quick flesh he should be shut up and inspected at the end of a week. If quick flesh or a spreading has appeared therein he must be adjudged unclean. If nothing at all appears therein he should be shut up a second week. Then if it spreads or if quick flesh appears therein, he must be adjudged unclean. If nothing at all appears therein he shall be set free. But if it spreads or if quick flesh appears after he is set free, he must be adjudged unclean.

10. Scalp baldness and forehead baldness cannot be combined, for it is said, *In his scalp baldness or in his forehead baldness* (*ibid.*, 13: 42), teaching that they are two and diverse. And it is not accounted a spreading if they spread the one to the other, or to the rest of the skin of the flesh, or if a Bright Spot of the skin of the flesh spreads into them.

11. If on scalp baldness, or on forehead baldness, or on a chin that has become hairless there forms a boil or a burning, it attests uncleanness as does a boil or a burning on the skin of the flesh; for the head or the chin that is hairless is as the skin of the flesh in all respects, save that it is not attested unclean by white hair.

The skin of the scalp or the chin that is without any growth of hair and on which hair has never yet grown counts as the skin of the flesh, as do wens on the scalp or the chin, and their uncleanness is attested by three tokens and during two weeks. So, too, the chin of a woman or a eunuch which has not yet grown hair counts as the skin of the flesh; but if it grows hair, it is like the chin of one whose uncleanness is attested by scalls, as will be explained; but its uncleanness is not attested by a Bright Spot.

CHAPTER VI

1. These are the places in human kind which cannot become unclean by reason of a Bright Spot: inside the eye, inside the ear, inside the nose, inside the mouth, creases in the belly, creases in the neck, below the breast, the armpit, the sole of the foot, the nails, the head and the chin that are hairy, and a festering boil or burning—none of these places can become unclean by reason of leprosy signs, nor can they combine with other leprosy signs, nor may a leprosy sign spread into them, nor can they become unclean by reason of being quick flesh, nor do they hinder cleanness in one who has completely turned white; for it is said, *In the skin of his flesh* (Lev. 13: 3), and none of these is exposed skin: there are some that are not skin, and some that are skin but covered up and not exposed. The red skin of the lips is treated as though it was

one of the hidden places, and it cannot become unclean by reason of leprosy signs.

2. If the head or the chin looses all its hair, or if a boil or a burning forms a scar, it may become unclean by reason of a Bright Spot, as we have stated; but it cannot combine, nor can a leprosy sign in the skin of the flesh spread into it, nor can it become unclean by reason of being quick flesh; but it hinders cleanness in one who has completely turned white.

3. If a Bright Spot adjoins the head or an eye or an ear, or the like, or a boil or a burning, it cannot attest uncleanness, for it is said, *And the priest shall look on the plague in the skin of the flesh* (Lev. 13: 3), implying that whatever is beyond the leprosy sign must be *in the skin of the flesh* and capable of spreading.

4. These Bright Spots are clean: a Bright Spot that is on a Gentile when he becomes a proselyte, or on a child when it is born, or in a crease that is later laid bare, or on the head or the chin if hair was on them and they then grew bald and all the hair fell off and the Bright Spot was revealed. If it is on a boil or a burning while they are festering and they form a scar, such a Bright Spot is clean. So, too, if the Bright Spot is on the head or the chin which has never yet grown hair and they grow hair and the hair then falls out; or if the Bright Spot is on the skin and its place becomes a boil or a burning and new flesh develops and becomes as the skin of the flesh—although at the outset and at the end there is uncleanness, since it is clean in the meantime such a Bright Spot is deemed clean.

If the color of a Bright Spot changes, becoming either brighter or duller, it must be inspected anew. Thus, if a Gentile has a Bright Spot like the skin of an egg and, after he becomes a proselyte, it becomes like snow; or if it has been like snow and, after he becomes a proselyte, it becomes like the skin of an egg, it must be inspected anew.

So, too, with a newborn child, or a crease that is laid bare, or a head or a chin that becomes bald, or a boil or a burning that puts forth new flesh: the rule is that if the color of a Bright Spot (on

one of these) changes, it must be inspected anew; otherwise it is deemed clean.

5. Any condition of doubt respecting leprosy signs—except the two conditions of doubt which we have already recounted—is deemed clean unless the bearer has already come within the bonds of uncleanness: after he has come within the bonds of uncleanness his condition of doubt is deemed to be unclean. Thus, if two come before a priest, one with a Bright Spot the size of a bean and the other with one the size of a sela', and he shuts them up and, at the end of a week, the Bright Spot in each of them is the size of a sela', and it is not known which of them has spread—no matter whether this occurs in two persons or in one—then such a Bright Spot is deemed to be clean; for, although the leprosy sign has of a certainty spread in one, yet, inasmuch as it is not known which Bright Spot has spread, any such person is deemed clean unless it is known for which leprosy sign he should be pronounced unclean.

6. When does the rule apply that "after he has come within the bonds of uncleanness his condition of doubt is deemed to be unclean"? If two come to a priest and in one of them is a Bright Spot the size of a bean, and in the other is one the size of a sela', and he shuts them up and, at the end of a week, the Bright Spot of each is larger than a sela', then they are both unclean; and if both Bright Spots return to the size of a sela', because in one of them the spreading has disappeared, then inasmuch as it is not known which it is, both are deemed unclean—unless the Bright Spots in both revert to the size of a bean. It is concerning this that the Scribes have said, "After he has come within the bonds of uncleanness, his condition of doubt is deemed to be unclean."

So, too, if a man has a Bright Spot containing both white hair which appeared before the Bright Spot and white hair which the Bright Spot has turned white, and that which appeared first cannot be distinguished from that which was later turned white—if the doubt arises after he is shut up, he is deemed to be clean, but if it arises after he is adjudged unclean, he remains unclean, even though one set of hair disappears and it is not known which has

disappeared, whether it was the hair that was a token of uncleanness or the other hair.

7. If a man comes to a priest and the priest finds that he is to be shut up or that he is to be set free, and before he is shut up or set free there develops in him tokens of uncleanness, such a one must be adjudged unclean. So, too, if the priest finds that there are tokens of uncleanness in him but, before he pronounces him "unclean," the tokens of uncleanness disappear, if this occurs at the beginning or at the end of the first week, he is shut up; but if it occurs at the end of the second week or after he has been set free, he is to be set free.

CHAPTER VII

1. If a Bright Spot appears in a man and he is adjudged unclean by reason of one of the tokens of uncleanness—whether at the outset or after he is shut up or after he has been shut up—and afterward the leprosy breaks out all over him, and he turns white, whether he becomes so after being shut up or after being adjudged unclean, such a one becomes clean (cf. Lev. 13: 12 f.). But if he has been shut up and no token of uncleanness develops in him and he is set free, and after he is set free the leprosy breaks out all over him, such a one must be adjudged unclean.

2. If a man comes to a priest at the outset with his whole body turned white, having on him quick flesh or two white hairs, he must be adjudged unclean; if there is no token of uncleanness present, he should be shut up for a week; if there appears white hair or quick flesh he must be adjudged unclean; if there develops in him nothing at all, he should be shut up a second week; and if there develops no token of uncleanness, such a one is clean. For the rule of this larger Bright Spot is none other than that of a smaller one.

If such a one has been adjudged unclean because of two white hairs that appear in him, and both of them or only one of them turns black, or if both of them or only one of them becomes short,

or if a boil adjoins both of them or only one of them, or if a boil encompasses both of them or only one of them, or if a boil or the quick flesh of a boil or a burning or the quick flesh of a burning or a tetter sunders them—then he is deemed clean.

If there appears other white hair or quick flesh, he is unclean, since he has turned completely white at the outset.

No matter whether the leprosy breaks out all over him at the same time or whether it spreads and breaks out little by little until he has completely turned white, whether after he is shut up or after he is adjudged unclean—he still becomes clean. But if it occurs after he has been set free he is unclean. And if it occurs at the outset he should be shut up.

No matter whether he is completely of one shade of whiteness or whether he is completely white in the four shades of whiteness and the four shades of variegation: all of these may be combined, whether it be to attest his cleanness or his uncleanness, as we have explained.

3. If there is in anyone a Bright Spot the size of a bean, with quick flesh therein the size of a lentil, and he is adjudged unclean because of the quick flesh, and then leprosy breaks out all over him and the quick flesh afterward disappears, or if the quick flesh first disappears and afterward the leprosy breaks out all over him—such a one is still clean, even though white hair appears in him.

If quick flesh develops in him he becomes unclean, for it is said, *Whensoever quick flesh appeareth in him he shall be unclean* (Lev. 13: 14), that is, provided that it is the size of a lentil or larger, in length and breadth.

If there is a Bright Spot in him with white hair therein and he is adjudged unclean because of the white hair, and afterward leprosy breaks out all over him, then even though the white hair remains where it was, he becomes clean, for it is said, *Whensoever quick flesh appeareth in him he shall be unclean*, implying that it is because of quick flesh, and not because of white hair, that he becomes unclean who had wholly turned white after being adjudged unclean, or after being shut up.

If he is adjudged unclean because of a spreading and afterward it spreads still more and leprosy breaks out all over him, he becomes clean; but if quick flesh appears in him, he becomes unclean.

4. Moreover, tips of members that do not attest uncleanness because of quick flesh within a Bright Spot can attest uncleanness and can hinder cleanness in one who has completely turned white. Thus, if one who has been adjudged unclean, or who has been shut up, turns wholly white with leprosy except for quick flesh the size of a lentil, even though it is on the tip of his finger or the tip of his nose, or the like, such a one remains unclean.

So, too, if he turns completely white and is pronounced clean and there returns in him quick flesh the size of a lentil even on the tip of one of the members, such a one must be adjudged unclean.

If he turns completely the color of leprosy save for a space the size of a lentil even on the tip of one of his members, and that space turns into a tetter, he is to be adjudged unclean, for it is said, *And, behold, if the leprosy have covered all his flesh* (Lev. 13: 13)—but not if a tetter covers part of it. Even if the lentil's space is partly quick flesh and partly a tetter, it is a token of uncleanness.

If he turns wholly the color of leprosy and is declared clean, and afterward some of his flesh reverts to the color of a tetter, such a one continues clean, unless there appears in him a lentil's space of quick flesh, for it is said, *Whensoever quick flesh appeareth in him* (Lev. 13: 14)—but not when a tetter appears in him.

If there comes back in him a lentil's space partly quick flesh and partly a tetter, it is not a token of uncleanness and he continues clean.

5. If leprosy breaks out all over anyone who is unclean, he becomes clean. If a lentil's space of quick flesh is laid bare in him, he becomes unclean; but if it is covered up anew with leprosy, he becomes clean; and if it is again laid bare, he becomes unclean—be it a hundred times. If quick flesh begins to show itself and it goes on increasing while the leprosy grows smaller, he continues to be unclean until the Bright Spot becomes smaller in size than a bean.

6. Any part of the body capable of becoming unclean because of the leprosy sign of a Bright Spot can hinder cleanness in him who has wholly turned white; and any part not capable of becoming unclean because of the leprosy sign of a Bright Spot cannot hinder his cleanness. Thus, if leprosy breaks out all over him save on the head or the chin or on a festering boil or burning; or if there remains less than a lentil's space of quick flesh adjoining a festering boil or burning, or the head or the chin—such a one is clean.

If the head or the chin again becomes bald—so, too, if the boil or the burning puts forth new flesh and forms a scar—such a one is unclean unless the leprosy breaks out in these places also, since they are capable of becoming unclean because of a Bright Spot.

If in anyone two Bright Spots appear, one bearing a token of uncleanness while the other is clean, and the clean one breaks forth into the uncleanness of the other and afterward spreads over the whole body, such a one is clean, because judgment of uncleanness has been passed on him—even though the clean Bright Spot breaks forth.

And not only so, but even if there is one on his lower lip and one on his upper lip, or one on each of two of his fingers or on his two eyelids, and when they close together the two Bright Spots appear as one Bright Spot—since it has broken forth over the whole of him he becomes clean.

7. Sometimes a man may show his leprosy sign to a priest to his advantage—because he shows it early and delays not. And sometimes he may show it to his disadvantage. Thus, if he had been adjudged unclean and the tokens of uncleanness disappeared, and before he could show himself to the priest the leprosy broke out all over him, he would have become clean. But if he had shown himself earlier to the priest and had been set free before he turned white all over, and he turned white after he was set free, then he would have been adjudged unclean, as we have explained.

If he had on him a Bright Spot containing no token of uncleanness, and before he could show it to a priest it broke out all over him, he would have become unclean and would need to be shut

up. But if he had earlier shown himself to the priest, and he had been shut up before he turned white, and he then turned white after he had been shut up, he would have become clean, as we have explained.

CHAPTER VIII

1. It is a sign of leprosy on the head or on the chin when the hair on them falls out by the root and the place of the hair remains empty; this is what is called "a scall." But no scall is deemed such if it is less than a bean in length and breadth, whether its appearance is deep or not. And "deep" is said of scalls (cf. Lev. 13:30) only to teach us that just as the deep appearance occurs at Heaven's hand, so the scall attesting uncleanness occurs at Heaven's hand, thus excluding any scall of man's making—which is not unclean.

If the chin of a woman or of a eunuch is covered with hair, it may become unclean on account of scalls.

2. Scalls attest uncleanness by two tokens: by thin yellow hair and by a spreading; and the rule of shutting up for two weeks applies to them; and all this is expressly set forth in Scripture.

Thus, if on a man's head or chin a scall appears with two thin yellow hairs therein and no more, and in the scall there is no black hair at all, he must be adjudged unclean. If there is no hair therein, either black or yellow, he is to be shut up one week and inspected on the seventh day. If then thin yellow hair has appeared therein, or if the scall has spread, he must be adjudged unclean. But if two black hairs have appeared therein he is to be set free. If it has not spread and no hair has appeared therein, either yellow or black, he is to be shaven around the scall, but the scall itself may not be shaven, and he is to be shut up a second week and inspected again at the end of the second week. If then the scall has spread or if thin yellow hair has appeared therein, he must be adjudged unclean; but if nothing has appeared therein he must be set free, for no one with scalls can be shut up for more than two weeks. But if, after he is set free, yellow hair appears therein, or if the scall spreads, he must be adjudged unclean.

3. How is the scall shaven? The space outside it is shaven and a space of two hairs' width is left next to it so that any spreading may be manifest. And the shaving thereof is valid at the hand of any person, for it is said, *He shall be shaven* (Lev. 13:23); likewise it is valid whatever the means. Even if he is a Nazirite he must be shaven. If he is shut up and not shaven, the shutting up is still valid.

4. The *yellow hair* (Lev. 13:30) spoken of in Scripture is hair of golden hue; and in that it is spoken of as *thin* (*ibid.*), this implies that it is short. Therefore if it is long, even though it is of golden hue, it is not a token of uncleanness.

5. Two yellow hairs are a token of uncleanness whether they are side by side or far apart, whether in the middle of the scall or at the edge, and whether the scall came before the yellow hair or the yellow hair came before the scall. They are a token of uncleanness provided that they can be clipped with a pair of scissors, as we have explained in relation to the white hairs.

6. The *black hair* (Lev. 13:31) that affords protection in scalls must be at least two in number; and they afford protection only if they are long enough for their tip to bend over to their root, whether they are side by side or far apart, provided that they are in the middle of the scall and that an empty space is left between the black hair within it and the hair outside it large enough for the growth of two hairs. But if the two black hairs are left by the side of the scall at its edge, they do not afford protection.

How do they afford protection? If two black hairs are left within the scall, even though thin yellow hair appears in the scall, or if it has spread, he who bears the token remains clean. If he has been adjudged unclean because of yellow hair or a spreading, and two black hairs grow in the scall, the scall becomes clean; and they afford protection from the spreading and from the yellow hair, whether they grow in the middle of the scall or at its edge; for what grows affords protection in any place; and what remains does not afford protection unless it is distant from the standing hair by the space of two hairs.

7. If one of the two hairs growing is black and the other white or yellow, or if one is long and the other short, they do not afford protection.

8. If a scall has been adjudged unclean by yellow hair or a spreading, and black hair appears therein and it thus becomes clean, then even though the black hair disappears the scall remains clean, until other yellow hair appears therein or until another spreading spreads after the black hair has disappeared; for it is said, *The scall is healed: he is clean* (Lev. 13:37): once it has healed he becomes clean, even though the tokens of uncleanness remain present.

9. If anyone was adjudged unclean because of yellow hair, whether he was adjudged unclean at the outset, or whether he was adjudged unclean at the end of the first week or at the end of the second week, or whether he was adjudged unclean after he was set free—if the yellow hair disappears and other yellow hair appears in the scall, or a spreading develops therein, he must be adjudged unclean as he was before.

So, too, if anyone was adjudged unclean because of a spreading, whether at the end of the first week or at the end of the second week, or after he was set free—if the spreading disappears and another spreading develops, or if yellow hair appears, then he must be adjudged unclean as he was before, until no token of uncleanness remains, or until two black hairs grow therein.

10. If there are two scalls side by side with a line of black hair separating them, and a gap appears in the black hair in one place, the bearer remains as he was before, for the black hair that remains between them is still "by the side of the scall."

If a gap appears in the line in two places he becomes clean, since what is left of the line is now "in the middle of the scall." And how big should each gap be? There should be at least space enough for the growth of two hairs. And if there is a gap the size of a bean in one place, he remains unclean since the gap is itself another scall, and black hair is at the side of it and is not collected within it.

If black hair encompasses a scall and another scall encompasses

the black hair and there is a gap in the black hair between them in one place, he remains unclean, since the inner scall is not protected and the black hair is at the side of it and not within it. If there is a gap in two places he becomes clean, even though the gap is the size of a bean, since the inner scall and the outer scall become one scall, and the black hair is within it—provided that the gap is enough for the growth of two hairs or more.

11. If from a scall there stretches a streak of baldness—so, too, if the streak stretches from one scall to another—and the breadth of the bald streak is enough for the growth of two hairs, then the scall becomes connected with it so that the scall can be rendered unclean thereby because of thin yellow hair or a spreading, or else be afforded protection by what grows therein. But black hair remaining in that streak does not afford protection to the scall unless the streak is as wide as a bean.

12. If a man has a scall on his head the size of a bean, and the scall spreads over the whole head and there remains no hair at all save what amounts to less than the “two hairs” such a one is clean, whether the whole has become a scall after he is shut up or after he is adjudged unclean or after he is set free; for it is said, *He is bald: he is clean* (Lev. 13: 40). So, too, if the scall is on his chin, and the whole of his chin becomes a scall, he becomes clean.

And although this is not expressly set forth in the Written Law it is a tradition that if all the hair of the chin disappears, he becomes clean. And the skin of the chin that becomes bald can become unclean by reason of leprosy signs of the skin of the flesh, as we have explained.

13. If at the outset anyone comes to a priest with his whole head a scall or with his whole chin a scall, he should be shut up one week; if no yellow hair appears therein he should be shut up a second week; but if thin yellow hair appears he is unclean. If none appears he must be set free. If yellow hair appears after he is set free he must be adjudged unclean; but if black hair appears he is clean.

If he comes with his whole head or chin a scall, and black hair appears, he is clean, as we have explained. If the black hair disappears, he becomes unclean by virtue of a spreading.

14. The head and the chin cannot hinder one another from being pronounced clean nor can they be combined, nor is it accounted a spreading if the scall spreads from one to the other, for it is said, *Leprosy of the head or of the chin* (Lev. 13: 30), teaching that they are two and diverse.

And what counts as "the chin"? From the upper section of the jaw to the knob of the windpipe. If a string be stretched from ear to ear, whatever lies above the string comes within the term "head," and whatever lies below comes within the term "chin."

CHAPTER IX

1. Anyone can contract uncleanness from leprosy signs, even a day-old child, or slaves, but not a Gentile or a resident alien. Anyone is eligible to inspect leprosy signs; and all may inspect any leprosy signs except his own.

2. Although anyone is eligible to inspect leprosy signs, their uncleanness or cleanness depends on a priest. Thus, if a priest lacks knowledge of how to inspect a leprosy sign, a Sage may inspect it and then tell the priest, "Pronounce it unclean," and the priest says, "Unclean!" or "Pronounce it clean," and the priest says, "Clean!", or "Shut him up," and the priest shuts him up; for it is said, *According to their word shall be every dispute and every leprosy sign* (Deut. 21: 5).

Even though the priest is a minor or an imbecile the Sage may speak the word to him so that he may pronounce anyone unclean or set him free or shut him up. This applies if a priest relies on the words of a Sage. But if the priest would inspect and rely upon himself, he is forbidden to inspect any leprosy sign until his teacher has instructed him and he has grown skillful in leprosy signs and their names, even all leprosy signs in men and leprosy signs in garments and in houses.

3. If a priest pronounces unclean one who is clean or pronounces clean one who is unclean, this counts for nothing, for it is said, *He is unclean and the priest shall pronounce him unclean* (Lev. 13: 44); *he is clean and the priest shall pronounce him clean* (*ibid.*, 13: 37).

And if a leper is healed, after he has been shut up or after he has been unclean, even after many years, he continues in his uncleanness until a priest shall declare to him, "Thou art clean!"

4. The priest has no right to pronounce unclean one who is unclean unless his eyes gaze upon the place of the leprosy sign and the skin of the flesh that lies outside it.

And the same priest who inspects the leprosy sign at the outset must inspect it at the end of the first week and at the end of the second week, and it is he who must shut him up or adjudge him unclean or set him free.

If the priest who inspects him at the outset dies or is sick, then another priest may inspect him but he may not pronounce him unclean because of a spreading, since none but the first priest alone can know whether it has spread or not. And a priest is relied upon when he says, "This leprosy sign has spread," or "This leprosy sign has not spread," or "This white hair came before the Bright Spot," or "This Bright Spot came before the white hair."

5. No one of impaired priestly stock is eligible to inspect leprosy signs, for it is said, *One of his sons the priests* (Lev. 13: 2), such, namely, as exercise their priestly office. But those who have blemishes are eligible to inspect leprosy signs provided that none is blind, even in one eye. Nor may a priest whose eyesight is dim inspect leprosy signs, for it is said, *According to the whole sight of the priest's eyes* (*ibid.*, 13: 12).

6. Leprosy signs may be inspected only by day, whether it be to shut a man up or to pronounce him unclean or to set him free, since in everything pertaining to leprosy signs it says *on the . . . day, on the . . . day* (Lev. 13: 5, 6, 27, etc.). They may not be inspected in the early morning or in the evening, or within a house or on a cloudy day, since what is dull white would then appear

bright white; nor at midday, since what is bright white would then appear dull white. When should they be inspected? At the fourth or fifth hour and at the eighth or ninth hour, whether they be leprosy signs in men, or leprosy signs in garments or houses.

7. Leprosy signs may be inspected on any day except a Sabbath or a festival day. If a man's seventh day falls on a Sabbath or a festival day he is deferred to the next day. This can lead to a more lenient or to a more severe decision: for it is possible that on the Sabbath, the seventh day, the day proper for inspection, he might be unclean, whereas the next day the tokens of uncleanness might disappear; or it is possible that on the Sabbath he might be clean, but tokens of uncleanness might appear the next day; but no pronouncement may be made on him except at the time when he is inspected after the Sabbath.

8. If a leprosy sign appears in a bridegroom he is granted the whole seven days of the wedding feast (before he is inspected). So, too, if anything appears in his garments or in his house, these are not to be inspected until after the wedding feast. So, too, during a festival—no inspection is made throughout the days of the festival; for it is said, *And the priest shall command that they empty the house before the priest go in to see the plague, that all that is in the house be not made unclean* (Lev. 14: 36): if Scripture thus permits delay in a matter that is optional, lest anyone's vessels be pronounced unclean, how much more in a matter that is a religious duty!

9. No one may be shut up or adjudged unclean or set free save on the day when he is inspected, namely, at the outset, or on the seventh day, or on the thirteenth day in the case of leprosy signs to which applies the rule of shutting up for two weeks; for the seventh day is reckoned as part both of the first week and the second week for all leprosy signs, whether leprosy signs in men, or in houses, or in garments.

10. No one may be shut up anew during the time that he is already shut up or be adjudged unclean during the time that he is

shut up if there has developed in him a token that can be adjudged unclean. And no one may be adjudged unclean who is already adjudged unclean if another leprosy sign has developed in him. Nor may anyone be shut up during the time that he is adjudged unclean if another leprosy sign has developed in him that is of a kind requiring him to be shut up.

But if there develop in him two leprosy signs and the priest inspects one and then inspects the other, then he may say to him, "Thou art to be shut up because of this, and thou art adjudged unclean because of that"—whether at the outset or at the end, or whether at the end of the first week or of the second week.

And two leprosy signs may not be inspected at the same time, whether in two persons or in one, for it is said, *And the priest shall look on the leprosy sign* (Lev. 13: 3).

11. If a man having a leprosy sign comes to a priest to be inspected, the priest may not say to him, "Go away and come again," but he must forthwith concern himself with him. If two come before him he must inspect the first and shut him up or set him free or pronounce him unclean, and then inspect the second.

12. The priest is not bound to search beneath the joints of the arms of one who has a leprosy sign, or between his testicles, or within the body creases to see whether there be a leprosy sign, for it is said, *As far as appeareth to the priest* (Lev. 13: 12). The same applies to one who has completely turned white.

And how do they stand before the priest? If it is a man, he is inspected naked, standing like one hoeing or gathering olives; and if it is a woman, she is inspected naked, seated like one rolling out bread or giving her child suck, or like one weaving at an upright loom, raising her right arm until the armpit is revealed. If the leprosy sign is visible in them while they are standing thus, they are unclean; and if it is not visible in them while they are standing thus, no one need concern himself therewith.

Just as a man is inspected regarding his leprosy sign so is he inspected regarding the cutting off of his hair, so that if no more hair is visible anywhere on his skin while he is naked and standing like

one hoeing or gathering olives—or, if a woman, while she is seated, as we have explained—then such cutting off of the hair is valid; and the priest is not bound to search elsewhere to see whether any hair is left, even though it is needful to shave the whole body, as will be explained.

CHAPTER X

1. If a man plucks out the tokens of uncleanness, wholly or in part, or cauterizes quick flesh, wholly or in part, or cuts off the entire leprosy sign from his flesh or from a garment or from a house, whether before he comes to the priest or while he is shut up or after he is adjudged unclean or after he has been set free, he transgresses a negative command, for it is said, *Take heed of the plague of leprosy that thou watch over it diligently, and do according to all that the priests the Levites shall teach you, as I commanded them, so shall ye observe to do* (Deut. 24: 8)—thus implying that no one may pluck it out or cut it off.

Yet no one is punished unless his deeds profit him: if they do not profit him he is not punished. Thus, if there is on him a Bright Spot containing three white hairs, and he plucks out one; or if he cauterizes part of the quick flesh and there remains of it the size of a lentil, he is not punished, since he remains as unclean as he was before. And the same applies in every like case. Nevertheless he may be beaten with the beating for disobedience.

Likewise if a man shaves a scall he must be punished, for it is said, *And the scall shall he not shave* (Lev. 13: 33); but he is culpable only if he shaves the entire scall with a razor.

It is permissible for a leper to carry a yoke on the shoulder afflicted with leprosy, or to bind up his foot with bast; and if the tokens of uncleanness disappear, let them disappear, provided that this was not his purpose.

2. If a man plucks out the tokens of uncleanness or cauterizes quick flesh before he comes to the priest, he is deemed clean. So, too, if he does so during the days when he is shut up he is deemed clean at the end of the time he is shut up. But if he plucks them

out after he has been adjudged unclean because of them, he is still to be adjudged unclean as he was before; and he cannot become clean until the leprosy breaks out all over him or until his Bright Spot decreases to less than the size of a bean.

3. If his Bright Spot is wholly cut away unintentionally, he is deemed clean. If he cuts it away intentionally and cuts away any living flesh encompassing it, even to a hair's breadth, he can never become clean. If he cuts it away exactly he cannot become clean, unless it breaks out all over him.

4. If anyone plucks out one white hair and the other falls out, he is deemed clean. But if there are three and he plucks out two and the third falls out, he remains unclean. If there is on him quick flesh the size of a lentil and he cauterizes half of it and the other half disappears, he is deemed clean. Also if it is more than the size of a lentil and he cauterizes the surplus, and the rest—the size of a lentil—disappears, he is deemed clean. But if he cauterizes a part, the size of a lentil, and the surplus disappears, he remains unclean.

5. If there is a Bright Spot on his foreskin let him be circumcised, even though it be a circumcision out of due time, for a positive command everywhere overrides a negative command; and if he is circumcised and there disappears from the skin of his foreskin the token for which he was adjudged unclean, he becomes liable for the leper's offering.

6. It is a positive command that a leper adjudged unclean shall have his head covered throughout the time that he is adjudged unclean, and that he shall veil his upper lip like a mourner and rend his garments and proclaim to them that pass by him that he is unclean; for it is said, *And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean!* (Lev. 13: 45). Even a High Priest who has become leprous must let loose his hair and rend his garments, since a positive command overrides a negative command.

A leper is forbidden to greet anyone all the days that he is ad-

judged unclean, like a mourner, for it is said, *and he shall cover his upper lip*—so that his lips may cleave together. But he may study Scripture, Mishnah, and Midrash. He is also forbidden to cut his hair or wash his clothes all the days that he is adjudged unclean. And he must behave according to these rules even on Sabbaths and festival days; but he is permitted to bathe himself and anoint himself and to put on sandals and to cohabit with his wife and to set up his couch, as do other people.

7. The rule for a leper is that he shall have his dwelling alone outside the town, for it is said, *Outside the camp shall his dwelling be* (Lev. 13: 46); but this applies to towns encompassed by a wall in the Land of Israel only.

8. A leprous woman does not go with disheveled hair or rent garments or with a veil on the upper lip; but she abides outside the town and proclaims to others that she is unclean.

And not lepers alone, but anyone who renders others unclean must proclaim to everyone that he is unclean, that they may keep apart from him, for it is said, *And an unclean one shall cry, Unclean!* (Lev. 13: 45)—thus he who is unclean proclaims that he is unclean.

9. Whoever is of doubtful sex or of double sex must go with disheveled hair and rent garments and with a veil on the upper lip, because his sex is in doubt.

10. A leper who is shut up and a leper who is adjudged unclean are alike in the matter of uncleanness; and the leper who is shut up differs in the matter of uncleanness from the leper who is adjudged unclean only in disheveled hair and rent garments and the shaving off of the hair and the bringing of the two birds. For he who becomes clean after he has been shut up is exempt from the shaving off of the hair and the bringing of the two birds; but he who becomes clean after he had been adjudged unclean is liable to these. Yet the uncleanness of both is equal in all respects.

11. The leper is one of the Fathers of Uncleanness: he conveys uncleanness to persons and to vessels by contact and to an earthen-

ware vessel through its contained space; and he conveys uncleanness to persons by carriage and to what he lies upon or sits upon, even to what lies below a stone, like the man or woman with flux, for it is said, *And he shall wash his clothes . . . and he shall be clean* (Lev. 14: 8). From tradition it is learned that *he shall be clean* means that he becomes unclean to the degree that he no longer conveys uncleanness to what he lies upon or sits upon. And in all these things, he who is shut up and he who is adjudged unclean are alike.

12. Greater stringency applies to the leper in that he renders a house unclean by entering into it both while he is adjudged unclean and while he is shut up. Thus, if he enters into a house, all that is within the house, both persons and vessels, becomes unclean: even though he has not touched them they suffer first-grade uncleanness, for it is said, *Without the camp shall his dwelling be* (Lev. 13: 46): that is, just as he is unclean so is his dwelling unclean.

If he stands beneath a tree and someone who is clean passes under the tree, he becomes unclean. If someone who is clean stands beneath a tree and a leper passes beneath it, the leper does not render him unclean, but if the leper stands still the place is rendered unclean, since it is become for him "a dwelling." If it is in doubt whether the leper has stood still or not, the place remains clean.

If a leper puts his head and the greater part of his body inside a house, whatever is inside it becomes unclean. If he enters into a synagogue a partitioned place is made for him, ten handbreadths high and four handbreadths square; and he must go in first and come out last, so that his dwelling shall be alone. He may not stand among the people crowded together lest he render them unclean.

CHAPTER XI

1. To cleanse the leper is a positive commandment, and to shave off his hair when he is cleansed is also a positive commandment.

How is the leper cleansed? A new earthenware bowl is brought—it is a tradition that it shall be a new one—and a quarter-log of

running water is put therein such as is fit to be sanctified as water of purification; and the quantity prescribed rests on the authority of the Scribes. To cleanse the leprosy two clean birds which have lived in freedom are brought, for it is said, *And he shall take for him that is to be cleansed two living clean birds . . .* (Lev. 14: 4). The priest slaughters the choicer of the two over the water in the earthenware bowl and drains out the blood until it is visible in the water. A hole is dug and the slaughtered bird is buried in his presence. And this is a procedure handed down by tradition.

The priest takes cedarwood—and the proper size is one cubit long and as thick as the quarter of a bed leg—and not less than a handbreadth of hyssop of the kind having no special name, as we have stated; and a shekel's weight of scarlet wool. If this has been used for testing it is invalid, just as it is with the dyeing of the blue thread. Now all these prescribed quantities are according to traditional rule.

Together with these three things the priest takes the living bird. Of these four each can impair the validity of the others. If the cedarwood or the hyssop has been stripped they are not valid.

The priest binds the hyssop and the cedarwood with a strip of scarlet wool. With this he touches the tips of the living bird's wings and the tip of its tail. He dips all four into the water in the vessel and the blood therein, and he sprinkles the back of the leper's hand seven times; then he sets the bird free.

And how is it set free? The priest stands inside the town and throws it outside the wall; he does not turn his face toward the sea or toward the town or toward the wilderness, for it is said, *Out of the city into the open field* (Lev. 14: 53). If he sets it free and it comes back he must set it free again, even a hundred times.

Afterward the priest shaves off the hair of the leper. How does he shave it off? He passes a razor over all of the flesh that is visible, even the armpits and the secret parts, and over hair on all his body until he becomes like a gourd, for it is said, *All his hair* (*ibid.*, 14: 8). If so, why is it said, *His head, and his beard, and his eyebrows* (*ibid.*, 14: 9)? This is meant to include anything like them and to exclude hair inside the nose since this is not visible.

After this the leper washes his garments and immerses himself and becomes clean to a degree that he no longer renders a house unclean by entering it and no longer renders unclean what he lies upon or sits upon; and he may enter within the city's wall. He keeps count of seven days and during them he is forbidden to cohabit with his wife, for it is said, *Outside his tent* (*ibid.*, 14: 8), thus teaching that he is forbidden to cohabit with his wife. But a woman who is a leper is permitted to cohabit with her husband.

2. Throughout the seven days he is still a Father of Uncleaness: he conveys uncleanness to persons and vessels by contact—but not by carriage—for it says, *And it shall be on the seventh day . . . he shall wash his clothes . . .* (*ibid.*, 14: 9), thus teaching that he renders garments unclean; and just as he renders garments unclean by contact, so he renders persons unclean by contact, since whatever renders garments unclean also renders persons unclean.

On the seventh day the priest shaves off his hair a second time after the manner of the first time; and the leper washes his garments and immerses himself, and he becomes clean to a degree that he no longer conveys uncleanness to others. And he is like all others immersed the same day, and he may eat of second tithe. After he has awaited sunset he may eat of heave offering. And after he has brought his offering of atonement he may eat of Hallowed Things, as we have explained.

3. When the priest shaves off the hair the first time and the second time, he may not shave it off except with a razor; and if he shaves it off otherwise than with a razor, or if he leaves two hairs, he has done nothing at all. And no one may shave off the leper's hair except a priest. If he leaves two hairs at the first cutting but shaves them off at the second cutting, this counts only as a first shaving off of the hair.

Any time during the day is valid for cleansing the leper.

4. The shaving off of the leper's hair, his immersion, and his sprinkling do not impair one another; but other acts performed for him may impair one another.

5. The slaughtering of the bird, the shaving off of the hair, and the sprinkling must be done by day, but the other acts prescribed for him may be done by day or by night. These three acts are to be done by men; but any other of the acts prescribed for him may be done either by men or by women. These three acts are to be done by priests; but any other of the acts prescribed for him may be done either by priests or by (lay) Israelites.

6. This rite of cleansing the leper applies within the Land of Israel or outside the Land of Israel, and whether the Temple is in existence or whether the Temple is not in existence. And the priest who pronounces anyone unclean has also the duty to pronounce him clean, for it is said, *To pronounce it clean or to pronounce it unclean* (Lev. 13:59). Anyone is eligible to cleanse a leper, even a man with flux or even one suffering corpse uncleanness; but a leper may not cleanse another leper. Nor may two lepers be cleansed at the same time, for religious duties may not be performed in bundles.

7. The cedarwood and the hyssop and the scarlet wool with which one leper is cleansed may be used to cleanse other lepers. So, too, with the bird that is set free—other lepers may also be cleansed therewith after it is set free; and it may be used for food. But it is forbidden to make any use of the bird that is slaughtered. From what time is it forbidden? From the time that it is slaughtered. If it is slaughtered and there is no cedarwood or hyssop or scarlet wool, it is still forbidden to make any use of it since what is slaughtered, however invalidated, still remains within the category of what is slaughtered. And he who eats an olive's bulk of the slaughtered bird transgresses both a positive command and a negative command, for it is said, *And this—from the which ye shall not eat* (Deut. 14:12): from tradition it is learned that *this* includes the bird that is slaughtered. And it is said, *What is clean shall ye eat* (*ibid.*, 14:11), signifying that any other shall not be eaten; and a negative command inferred from a positive command counts as a positive command.

8. The two birds may not be taken from birds of an apostate city, nor from birds which have been exchanged for idols, nor from birds which have killed a soul.

The proper use is that the two birds shall be alike in color, in size and in value, and that they be bought at the same time; yet even if they are not alike, or if one is bought on one day and the other on the next, they are still valid.

If two birds are bought for the sake of a man they are valid for the cleansing of a woman, and if for the sake of a woman they are valid for the cleansing of a man; and if they are bought for the cleansing of a leprous house they are also valid for the cleansing of a man; and if they are bought for a man they are valid for a leprous house, for it is said, *And he shall take for that which is to be cleansed* (Lev. 14: 4).

9. If the priest slaughters one of them and it is found that it has not lived in freedom, he must take a new partner for the other. The flesh of the first bird is then permissible as food. If he slaughters one of them and it is found to be *ṭerefah* he must take a new partner for the other, and it is permissible to make any use of the first bird.

10. If the blood is poured away, the bird to be set free must be left until it dies; if the bird to be freed dies, then the blood of the other should be poured away, and two other birds must be bought.

CHAPTER XII

1. Leprosy in garments must cover a space at least the size of a bean, as with leprosy in human beings: but if it is less than the size of a bean it is deemed to be clean.

There are three tokens of uncleanness in garments: bright green (*yěraḳraḳ*), bright red (*'ăḏamdam*), and a spreading; and the three are expressly set forth in Scripture. *Yěraḳraḳ* is the greenest shade of green, very green, like a peacock's wing or the branches of the date palm; and *'ăḏamdam* is the reddest shade of red, very red, like fine crimson wool. These two colors can be combined to

make up the prescribed measure which renders a garment unclean.

Because of a bright red or a bright green color a garment should be shut up, and if it continues in this color for two weeks it must be adjudged unclean and burnt. So, too, if the leprosy sign spreads, the garment must be adjudged unclean and burnt. Thus, if a bright green or a bright red leprosy sign appears in a garment, the garment should be shut up seven days and inspected on the seventh day. If it has spread it must be adjudged unclean and the whole garment burnt.

If it continues in the same shade and does not spread, or if it spreads but grows duller than the two colors for which it has been shut up, or if the color keeps getting redder or greener yet does not spread, the place of the leprosy sign must be washed and shut up another seven days; and at the end of the second week—which is on the thirteenth day—it must be inspected. If it has faded to a third color, it requires washing and is then clean.

But if the leprosy sign changes from what it was before—for example, if it has been bright green and becomes bright red, or if it has been bright red and becomes bright green—then the priest must tear out the place of the leprosy sign and burn what he has torn out and sew a patch in the place that he has torn out; and the rest of the garment he must pronounce clean. And he must wash the whole garment a second time and immerse it, and it is then clean.

If it continues in the same color for which it was shut up at the outset, he must pronounce it unclean and burn the whole of it.

2. If a leprosy sign is bright green and it becomes bright red, or if it is bright red and it becomes bright green, this counts as a spreading.

3. If in the middle of a leprosy sign there is a clean place having no leprosy sign, and the leprosy sign spreads to it, it is not deemed a spreading—it is deemed so only if it spreads outside, for a spreading of the leprosy sign to an inner part does not count as a spreading, whether in human beings or garments or houses.

4. In garments, a spreading that adjoins a first leprosy sign counts as a spreading, however small it is. If it is at a distance or if it comes back, it must be the size of a bean. Thus, if a garment is shut up, and there develops in it another leprosy sign the size of a bean, at a distance from the leprosy sign for which it has been shut up, then it counts as a spreading and the garment must be burnt; but if it is smaller than a bean no heed need be paid to it. So, too, if a leprosy sign is torn out of a garment at the end of the second week, as we have explained, and the leprosy sign comes back in size like a bean, it must be burnt.

So, too, if a leprosy sign in a garment spreads after it has been pronounced clean, it must be burnt.

5. If a man washes the leprosy sign in the first week, as we have explained, he needs to wash part of the garment that lies outside it, for it is said, *That wherein is the leprosy sign* (Lev. 13: 54). And over any leprosy sign in the garments which are washed, seven substances must be rubbed over this stain in the way that they are rubbed over other kinds of stains, as we have explained when dealing with the subject of the menstruant.

6. If the place of a leprosy sign is torn out of a garment and a patch sewn on, as we have stated, and a leprosy sign the size of a bean comes back on the garment, the patch may be unstitched and saved, but the rest of the garment must be burnt. If the leprosy sign comes back on the patch, the whole garment must be burnt.

7. If a part of what has been shut up is used to patch a garment that is clean, and the leprosy sign appears again on the garment, the patch must be burnt. If it comes back on the patch, the first garment that has been shut up must be burnt, while the patch may serve as a part of that garment to which it is sewn according to (its own) tokens of leprosy, so that if it continues the same color for two weeks, or if the leprosy sign spreads, the whole (second) garment must be burnt.

8. If at the outset the whole garment turns bright green or bright red it should be shut up a first week and a second week. If its color

continues unchanged for two weeks it must be burnt. But if a garment is shut up and the leprosy sign spreads all over it and becomes bright green or bright red; or if it has been pronounced clean and after it has been pronounced clean the whole garment turns bright green or bright red, then it becomes clean. If it is washed and the sign then spreads, the garment must be burnt.

9. If a leprosy sign appears in a garment having a nap on the surface of its web, as on a woolen winter cloak, the garment does not incur uncleanness unless the leprosy sign appears both in the nap and in the web itself. And insofar as it is said, *In its scalp baldness or in its forehead baldness* (Lev. 13:55), "scalp baldness" means garments rubbed by wear and "forehead baldness" means garments in new condition.

10. Colored garments cannot incur uncleanness because of leprosy signs—whether they are colored at man's hand or at the hands of Heaven—but only white garments. If the warp of a garment is colored and its woof is white, or if its warp is white and its woof is colored, its color is determined by which is the more apparent.

Less than three fingerbreadths square of wovenwork cannot incur uncleanness by leprosy signs.

11. If less than three fingerbreadths square of a piece of cloth has been woven, and a leprosy sign appears in it, and afterward the three fingerbreadths square is completed, the cloth is deemed to be clean.

12. If patches are sewn together, of which none measures three fingerbreadths square, and a garment is made of them, it can become unclean by leprosy signs, since what is sewn counts as what is woven, and the whole is deemed to be one garment.

13. If a garment was made up of patches, some colored and some white, and a leprosy sign appears on a white patch, the garment must be shut up. If the sign continues unchanged for two weeks, the whole garment becomes unclean and must be burnt. So, too, if the leprosy sign spreads into another white patch, this counts

as a spreading even though there is a colored patch between them.

If the whole garment is colored but has a single white check, if only the size of a bean, and a leprosy sign appears in it, the garment must be shut up; then if the leprosy sign continues the same color and does not increase or grow duller during two weeks, it must be burnt.

CHAPTER XIII

1. No garments can contract uncleanness by reason of leprosy signs except those of wool or of flax, whether warp or woof be of wool or of flax, or any article of leather, whether hard or soft. Moreover, leather colored at the hands of Heaven can contract uncleanness by reason of leprosy signs. Felted stuffs also, like garments, can contract uncleanness by reason of leprosy signs. Tents also can contract uncleanness by reason of leprosy signs, whether they be of wool or of flax, or whether they be of leather.

2. All garments of wool or of flax can contract uncleanness by reason of leprosy signs except the garments of Gentiles. If garments are bought from Gentiles they must be inspected at the outset.

If a garment is of mixed stuff, of wool and flax, it can contract uncleanness by reason of leprosy signs.

3. If camels' hair and sheep's wool are spun together and the greater part is camels' hair, the garment cannot contract uncleanness by reason of leprosy signs, but if the greater part is sheep's wool the garment can contract uncleanness by reason of leprosy signs. If they are equal in quantity, the garment can contract uncleanness by reason of leprosy signs. And the same rule applies also if flax and hemp are hackled together.

If a ewe is the offspring of a goat her wool cannot contract uncleanness by reason of leprosy signs.

If the warp of a garment is flax and its woof hemp, or if its warp is hemp and its woof flax, it cannot contract uncleanness by reason of leprosy signs. So, too, if its warp or its woof is flax or wool and

the rest goat hair or the like, the garment cannot contract uncleanness by reason of leprosy signs.

4. Untanned leather cannot contract uncleanness by reason of leprosy signs. So, too, unshaped leather, before any utensil is made of it, cannot contract uncleanness by reason of leprosy signs, for it is said, *Any utensil of leather* (Lev. 13:48); but any utensil of leather, whether flat or having a container, however small, can contract uncleanness by reason of leprosy signs.

5. Skins of creatures that live in the sea cannot contract uncleanness by reason of leprosy signs; but if there is joined to them anything that grows on land, even a thread or a ribbon of wool or flax, or skins of cattle or wild animals which have at all been tanned and made into utensils, then they can contract uncleanness by reason of leprosy signs, provided that they are joined thereto in such a manner as to count as a connective for uncleanness in garments.

6. Any article capable of contracting one of the other uncleannesses—even though it cannot contract *midras* uncleanness from a man with flux in that it is not a thing on which he would lie or sit—can contract uncleanness by reason of leprosy signs: for example, the sail of a ship, or a curtain, or the forehead band of a hair net, or the wrappings of scrolls, or a girdle, or thongs of shoes or sandals, if the thongs are as wide as a bean. These and their like can contract uncleanness by reason of leprosy signs, as, needless to say, can other articles, like cushions and pillows.

A waterskin and a shepherd's leather wallet are inspected in the manner in which they are carried, and it is accounted a spreading if a leprosy sign spreads from their inner part to their outer part, or from their outer part to their inner part. The same applies to all like articles of leather which are folded together.

7. If a sheet is creased, the creases must be smoothed out when its leprosy signs are inspected.

8. Warp and woof, whether of wool or flax, can contract uncleanness by reason of leprosy signs as soon as they are spun, even

though the flax is unbleached and the wool unboiled. How much must there be in a coil of spun thread for it to contract uncleanness by reason of leprosy signs? Enough to weave a piece three finger-breadths square, warp and woof, or all of it warp or all of it woof. If the coil is made up from severed threads it cannot contract uncleanness by reason of leprosy signs.

9. If there are two coils attached together by a thread—so, too, if part of a warp is wrapped round the upper beam of the loom and part wrapped round the lower beam, or if the two wings of a shirt are attached by a single thread—then if the leprosy sign appears in one of them the other remains clean although there is a connecting thread between them.

If the leprosy sign appears in the shedded weft or in the standing warp, even though part of the leprosy sign is in the woven piece and part in the warp, it is unclean. If the leprosy sign appears only in the standing warp, the woven piece remains clean. If it appears only in the woven piece, the standing warp remains clean.

If it appears in a sheet, the fringes also must be burnt. If it appears in the fringes, the sheet remains clean. But if it spreads from the fringes to the sheet, the sheet becomes unclean.

10. If a leprosy sign appears in a shirt, the hems thereof may be saved: even if the hem is of wool or flax it may be saved and not burnt.

11. If a garment while shut up is dyed or sold to a Gentile it becomes clean. So, too, if such a garment is mingled and confused with others, all are deemed clean. If it is cut up and reduced to rags each less than three fingerbreadths square, it becomes clean and is permitted to be used. If there is one piece three fingerbreadths square and the leprosy sign appears in it, it alone is unclean.

12. If a garment that is adjudged unclean is mingled and confused with others, all are deemed unclean and must be burnt, even if it is but one in many thousands. So, too, if it is cut up and reduced to rags these remain unclean and it is forbidden to make any use of them.

13. If a garment or a leather utensil or warp or woof are shut up or adjudged unclean, they are alike in the matter of uncleanness: each counts as a Father of Uncleanness; like a leprous person in every respect, it conveys uncleanness by contact and by carriage and by entering in, and it renders unclean what is suitable for use as a couch or a seat, even if this is below a stone. Thus, if but an olive's bulk of a garment, or warp or woof, or a leather utensil is leprous and it is brought inside a clean house, everything within the house becomes unclean, whether human creatures or utensils, and all suffer first-grade uncleanness. So, too, if anything suitable for use as a couch or a seat is put below a stone and the olive's bulk is set on top of the stone, the couch or seat becomes unclean.

14. As soon as the greater part of a leprous patch three finger-breadths square, though less than an olive's bulk, enters into a house that is clean, it renders it unclean. If it is of several olives' bulk, as soon as one olive's bulk of it enters into a house that is clean, it becomes unclean.

Although all the prescribed measures are tradition of Moses from Sinai, Scripture says, *This is the law for all manner of plague of leprosy, and for a scall; and for the leprosy of a garment, and for a house* (Lev. 14: 54-55). Scripture thus likens leprosy signs in men to leprosy signs in garments and houses. Moreover the leper is likened to one who is dead, for it is said, *Let her not, I pray, be as one dead* (Num. 12: 12); therefore, as a corpse conveys uncleanness when there is an olive's bulk of it in quantity, so do those things convey uncleanness when there is an olive's bulk of them in quantity.

15. Leprous garments must be taken outside the city, whether or not the city is surrounded by a wall. And herein greater stringency applies to garments than to human creatures.

CHAPTER XIV

1. Leprosy in houses must cover a space at least the size of two beans side by side. Thus the leprosy sign must contain a rectangle

equal in width to a space on the body sufficient for the growth of six hairs and equal in length to a space sufficient for twelve hairs; any leprosy sign in houses less in measure than this is deemed to be clean. And all prescribed measures are tradition of Moses from Sinai.

2. There are three tokens of uncleanness in houses: bright green and bright red and a spreading; and these are all expressly set forth in Scripture. The two colors can be combined to make up the prescribed measure that renders a house unclean. A spreading that adjoins a first leprosy sign counts as a spreading, however small it is. If it is at a distance it counts as a spreading if it is the size of one bean. But a leprosy sign that comes back after a wall has been plastered must be at least the size of two beans.

3. Leprosy signs in houses are deemed to be unclean only if the color of the leprosy sign is deeper than the surface of the wall, for it is said, *Hollow depressions* (Lev. 14: 37), meaning such as are sunken into the walls.

By reason of either of the two colors, a house is to be shut up or adjudged unclean, and by reason of a spreading it is to be torn down. And if it spreads after a wall is plastered, the whole house is to be torn down, as will be explained.

4. If a man sees a leprosy sign in a house, even though he is a Sage who knows of a certainty that this is a leprosy sign, he may not so decide, saying, "There seemeth to me to be a leprosy sign in the house"; but he must say to the priest, *There seemeth to me to be as it were a leprosy sign in the house. And the priest shall command that they empty the house* (Lev. 14: 35)—even of bundles of wood and bundles of reeds; and afterward the priest shall come and enter and inspect the leprosy sign.

5. No one need open up windows in a dark house to inspect a leprosy sign therein, for if the leprosy sign therein is not visible it is deemed to be clean.

After inspecting a leprosy sign the priest shall go out and stand by the door of the house, beside the lintel, and shut it up or adjudge

it unclean or pronounce it clean, for it is said, *And the priest shall go out of the house to the door of the house and shut up the house* (*ibid.*, 14: 38); he should not, that is to say, cause it to be shut up while he is in his own house, or in the house containing the leprosy sign, or below the lintel, but while he is beside the door thereof. Yet if he does stand below the lintel or goes to his own house and causes it to be shut up, its shutting up is nevertheless valid.

6. A house can contract uncleanness by reason of leprosy signs only if it is four cubits square or more, and has four walls, and is built on the ground from stones and earth and wood, for it is said, *The stones thereof and the timber thereof and all the earth of the house* (Lev. 14: 45). But if it is less than four cubits square, or is round, or has three walls, or five walls, or is built on a ship, or rests upon four beams, it cannot contract uncleanness by reason of leprosy signs. But if it is built on four pillars it can contract uncleanness by reason of leprosy signs.

7. How many stones should there be in it? Not less than eight: two stones in each wall, so that each wall is capable of bearing a leprosy sign, for a house can contract uncleanness by reason of leprosy signs only if there is visible in it a sign the size of two beans, on two stones, for it is said, *The stones wherein is the leprosy sign* (*ibid.*, 14: 40). And how much wood should there be in it? Enough to put below the lintel. And earth?—enough to put between one row of stones and another. And if there is less than these quantities, the house cannot contract uncleanness by reason of leprosy signs.

8. Bricks or marble do not count as stones. Thus if one side of a house is overlaid with marble, and one with rock, and one with bricks, and one with earth, it cannot contract uncleanness by reason of leprosy signs.

9. If a house does not contain the prescribed quantities of stones and wood and earth, and a leprosy sign appears in it, and afterward stones and wood and earth are brought to it up to the prescribed quantity, it remains clean.

10. If a man covers the roof of his house with seeds, these no longer count as seeds: since they serve the purpose of wood they count as wood; and if the house becomes unclean they become unclean with it, and with a graver uncleanness, as will be explained.

11. (Houses in) Jerusalem and places outside the Land of Israel cannot contract uncleanness by leprosy signs, for it is said, *In a house of the land of your possession* (Lev. 14: 34); and Jerusalem was not allotted among the tribes. Also the house of Gentiles in the Land of Israel cannot contract uncleanness by reason of leprosy signs.

12. If houses are bought from Gentiles they must be examined at the outset.

13. If one side of a house belongs to Gentiles and the other to Israelites, or if one side is in the Land of Israel and the other outside, it cannot contract uncleanness by reason of leprosy signs. But all other houses in the Land of Israel can contract uncleanness by reason of leprosy signs, whether they are colored at man's hands or colored at the hands of Heaven.

14. A house belonging to a woman, a house belonging to joint owners, a synagogue, or a house of study having in it a dwelling for caretakers or students can contract uncleanness by reason of leprosy signs.

15. The walls of a cattle stall or partition walls within a house cannot contract uncleanness by reason of leprosy signs.

CHAPTER XV

1. Leprosy signs in houses may be shut up for as long as three weeks, which is nineteen days, since the seventh day is reckoned both with one week and the next, and the thirteenth day is reckoned both with one week and the next. Thus, if three weeks are needful, the house must be inspected on the seventh, and on the thirteenth, and on the nineteenth day. But the shutting up of houses for three weeks is not expressly set forth in Scripture. So, too, the

greater part of the rules about leprosy signs in houses are the teaching of tradition.

2. All the rules about them set forth in Scripture and in the teaching of tradition are as follows:

When a priest comes to inspect the leprosy sign, namely, a hollow that is bright green or bright red—as we have explained—he shuts up the house seven days, and even if at the outset he found all of it bright green or bright red he must shut it up. On the seventh day he examines it again. If the leprosy sign has grown duller—or, needless to say, if it has disappeared—he scrapes away the place of the leprosy sign only, and the house becomes clean.

If he finds that it has remained the same color and has not spread, he must shut it up a second week. On the thirteenth day he inspects it again. If the leprosy sign has grown duller or has disappeared, he scrapes away the place of the leprosy sign and cleanses the house by means of the birds.

If he finds that the leprosy sign has spread at the end of the second week, or has remained as it was, he must pull out the stones containing the leprosy sign and scrape off the mortar outside the town, and plaster the whole house and shut it up for a third week. And on the nineteenth day he inspects it again. If the leprosy sign has returned and is two beans in size, such is a spreading *after it is plastered* (Lev. 14: 43); then he must tear down the whole house.

But if the leprosy sign has not returned he cleanses it by means of the birds. Whatever time the leprosy sign returns before the house is cleansed with the birds, the house must be torn down. And if the leprosy sign returns in it after he has cleansed it by means of the birds, he must inspect it anew as at the outset.

So, too, if the leprosy sign spreads at the end of the first week, he must pull out the stones containing the leprosy sign and scrape off the mortar outside the town, and plaster the whole house and shut it up for a second week, and then inspect it again. If he finds therein a leprosy sign two beans in size, such is considered a spreading *after it is plastered*, then he must tear down the whole house. But if the leprosy sign has not returned, he cleanses it with the

birds. Whatever time he may see a leprosy sign in the house before he cleanses it by means of the birds, he must tear it down. And if it reappears after the house is cleansed by means of the birds, he must inspect it anew as at the outset.

3. When he draws out stones containing a leprosy sign, he must draw out not less than two stones. He may not take stones from one side and bring them to the other, for it is said, *And they shall take other stones* (Lev. 14: 42); nor earth from one side and bring it to the other, for it is said, *And other earth shall he take and shall plaster the house* (*ibid.*). And he may not plaster with lime, but must use earth, for it is said, *And other earth shall he take and shall plaster the house*. He may not bring one new stone in the place of two which he has drawn out, or two stones in the place of one which he has drawn out; but he must bring two in the place of two. Yet he may bring two in the place of three.

4. If a wall (of the house) stands between the householder and his neighbor they must both draw out the stones, and both set apart the earth, and both bring other stones. But the householder alone must bring in the earth, for it is said, *And other earth shall he take and shall plaster the house*: thus his neighbor need not share with him in the plastering.

5. When a stone in a corner is drawn out, it must be drawn out wholly; but when a house must be torn down the householder need tear down only what belongs to him and leave what belongs to his neighbor. And it remains in doubt whether what belongs to his neighbor counts as a "handle" to the stone that belongs to him.

6. If a leprosy sign appears in a house having an upper room, the roof beams may be left for the upper room; if it appears in the upper room the beams may be left for the house below. If it has no upper room, its stones and its wood and its earth must all be torn down with it, but the frames and the window lattices may be saved.

7. If a man takes stones from a house that is shut up and builds them into a clean house, and the leprosy sign returns to the house

that is shut up, he must draw out the stones that were built into the clean house. If the leprosy sign appears on the stones that he built into the clean house, the house that is shut up must be torn down, and as for the second house it must be shut up by reason of this leprosy sign, as is the rule for any house wherein a leprosy sign appears for a first time.

8. How is a leprous house cleansed after the stones have been drawn out and it has been plastered? Running water is brought in an earthenware vessel, together with two birds and cedarwood and hyssop and scarlet wool, the manner of cleansing corresponding to that of a human creature in every detail—which we have described—except that for a human creature the priest seven times sprinkles the back of the leper's hand, but for a house he seven times sprinkles the lintel of the house from the outside. And the rest of the acts prescribed for them are alike.

CHAPTER XVI

1. A leprous house is one of the Fathers of Uncleaness: all who touch it become unclean. So, too, stones drawn out from it after it is shut up, and its stones and wood and earth after it is torn down, are all Fathers of Uncleaness; and an olive's bulk of any of them conveys uncleaness to persons by contact, by carriage, and by entering in. Thus, if an olive's bulk of them is brought into a house that is clean, everything in the house becomes unclean, whether persons or vessels, for they all convey uncleaness by entering in as does one who is leprous; and it is not permitted to make any use of them. Also, if they are burnt and turned into lime, it is forbidden to make any use of them, for it is said, *a leprosy that calls forth cursing* (Lev. 14: 44): that is, lay on it a curse, and do not make any use of it! And they all must be cast away outside the city, even though it is not surrounded by a wall.

2. A house that is shut up conveys uncleaness only from its inner side, for it is said, *He that goeth into the house all the while that it is shut up shall be unclean till the even* (*ibid.*, 14: 46). But a

house that has been adjudged unclean conveys uncleanness both from its inner side and its outer side, so that he who touches it on its outer side becomes unclean, for it is said, *a leprosy that calls forth cursing is in the house: it is unclean* (*ibid.*, 14: 44). Then was it clean before? No; this only adds uncleanness to its former uncleanness, so that the whole of it should be unclean and that it should convey uncleanness also from its outer side.

So, too, when stones having a leprosy sign have been shut up, they convey uncleanness from their outer side.

3. A house that is shut up and a house that is adjudged unclean alike convey uncleanness by entering in. Thus, if one house overshadows another that was leprous, whether adjudged unclean or shut up, or if a tree overshadows it, he who stands beneath the tree or enters the outer house becomes unclean, since he and the unclean house are beneath the one "tent."

So, too, if a leprous stone is brought into a "tent" and set down there, all that is in the "tent" becomes unclean. If it is set down beneath a tree and one who is clean passes by, he becomes unclean. If one who is clean is standing beneath the tree and someone passes by carrying a leprous stone, it does not render him unclean; but if it is set down there, it renders him unclean since the "dwelling" of the leprous is like the leprous, whether it be a person or vessels, and whether it be the stones, wood, or earth of a leprous house.

4. If a man overshadows a leprous stone with his hand, or if it overshadows him, he remains clean unless he touches it.

5. If a man who is clean enters backward into a leprous house, even if all of him enters except only his nose, he remains clean; for it is said, *And he that cometh into the house* (Lev. 14: 46): thus only the customary way of coming in has Scripture pronounced unclean.

6. If anyone who is clean puts his head and the greater part of his body inside an unclean house, he becomes unclean. So, too, if a piece, three fingerbreadths square, of a clean cloak is brought inside an unclean house, it becomes unclean. So, too, if the contained

space of an earthenware vessel is brought into an unclean house, it becomes unclean. But other vessels do not become unclean until the greater part of the vessel is brought in. After the greater part of it is brought in, it forthwith becomes unclean.

This applies to objects as long as they are not worn by a human creature; but if an Israelite enters into a leprous house wearing his garments, with his shoes on his feet and his rings on his hands, he forthwith becomes unclean, but his garments remain clean unless he stays there long enough to recline and eat three eggs' bulk of wheaten bread with its condiment. For it is said, *And he that lieth down in the house shall wash his clothes, and he that eateth in the house shall wash his clothes* (Lev. 14: 47). And would it ever occur to you that his garments become unclean only if he eats there? It is merely to apply to one who lies down the same limit of time as to one who eats: no matter whether he lies down or sits or stands, if he stays long enough to eat the prescribed quantity of food, his garments become unclean.

7. If a man enters a leprous house with his garments on his shoulder and his shoes and his ring in his hands, both he and they forthwith become unclean, since only those objects which he wears are saved from becoming unclean forthwith. So, too, if a Gentile or a beast enters a leprous house wearing their trappings, the trappings forthwith become unclean, but the Gentile like the beast is not susceptible to uncleanness.

8. If a man stands in a leprous house and stretches his hands outside, having his rings on his hands, and he stays long enough to eat the prescribed quantity, the rings become unclean although they are outside. So, too, if he stands outside and stretches his hands inside a leprous house, his hands alone forthwith become unclean; but if they stay there long enough for him to eat the prescribed quantity, his rings become unclean; otherwise they remain clean.

9. Whatsoever, by having a tightly fitting cover, affords protection from uncleanness in a "tent" containing a corpse will, even if only covered, afford protection in a leprous house; and whatsoever,

when covered, affords protection in a "tent" containing a corpse remains clean even when uncovered in a leprous house.

Thus, if earthenware vessels or vessels of stone or earth, or the like, containing foodstuffs or liquids or other vessels, are covered within a leprous house, even though they are not closed with a tightly fitting cover, they and all that is within them remain clean. Even though a cistern or a water tank in a leprous house are uncovered, vessels inside them remain clean.

10. "Leprosy" is a comprehensive term covering sundry incompatible matters. Thus, whiteness in a man's skin is called leprosy; the falling off of some of his hair on the head or the chin is called leprosy; and a change of color in garments or in houses is called leprosy.

Now this change in garments and in houses which Scripture includes under the general term leprosy was no normal happening, but was a portent and a wonder among the Israelites to warn them against slanderous speaking. For if a man uttered slander the walls of his house would suffer a change: if he repented the house would again become clean. But if he continued in his wickedness until the house was torn down, leather objects in his house on which he sat or lay would suffer a change: if he repented they would again become clean. But if he continued in his wickedness until they were burnt, the garments which he wore would suffer a change: if he repented they would again become clean. But if he continued in his wickedness until they were burnt, his skin would suffer a change and he would become leprous and be set apart and exposed all alone until he should no more engage in the conversation of the wicked, which is raillery and slander.

Now on this matter there is a warning in Scripture which says, *Take heed in the plague of leprosy . . . remember what the Lord thy God did unto Miriam by the way* (Deut. 24: 9). That is to say, consider what befell Miriam the prophetess, who spoke against her brother, even though she was older than he and had nurtured him on her knees and had put herself in jeopardy to save him from the sea. Now she did not speak despitefully of him but erred only in that she put him on a level with other prophets; nor was he re-

sentful about all these things, for it is said, *Now the man Moses was very meek* (Num. 12: 3). Nevertheless, she was forthwith punished with leprosy. How much more then does this apply to wicked and foolish people who are profuse in speaking great and boastful things!

Therefore it is proper that he who would direct his way aright should keep himself far from their company and speak not with them, that he be not caught in the net of the wicked and in their foolishness.

Now the way of the company of the scornful and wicked is this:

In the beginning they are profuse in vain words, as in the matter whereof it is said, *A fool's voice cometh through a multitude of words* (Eccles. 5: 2). Thence they go on to speak to the discredit of the righteous, as in the matter whereof it is said, *Let the lying lips be dumb which speak arrogantly against the righteous* (Ps. 31: 19). Thence they become accustomed to speak against the prophets and to discredit their words, as in the matter whereof it is said, *But they mocked the messengers of God and despised his words and scoffed at his prophets* (II Chron. 36: 16). Thence they go on to speak against God and to deny the very root of religion, as in the matter whereof it is said, *And the children of Israel did impute things that were not right unto the Lord their God* (II Kings 17: 9); moreover it is said, *They have set their mouth against Heaven and their tongue walketh through the earth* (Ps. 73: 9). What brought it to pass that they set their mouth against Heaven? Their tongue, which first walked through the earth.

Such is the conversation of the wicked, occasioned by their idling at street corners, in the gatherings of the ignorant, and in the feastings of drunkards. But the conversation of the worthy ones in Israel is none other than words of Torah and wisdom; therefore the Holy One, blessed is he, aids them and bestows wisdom upon them, as it is said, *And they that feared the Lord spake together every man to his neighbor, and the Lord hearkened and heard. And a book of remembrance was written before him for them that feared the Lord and that thought upon his name* (Mal. 3: 17).

TREATISE IV
LAWS CONCERNING
SUCH AS RENDER
COUCH AND SEAT UNCLEAN

Involving Four Positive Commandments

To Wit

1. The rules about uncleanness of a menstruant;
2. The rules about uncleanness of a woman after childbirth;
3. The rules about uncleanness of a woman with flux;
4. The rules about uncleanness of a man with flux.

An exposition of these commandments
is contained in the following chapters.

NOTE

In the list of the 613 positive and negative commandments prefixed to the Code, the four positive commandments dealt with in the present Treatise appear in the following form.

- [1] 99. The commandment that the menstruant is unclean and conveys uncleanness, as it is said, *And if a woman have an issue, and her issue in her flesh be blood, she shall be in her impurity seven days; and whosoever toucheth her shall be unclean until the even* (Lev. 15: 19);
- [2] 100. The commandment that a woman after childbirth is unclean like a menstruant, as it is said, *If a woman be delivered . . . then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean* (Lev. 12: 2 ff.);
- [4] 104. The commandment that a man with flux conveys uncleanness, as it is said, *When any man hath an issue out of his flesh, his issue is unclean* (Lev. 15: 2);
- [3] 106. The commandment that a woman with flux conveys uncleanness, as it is said, *And if a woman have an issue of her blood many days not in the time of her impurity, etc.* (Lev. 15: 25 ff.).

CHAPTER I

1. A man with flux, a woman with flux, a menstruant, and a woman after childbirth are all Fathers of Uncleaness: they render utensils unclean by contact; they render persons unclean by contact and by carriage; they render unclean the couch, seat, or saddle beneath them, making this also a Father of Uncleaness; and they convey *maddaf* uncleaness to what is borne above them.

2. No matter whether a woman suffers a lesser or a greater flux, or whether she suffers of herself or through constraint; and no matter whether a man with flux suffers two issues or three: the uncleaness of them all is equal in conveying uncleaness to others.

3. A girl can become unclean as a menstruant when one day old, and unclean through a flux when ten days old. When three years old and a day she can convey uncleaness to him who has intercourse with her, as will be explained.

4. A boy becomes subject to uncleaness by flux when one day old.

Both proselytes and slaves, no less than Israelites, become subject to uncleaness by reason of a menstruant or through a flux.

5. A eunuch of man's making or a eunuch by nature is subject to uncleaness through a flux like normal persons.

6. A woman is not subject to uncleaness through white issue nor a man through red issue; a woman is subject to uncleaness through red issue only and a man through white issue only.

7. To those of doubtful sex or of double sex apply both the stringencies affecting a man and the stringencies affecting a woman: they are subject to uncleaness through red issue like a woman and through white issue like a man. But their uncleaness remains in doubt; therefore on their account heave offering and Hallowed Things need not be burnt, and on their account none is culpable

for uncleanness respecting the Temple and its Hallowed Things. But if they suffer both a white issue and a red issue, we do burn heave offering and Hallowed Things on their account, although on their account none is culpable for entering into the Temple or partaking of its Hallowed Things; for it is said, *Both male and female shall ye put out* (Num. 5: 3): that is, they shall not be put out unless the uncleanness is that of one assuredly male or that of one assuredly female. So, too, if a man touches at the same time their white issue and their red issue, he is not culpable for uncleanness respecting the Temple and its Hallowed Things. But if they themselves touch white issue and red issue which befalls them, they are culpable for entering into the Temple.

8. The blood of a menstruant or the blood of a woman with flux or the blood of a woman after childbirth conveys uncleanness by contact and by carriage, whatever its quantity; for it is said, *And of her that is sick with her impurity, and of him that hath an issue* (Lev. 15: 33). And from tradition it is learned that what flows from her is like her.

We have already explained, concerning the prohibition of intercourse with a menstruant, that five kinds of blood in a woman are unclean; but if she suffers a flow of yellowish blood, this is clean and not like her spittle or other liquids that issue from her, for the spittle forms globules when it issues, whereas this comes down in a gentle flow.

9. If a woman's offspring emerges from her side and blood issues with it, that blood is one of the Fathers of Uncleanness, like the blood of menstruation, childbirth, and flux; for the source is a place unclean. But the woman herself remains clean until blood issues from her by way of the womb.

10. If a woman's uterus is detached and falls to the ground she incurs evening uncleanness only. So, too, if the uterus exudes the like of two pearly drops, she incurs evening uncleanness only. But she does not count as a menstruant unless she suffers the flow of one of the five kinds of blood that render her unclean (for seven days).

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11. If one drop only is exuded, the woman remains clean, since it comes only from outside the uterus.

12. The issue of a man with flux is, like himself, one of the Fathers of Uncleanness, for it is said, *His issue is unclean* (*ibid.*, 15: 2); and it conveys uncleanness by contact and by carriage whatever its quantity. The first issue of a man with flux does not convey uncleanness by carriage, but it counts as semen, whether it be from one who is of age or from one who is a minor. So, too, the things whereon he lies or sits after he suffers a first issue remain clean unless he suffers a second, since he is called a *zab*, "a man with flux," only after he has suffered a second issue, as we have explained in Laws Concerning Those Whose Atonement Is Not Complete. If he suffers one issue as profuse as two, only he is unclean who shifts the last drop. *

13. The first issue of a leper conveys uncleanness by carriage, for it is said, *Every leper and every one that hath an issue (zab), and whosoever is unclean by the dead* (Num. 5: 2): thus a leper counts as one who is fully a *zab*; hence, just as the flux of him who is fully a *zab* conveys uncleanness by carriage, so the first issue of a leper conveys uncleanness by carriage.

14. The spittle of a man with flux and his semen and his urine are all Fathers of Uncleanness, according to Scripture; and each conveys uncleanness, whatever its quantity, by contact and by carriage. For concerning spittle it is said, *And if he that hath the issue spit upon him that is clean then he shall wash his clothes, and bathe himself in water, and be unclean until the even* (Lev. 15: 8); now, as for his urine and his semen, it is impossible that they should contain no drops whatever of his flux.

15. A man with flux, a menstruant, a woman after childbirth, and a woman with flux are alike: the spittle and the urine of each is a Father of Uncleanness like that of a man with flux. So, too, wherever "a man with flux" is spoken of in these chapters, what applies to him applies also to the rest of the four.

16. There are nine liquids in one who suffers flux. Three of them are Fathers of Uncleanness, namely, spittle, semen, and urine:

each, whatever its quantity, conveys uncleanness to men and to vessels, as we have explained. Three of them count as Offspring of Uncleanness, namely, tears from the eye, blood from a wound, and the milk of a woman: each is like unclean liquids which do not convey uncleanness to human creatures but which, on the authority of the Scribes, convey uncleanness to vessels, as we have explained. And three of them are clean, namely, his sweat, fetid moisture that comes from him, and excrement: thus these three from the man with flux or from the other three of like category are as clean as are those from other folk.

His phlegm, mucus, saliva, and nose drip count as his spittle in all respects and are included under "spittle." Blood that issues from the male organ and blood that flows out of his mouth are included under "blood from a wound." If he sucks blood and spits it out, this conveys uncleanness like spittle, since the blood that he sucked could not but have in it drops of spittle.

CHAPTER II

1. The blood of a menstruant, or of a woman with flux, or of a woman after childbirth conveys uncleanness whether it be wet or dry; but the issue of a man with flux, or his spittle, or his semen conveys uncleanness only when it is wet: if it has become too dry it does not convey uncleanness. How dry must it become? If, when soaked for twenty-four hours in warm water, it returns to its former condition, it conveys uncleanness when wet, provided that the water was warm at the outset even though it was not warm at the end. And all these things are the teaching of tradition.

2. If a man shifts flax spun by a menstruant he remains clean; but if the flax is moist he becomes unclean by reason of her spittle.

3. If a man with flux puts his mouth to a cup but bethinks himself and does not drink, he who shifts the cup remains clean; but if the man with flux drinks from it anything at all, he who shifts it becomes unclean on account of the liquid from the mouth of a man with flux.

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4. If a man with flux bites a piece of bread or an onion, he who shifts them remains clean; but if he bites a cucumber or a melon, he who shifts them becomes unclean on account of the liquid that mingles with them from the mouth of a man with flux.

5. If a man shifts the rinds of beans or lupins cut off by a Gentile, he becomes unclean, for all Gentiles count as men with flux in every respect, as will be explained. As for rinds in the streets, their condition of cleanness or uncleanness follows the condition of the majority of the people of the place.

6. If unclean blood mingles with water and its color disappears, the whole is clean. If it mingles with clean blood or with wine, it is regarded as though it was water.

So, too, if unclean spittle mingles with water and it remains compact as in its original form, it is unclean; but if it dissolves in the water and its color disappears, the whole is clean. If it mingles with other spittle, it is regarded as though it was water.

So, too, if the urine of an unclean person mingles with water and its color disappears, the whole is clean; if not, it is unclean. If it mingles with wine or with urine of a clean person, it is regarded as though it was water. If it mingles with the urine of Gentiles its condition of cleanness or uncleanness follows the condition of the majority of the people of the place. Thus, if Israelites and Gentiles make water into the same vessel and the majority are Gentiles, the whole is unclean; but if the majority are Israelites the whole is clean; if they are equal in number, the whole is unclean. So, too, if the urine of a Gentile is mingled with the urine of an Israelite, the condition of its cleanness or uncleanness follows the condition of whichever is in greater quantity.

7. A vessel of urine may be borrowed anywhere without fear that it might have been used by menstruants, for the daughters of Israel are not to be suspected of collecting their urine (in a common vessel) while they are menstruants.

8. If the potsherd into which a man with flux or a woman with flux has made water is washed a first and a second time, the liquid

with which it is washed becomes unclean; but the third time the liquid remains clean, whether it is washed with water or with clean urine, since moisture from the first urine no longer remains there.

9. If urine in a woman with flux is detached at the end of her seven days of counting, and she goes down and immerses herself and discharges that urine after her immersion, it is doubtful whether its condition is to be decided by the time when it was detached, when she was still unclean as a woman with flux, or by the time when it was discharged when she has become clean.

So, too, if urine in a female Gentile is detached and she then becomes a proselyte and immerses herself and discharges that urine after her immersion, it is in doubt whether its condition is to be decided by the time when it was detached, when it would count as the unclean urine of a heathen, or by the time when it was discharged when it would count as the clean urine of an Israelite.

10. Slaves convey uncleanness by flux, by menstruation, and by childbearing, as do Israelites. But Gentiles convey uncleanness neither by flux, nor by menstruation, nor by childbearing, according to Scripture, for it is said, *Speak unto the children of Israel and say unto them, When any man hath an issue out of his flesh, his issue is unclean* (Lev. 15: 2): it is the children of Israel who convey uncleanness by a flux and not Gentiles.

But the Sages have decreed concerning all Gentiles, male and female, that they convey uncleanness like men with flux in every respect, provided that the male is aged nine years and a day or more and the female three years and a day or more. No uncleanness is decreed concerning those who are younger, for the principle of the decree is a lad of Israel should not frequent the company of Gentiles for male congress, whereas at an age less than this, their congress is not deemed congress.

When the Sages enacted their decrees concerning Gentiles they made no decree about semen; rather a Gentile's semen is clean (according to the Sages) as it is on the authority of Scripture. And why did they not decree its uncleanness? To let it be known that the uncleanness of Gentiles rests only on the authority of the

Scribes; for all know that had they been subject to the law of uncleanness by flux according to Scripture, their semen would be a Father of Uncleanness as is the semen of a man with flux; and, knowing thus that their uncleanness rests only on the authority of the Scribes, no one would be led to burn heave offering and Hallowed Things on account of it.

Hence we learn that the flux of a male Gentile, the menstruation blood of a female Gentile, and the blood of her flux and her child-bearing, as well as a female Gentile and male Gentiles themselves—even though according to Scripture they are exempt from the rule of uncleanness by flux—also the spittle of Gentiles and their urine, and whatever they lie upon or ride upon, and whoever has intercourse with a female Gentile: each of these is a Father of Uncleanness on the authority of the Scribes only. Therefore no one becomes culpable on account of them for entering into the Temple or partaking of its Hallowed Things, and on account of them heave offering need not be burnt. But all of them convey uncleanness to persons and to vessels by contact, and to persons also by carriage, thus counting as a man with flux in every respect except that their uncleanness rests only on the authority of the Scribes, as we have explained.

The blood of a Gentile woman, like her spittle and her urine, conveys uncleanness while it is wet but not when it is dry.

CHAPTER III

1. He who has intercourse with a menstruant becomes as the menstruant in that he is one of the Fathers of Uncleanness set forth in Scripture: he conveys uncleanness to vessels by contact and to persons by carriage and by contact; and he conveys uncleanness by shifting and he conveys uncleanness to that whereon he lies or rides, as does a menstruant.

2. The couch or saddle of one who has intercourse with a menstruant is not like the couch or saddle of a menstruant; for the couch or saddle on which a menstruant has pressed is one of the

Fathers of Uncleanness; but the couch or saddle of him who has intercourse with a menstruant is but an Offspring of Uncleanness, like utensils which he has touched, which do not convey uncleanness to persons or to other utensils but only to foodstuffs and liquids.

And why is the uncleanness of what he lies upon less than the uncleanness of what she lies upon? Because it is said of him who has intercourse with a menstruant, *And her impurity be upon him, he shall be unclean seven days* (Lev. 15: 24); it is also said of him, *And every bed whereon he lieth shall be unclean* (*ibid.*). Since it has been said, *And her impurity be upon him*, I now know already that he conveys uncleanness to what he lies upon. But why is it said expressly? From tradition it is learned that Scripture detaches him from the graver uncleanness, which conveys uncleanness to men and vessels, and attaches him to the lesser uncleanness, so that what he lies upon shall be only an Offspring of Uncleanness and he shall not convey uncleanness to persons and vessels but only to foodstuffs and liquids, as do other things that are Offspring of Uncleanness.

3. No matter whether a man has intercourse with a menstruant or with a woman with flux or with a woman who "awaits day against day" or with a woman who has given birth, and whether in natural fashion or unnatural fashion, and no matter whether he but begins the act or completes it, or whether he is of age and has intercourse with a minor or whether he is a minor and has intercourse with a woman of age—he still becomes unclean as one who has intercourse with a menstruant.

This applies when he who has intercourse is aged at least nine years and a day while she is aged at least three years and a day. But if their age is less than this, he does not become unclean as one who has intercourse with a menstruant but only as one who touches a menstruant and who is an Offspring and not a Father of Uncleanness. So, too, he who has intercourse with a man with flux counts as one who touches him. And he who touches a man with flux, and a woman who has intercourse with a man with flux, are alike.

4. A menstruant or a woman with flux or one who "awaits day against day" or a woman after childbirth, even though they have suffered no blood flow, all convey uncleanness retroactively throughout the previous twenty-four hours or from one examination to the next; and it is this that is termed by the Sages "from a time to a time" in reference to the menstruant.

Thus, if a woman who is clean and has no fixed period examines herself in the morning and finds herself clean and then examines herself at midday and finds blood, any actions requiring conditions of cleanness which she has performed from the time of her first examination to the time of her second examination are deemed unclean retroactively.

So, too, if she examines herself one day and then examines herself again after two or three days and finds blood, any actions requiring conditions of cleanness which she has performed during the twenty-four hours before the time when she examined herself and found blood are deemed unclean. A test rag after coition counts as an examination, but before coition it does not count as an examination, since she does not examine it with care.

5. If a woman has a fixed period and suffers a flow at the time of her fixed period, it suffices that she be deemed unclean only from her time of suffering the flow, and she is not deemed unclean retroactively. If the time of her fixed period draws near but she does not examine herself, and after a few days she examines herself and finds blood, she is deemed unclean retroactively and presumed to have been a menstruant from the time of her fixed period. And this is what is meant by "the uncleanness of fixed periods" wherever it is mentioned. If she finds herself clean when she examines herself after the fixed period, she is not deemed unclean retroactively.

6. Any woman who has a fixed period can perceive it in herself: perchance she may yawn or sneeze or feel pain in the pit of the stomach or at the bottom of the bowels; or shuddering may seize her or her head may feel heavy or her limbs grow heavy, or the like. It may be the way of one woman, when any of these things begin to happen to her, to suffer a flow at once, from the outset;

and it may be the way of another woman, when this happens, to wait an hour or two and suffer a flow afterward at the close of the fixed period.

If she is accustomed to suffer a flow at the beginning of the fixed period, any actions requiring conditions of cleanness which she performs during the fixed period are deemed unclean. If she is accustomed to suffer a flow at the end of the fixed period, any actions requiring conditions of cleanness which she performs during the fixed period are deemed clean, and she need feel no scruple, except from the time that it is her habit to suffer a flow until the time that she finds blood.

7. If she sees a stain she is unclean as far back as the time of the last examination. So, too, the garment on which the stain is found is deemed unclean retroactively. From what time? From the time of which she can say, "I examined this shirt and there was no stain on it." Even if she washes it but does not examine it, it is deemed to have been unclean before it was washed as far back as the time of the last examination. And even if the stain is found to be moist, it is deemed to have conveyed uncleanness as far back as the time of the last examination; for we consider that it may have been there many days and that water has but now fallen upon it and made it moist.

8. With all women who need be deemed unclean only from their time of suffering the flow, a stain counts as a flow and does not render them unclean retroactively.

All those women who are deemed unclean retroactively, whether they suffer a blood flow or find a stain, convey uncleanness retroactively to what they lie upon or ride upon, so that this renders persons and garments unclean. So, too, their spittle and their urine are deemed to be unclean retroactively; and even an earthenware vessel, closed up with a tightly fitting cover, is rendered unclean retroactively. But he who has intercourse with them is not rendered unclean retroactively as one who has intercourse with a menstruant, but only as one who has touched her. But as for a woman who

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sees a stain, he who has intercourse with her after the stain is found is unclean as one who has intercourse with a menstruant.

9. If the unborn young of a pregnant woman puts out its hand and then withdraws it, the mother is deemed unclean through childbirth.

The uncleanness of a woman whose offspring is brought forth from her side, and the retroactive uncleanness "from a time to a time" or "from examination to examination"—such as we have explained—and "the uncleanness of fixed periods" and "the uncleanness of stains," all rest on the authority of the Scribes, and their uncleanness is by reason of doubt. Therefore on account of them heave offering and Hallowed Things need not be burnt, but they remain in suspense.

So, too, if common food, prepared in conditions of cleanness proper to Hallowed Things, is rendered unclean by these uncleannesses, it remains in suspense; but if it is prepared in conditions proper to heave offering, or if it is common food from which dough offering still is to be taken, such food does not become unclean through any of these uncleannesses which rest only on the authority of the Scribes.

Thus we may say that all these women, and what they lie upon or ride upon, and their spittle and their urine, and he who has intercourse with a woman after she has found a stain, and he who has intercourse with a woman in childbirth after a limb has emerged and been withdrawn—these are all Fathers of Uncleanness only on the authority of the Scribes.

CHAPTER IV

1. There are four kinds of women who need be deemed unclean only from the time of their suffering a flow, and they do not convey uncleanness retroactively. And these are they: one who is pregnant, one who gives suck, a virgin, and an old woman.

Who counts as "pregnant"? A woman whose unborn young is discernible. If the presumption is that she is pregnant and she

suffers a flow of blood and afterward miscarries with wind or anything that is not offspring, she continues in her presumed condition and she need be deemed unclean only from her time of suffering the flow. If she suffers a flow and afterward her unborn young becomes discernible, she conveys uncleanness retroactively as do all other women.

Who counts as "one who gives suck"? A woman is so accounted throughout twenty-four months after the time of childbearing. Even if her child dies within this time, or if she weans him or gives him to a wet nurse, she need be deemed unclean only from her time of suffering a flow. But after twenty-four months, even though she goes on suckling him, she must be deemed unclean retroactively like all other women.

Who counts as "a virgin"? A woman who has never yet suffered a flow. The Sages have spoken here of one who is virginal as regards blood and not of one who is virginal as regards "virginity." Thus, even if she is married and has suffered a flow of blood only by reason of the marital act, or if she bears a child and suffers a flow of blood only by reason of childbearing, she is still "a virgin" as regards uncleanness; and she need be deemed unclean only from her time of suffering a flow.

And who counts as "an old woman"? A woman over whom three months pass without her suffering a blood flow near to her time of old age. And what does "near to her time of old age" mean? That her companions can call her "old woman" to her face without her feeling resentful. If three periods pass over her and she then suffers a flow, and again three periods, or less or more, pass over her and she again suffers a flow, she is as all other women and conveys uncleanness retroactively.

2. If a virgin suffers a flow and it oozes or dribbles the whole seven days, this counts as but "once." But if she suffers a flow and it ceases, and again she suffers a flow, this counts as "twice."

3. If a young girl's time to suffer a flow has not yet come, and she suffers a flow a first time and then a second time, she need be deemed unclean only from her time of suffering the flow. If she

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suffers a third flow, she conveys uncleanness retroactively. If three more months pass by her and she then suffers a flow, she need be deemed unclean only from her time of suffering the flow; but if three more months pass by her and she then suffers a flow, she conveys uncleanness retroactively.

4. If a young girl's time to suffer a flow comes, and she suffers a flow for the first time, she need be deemed unclean only from her time of suffering the flow; but when she suffers a flow a second time, she conveys uncleanness retroactively. If three months pass by her and then she suffers a flow, she need be deemed unclean only from her time of suffering the flow; if three more months pass by her and then she suffers a flow, she conveys uncleanness retroactively.

5. If the time to suffer a flow comes to a woman who is pregnant, or who gives suck, or who is aged, or a virgin, and they suffer a first flow, they need be deemed unclean only from their time of suffering the flow. If they suffer it a second time, they convey uncleanness retroactively as do all other women, as we have explained. But if they suffered the first time through constraint, then also with regard to the second flow they need be deemed unclean only from their time of suffering the flow.

6. If a woman who is pregnant, or who gives suck, suffers a flow, and then three months pass by her and she then suffers a flow, she need be deemed unclean only from her time of suffering the flow. If three more months pass by her and she suffers a second time—that is, a third flow, including the first—she conveys uncleanness retroactively.

If a woman suffers a flow within twenty-four hours after *the blood of her purifying* (Lev. 12:4), she need be deemed unclean only from the time she suffers the flow.

All who are deemed to be unclean only from their time of suffering the flow, even if they do not convey uncleanness retroactively, must examine themselves continually. And every woman who often makes examination is praiseworthy, except only the menstru-

ant and she who abides in *the blood of her purifying*, for whom examination profits nothing.

7. The Sages have laid down a rule that the daughters of Israel shall examine themselves daily—in the morning because of actions in the evening (before) requiring conditions of cleanness, and in the evening because of actions in the morning requiring conditions of cleanness. And she who eats of heave offering must examine herself when she eats of heave offering. And every woman should examine herself when she prepares to have intercourse with her husband in deference to her engaging in actions requiring cleanness. But if she does not engage in such actions she needs no special examination for her husband, since all women who have fixed periods are presumed to be clean for their husbands, as we have explained in treating of the menstruant.

8. The presumption is that daughters of Israel who have not yet reached puberty can be presumed clean, and women need not examine them; but after they reach puberty they require examination, and women should examine them.

9. If a woman who is a deaf-mute, or an imbecile, or disturbed in mind through sickness can rely on women of sound intelligence to look after her, she may eat of heave offering.

10. Bloodstains that come from Israelites are presumed to be unclean, and such as come from Gentiles are presumed to be clean. Such as are found in cities of the Israelites are clean, for Israelites are not suspected of casting away their bloodstains but, rather, they conceal them. Therefore bloodstains found anywhere are clean except those found in holes or in the neighborhood of a "house of uncleanness." And the uncleanness of all of them is in doubt, as we have explained.

11. Seven substances must be rubbed over any bloodstain that is unclean and then, whether or not the bloodstain disappears, it must be immersed and it is then clean; but if it does not disappear at all it is only a dye, and if it disappears or grows fainter it is a

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bloodstain, and as soon as these substances have been rubbed over it, it is made void even though its trace is still discernible. And even with a bloodstain that is assuredly from a menstruant, once the seven substances have been rubbed over it, it is made void and, after it has been immersed, the garment whereon it has appeared may be used in actions requiring conditions of cleanness.

12. If a bloodstain on a garment has been lost sight of, the seven substances must be rubbed over the whole garment and the garment must then be immersed. If semen on it has been lost sight of and the garment is new, it should be examined by pricking it with a needle; and if it has worn thin, it should be examined by holding it up against the sun.

13. If a garment showing a stain is immersed, and a man uses it for matters requiring conditions of cleanness, and the seven substances are then rubbed over the stain and it does not disappear, the stain is presumably only a dye, and any matters requiring conditions of cleanness for which it has been used count as clean; and it need not be immersed a second time. But if the stain disappears or its color grows fainter, it is a bloodstain and any matters requiring conditions of cleanness count as unclean, since he had scruples enough about the stain to remove it; and he must needs immerse it a second time to render it clean.

14. If six of the seven substances are rubbed over a stain and it does not disappear and soap is then rubbed over it and it disappears, then any matters requiring conditions of cleanness for which the garment was used count as unclean. Although the soap causes the dye to disappear, inasmuch as it has not been rubbed with all seven substances it is presumed still to be an unclean stain; for perchance had the seventh substance been rubbed over it, it would have disappeared.

If the seven substances are rubbed over a stain and it does not disappear, and they are rubbed over it a second time and it disappears, then any matters requiring conditions of cleanness for which the garment has been used between the first and the second wash-

ing are deemed clean, and any matters requiring conditions of cleanness for which it was used after the second washing are unclean: for inasmuch as its owner made plain that he still had scruples enough about it and wished to remove all trace of the stain, it continues to be unclean until he has rendered it void and immersed it.

We have already explained in Laws Concerning Forbidden Marriages what are the seven substances that must be rubbed over the stain and how they are to be rubbed over it.

15. If a woman dies and blood issues from her, it conveys uncleanness as a bloodstain, since the source from which it issues is unclean. Although the blood issues after she has died—so that she is no longer a menstruant—inasmuch as it issues from a place that was unclean, it conveys the uncleanness of bloodstains; and if it is a quarter-log in quantity it conveys uncleanness by overshadowing as well as by virtue of being a bloodstain.

CHAPTER V

1. A man or a woman with flux, a menstruant, and a woman after childbirth do not cease to be unclean and to convey uncleanness to persons and vessels and to what they lie upon or ride upon until they have been immersed. Even if they tarry many years without suffering any other uncleanness, yet are not immersed, they continue in their uncleanness.

2. If after childbirth a woman does not immerse herself after the seven days prescribed at the birth of a male, or after the fourteen days prescribed at the birth of a female, any blood flow that she suffers—even if it is during the days of her purifying—counts as the blood of menstruants and conveys uncleanness wet or dry: for Scripture has made her cleanness dependent not on days only but on days and immersion.

3. If a woman after childbirth goes down to immerse herself, to pass thereby from uncleanness to cleanness, and blood is loosed within her as she goes down and it issues outside the glands of the

vagina, she again becomes unclean, and immersion is of no avail for this blood, even though it is still in her body. If it is loosed within her when she comes up from the immersion pool, she remains clean, since it is blood of purifying, and the immersion avails for any blood that is absorbed in the members; for this makes it rank as blood of purifying.

4. If a woman after childbirth immerses herself after the seven days prescribed at the birth of a male or after the fourteen days prescribed at the birth of a female, or after counting seven clean days if she gave birth while suffering a flux, then, throughout all the days of her purifying she counts as an unclean person who has immersed himself but has not yet awaited sunset. Throughout those days she counts as "one who was immersed that day," and she needs no other immersion at the end of the days of her purifying; but when the days are fulfilled she counts as one who was immersed that day and who has awaited sunset.

In what respect is she like one who was immersed that day? In respect of heave offering and tithe. But as for Hallowed Things, she counts as one suffering first-grade uncleanness who is not yet immersed, and she is as one who has touched a menstruant or who suffers corpse uncleanness and is not yet immersed—and the like of these.

Thus we learn that a woman after childbirth in the days of her purifying may eat of tithe but that she renders heave offering invalid like one who was immersed that day, as will be explained; yet if any of her spittle or the blood of her purifying falls on a loaf of heave offering it continues clean, since liquid from one who was immersed that day is clean, as will be explained; but like an Offspring of Uncleanness she conveys uncleanness to Hallowed Things until the days of her purifying are fulfilled, when she is clean for all things.

And it seems to me that since she conveys uncleanness to Hallowed Things she needs a further immersion when the days are ended that thereafter she may touch Hallowed Things, although she needs no further immersion for the eating of heave offering.

5. If a woman after childbirth, who also is a leper, immerses herself after the seven days prescribed at the birth of a male, or after the fourteen days prescribed at the birth of a female, then the blood of her purifying is unclean, suffering the same uncleanness as her spittle and her urine: these all count as unclean liquids; for all unclean liquids that issue from her are as liquids which she has touched, unlike the case of a man with flux and his like, for the three liquids which issue from him are Fathers of Uncleanness, as we have explained.

6. If a woman with flux of lesser degree immerses herself on her awaited day after sunrise, as we have explained on the subject of the prohibition of intercourse with a menstruant, then whether contact with her and intercourse with her convey uncleanness remains in suspense: if the day ends without her suffering a flow, whatever she touches remains clean and he who has intercourse with her is clean and exempt from an offering; but if she suffers a flow after she has immersed herself, then any actions requiring conditions of cleanness in which she has engaged are unclean, and she renders unclean what she lies upon or rides upon, and he who has intercourse with her is liable to a sin offering.

If she immerses herself in the night of the awaited day before the dawn, she is as one who has not immersed herself, and she still renders unclean what she lies upon or rides upon.

7. If she suffers a flow on the eleventh day and immerses herself on the eve of the night of the twelfth day, she conveys uncleanness to what she lies upon or sits upon, even though she is not prone to become a woman with flux of greater degree, as we have explained on the subject of the prohibition of intercourse with a menstruant.

8. If she immerses herself on the twelfth day after sunrise and engages in coition, although coition is forbidden her until sunset, he who has intercourse with her remains clean, and what she lies upon or rides upon remains clean, even though she suffers a flow on the twelfth day after immersion, since that is the onset of menstruation, as we have explained concerning the prohibition of inter-

course with a menstruant; and this day is not reckoned together with the eleventh day. Therefore she does not need to wait throughout the twelfth day, but may immerse herself and forthwith engage in actions requiring conditions of cleanness.

But if she suffers a flow on the tenth day, she may immerse herself on the eleventh day; yet during this day she must still wait, for if she suffers a flow therein after immersion, all actions in which she has engaged requiring conditions of cleanness are made unclean, and he who has intercourse with her becomes unclean, although she is not prone to become a woman with flux of greater degree, as we have explained on the subject of the menstruant.

9. If a man with flux, or a woman with flux of greater degree, immerse themselves on their seventh day, as we have explained, they may not engage in actions requiring conditions of cleanness until evening, lest they become unclean and render void their seven days of counting, and lest those actions requiring conditions of cleanness be found unclean retroactively.

Even though they render unclean retroactively what they lie upon or sit upon, after they have immersed themselves they do not convey uncleanness to earthenware vessels by shifting them, even though they again suffer uncleanness and all the counted days are rendered void. Any earthenware vessel which they shift before suffering a flow remains clean.

CHAPTER VI

1. We have already explained that a man with flux and the other three suffering the like category of uncleanness convey uncleanness to what they lie upon and sit upon and what they ride upon. And "what they lie upon" and "what they sit upon" are one and the same. Why, then, are both *miškab* and *mošab* spoken of in Scripture (Lev. 15: 4)? Because a *miškab* is anything fit for lying upon and a *mošab* is anything fit for sitting upon; but whether he sits upon a *miškab* or lies upon a *mošab*, he renders it unclean. Therefore I speak throughout only of a *miškab* ("a couch," that is, something fit for lying upon) and the rules which apply to it

apply also to a *mošab* ("a seat," that is, something fit for sitting upon).

And what counts as a *merkab* (Lev. 15: 9)? Anything that is fit for riding upon, such as an ass's saddle or a horsecloth.

2. Both what is lain upon and what is ridden upon by a man with flux or his kind are among the Fathers of Uncleaness set forth in Scripture: therefore each renders persons and vessels unclean by contact and persons unclean by carriage. And what difference is there between what they lie upon and what they ride upon? If a man touches what they have lain upon, and he then touches garments or other utensils before removing himself from that which renders him unclean, he also renders them unclean and makes them suffer first-grade uncleanness; whereas if he touches only what they have ridden upon he renders neither garments nor utensils unclean, even while he is in contact with it.

But if a man carries what they have lain upon or ridden upon, he renders garments and other utensils unclean while carrying it and before removing himself from that which renders him unclean.

Whence do we learn that, concerning the uncleanness of what is ridden upon, there is a distinction between touching it and carrying it, whereas no such distinction applies to what is lain upon? Because it says about what is lain upon, *And whosoever toucheth his bed shall wash his clothes* (Lev. 15: 5); while about what is ridden upon it says, *And whatsoever saddle he that hath the issue rideth upon shall be unclean, and whosoever toucheth anything that was under him shall be unclean until the even* (*ibid.*, 15: 9-10), without saying of him that he shall wash his garments, thus teaching that he does not render garments unclean at the time of touching the uncleanness. Furthermore it is said, *And he that beareth those things shall wash his clothes* (*ibid.*, 15: 10): implying that whether he carries what is ridden upon or carries what is lain upon, he renders garments unclean at the time of carrying the uncleanness.

Thus we learn about a man or a woman with flux, a menstruant,

and a woman after childbirth, that what they lie upon, their spittle, and their urine, the blood of a menstruant or of a woman with flux or of a woman after childbirth, and the issue of a man with flux—that every one of these is a Father of Uncleaness; and if someone touches any of them or carries any of them he renders garments and other utensils unclean while touching or carrying the uncleaness; but he does not render persons or earthenware vessels unclean. For whatsoever renders persons unclean renders earthenware vessels unclean, and whatsoever does not render persons unclean does not render earthenware vessels unclean.

Thus we further learn that any unclean person of whom it is said, *He shall wash his clothes*, renders unclean the garments that he touches as long as he remains in contact with what renders him unclean, and he makes them suffer first-grade uncleaness, like himself; and as he renders garments unclean, so he also renders other utensils unclean except only earthenware vessels, for he renders neither persons nor earthenware vessels unclean, even while he remains in contact with what renders him unclean.

And any unclean person of whom it is not said, *He shall wash his clothes*, is, while yet in contact, no different from what he is after he is no longer in contact, for he does not render garments unclean since he is but an Offspring of Uncleaness; and, needless to say, he renders neither persons nor earthenware vessels unclean.

Therefore he who touches what was ridden upon does not render garments unclean while he is in contact with the uncleaness, but he who carries what was ridden upon renders garments unclean while he carries the uncleaness, as we have explained.

3. Any utensils that are borne above a man with flux are called *maddaf*, and they all count as utensils which he touches, which suffer first-grade uncleaness; thus they convey uncleaness neither to persons nor to vessels, but they convey uncleaness to foodstuffs and liquids, as do other Offspring of Uncleaness. But this *maddaf* uncleaness rests only on the authority of the Scribes.

4. If a man or a woman with flux, or a menstruant, or a woman after childbirth, or a leper die, they convey uncleaness to that

whereon they lie or ride after their death as they did when yet alive, and they continue to do so until the flesh rots. This uncleanness rests on the authority of the Scribes, a precautionary decree lest any among these should only have fainted and it be thought that he was dead when he was not yet dead. Thus, on the authority of the Scribes, that whereon such a one lies or rides after death is a Father of Uncleanness.

But a heathen who is dead does not render unclean that whereon he lies, since, while he was yet alive, he conveyed uncleanness only on the authority of the Scribes, as we have explained.

5. Wherever we hear of "the uncleanness of couch or saddle," this does not imply that the unclean person need touch the couch or the saddle while he is supported thereon, but that even if there are large stones on top of an object fit to be a couch or a saddle and a man with flux is borne on the stones above, such a couch or saddle is still rendered unclean and becomes a Father of Uncleanness.

If there are a thousand such couches or saddles one above the other, and a stone on the uppermost, and there sits on the stone one of those who convey uncleanness to that whereon they lie or ride, they all are rendered unclean. No matter whether it is the couch touching the ground or the one uppermost, if he touches it while he is lying down they all become Fathers of Uncleanness.

So, too, if underneath there is one who conveys uncleanness to that whereon he lies or sits, and above him is a stone, and on the stone are foodstuffs or liquids or vessels or persons, one above the other, they all become unclean and suffer first-grade uncleanness. No matter whether a vessel, foodstuff, liquid, or a person touches the man with flux, or whether a vessel, foodstuff, liquid, or a person lies above on the stone on top of him, they all become Offspring of Uncleanness. They do not render persons or vessels unclean, except that whoever is on top of a person with flux—for as long as he is still in contact with what renders him unclean—renders other vessels unclean, as we have explained.

6. If underneath are foodstuffs, liquids, or objects unfit for use as couch, seat, or saddle, and a man with flux, or his like, sits on

them above without touching them, they all remain clean. But if a person is underneath and a man with flux above, then even though the latter does not touch him he still becomes unclean as one who carries a man with flux, as do all who carry anything conveying uncleanness by carriage, for he who carries them suffers first-grade uncleanness.

Thus we learn that whatsoever lies above a man with flux becomes unclean, whether it be persons, or objects fit for use as couch, seat, or saddle, or other vessels, foodstuffs, or liquids: all suffer first-grade uncleanness. And whatever lies beneath a man with flux, without touching him, remains clean, except persons or objects fit for use as couch, seat, or saddle—the difference being that a person suffers first-grade uncleanness, while objects fit for use as couch, seat, or saddle become Fathers of Uncleanness, as we have explained.

CHAPTER VII

1. A man with flux conveys uncleanness to couch, seat, or saddle by five means: by standing, sitting, lying, hanging, or leaning thereon. Thus, if there is an object fit for use as a couch, seat, or saddle, even if it lies underneath a stone, and one who conveys uncleanness to what he lies upon stands on the stone, or sits on it or lies on it or leans on it or hangs from it, then, inasmuch as he is by one means or another supported by this object, it is rendered unclean and made a Father of Uncleanness. And any one of these five means is called *midras*, "pressure."

2. In like manner, a couch or saddle conveys uncleanness to human creatures by seven means: by the five means which we have already enumerated, and also by contact and by carriage. Thus, if a man touches or carries any couch or saddle upon which a man with flux has pressed and which is rendered unclean by his pressure, he becomes unclean. So, too, he who sits on it, stands on it, lies on it, hangs from it, or leans on it, even though a stone separates the clean person from the *midras* uncleanness, becomes unclean, for it is said, *And he that sitteth on anything whereon he*

that hath the issue sat shall wash his clothes (Lev. 15: 6). From tradition it is learned that if a clean person sits on the place whereon a man with flux had sat and so rendered it unclean, he too becomes unclean. As a man with flux renders unclean any saddle or seat lying beneath a stone, so he who is clean suffers uncleanness from a couch or saddle lying beneath the stone, even though the man with flux is not there on the couch. In turn, this person above the *midras* uncleanness conveys uncleanness to garments as long as he remains in contact with what renders him unclean, as we have explained.

3. A man with flux does not convey uncleanness to a couch until the greater part of his body is supported by the couch or by the seat or by the saddle. So, too, if one who is clean presses the *midras* of a man with flux, he becomes unclean through the *midras* only when the greater part of his body is supported by it. But if only the lesser part of his body is supported by it, inasmuch as he has not touched (the uncleanness directly) he remains clean. Thus if but part of an unclean person is on a couch and part of a clean person is on the same couch, the couch remains clean and he who is clean, and is in part supported by it, remains clean. If the greater part of one who is unclean is supported by part of a couch or a saddle, the whole couch or the whole saddle becomes unclean. So, too, if the greater part of one who is clean is supported by part of the *midras*, he becomes unclean, even though but part of the seat supports him.

4. If a man with flux lies along five benches, set lengthwise, they become unclean since the greater part of his body is supported by each of them; if they are set breadthwise, they remain clean since the greater part of his body was not supported by each of them. But in either case if he sleeps on them they become unclean, for fear lest he turned himself about on them and thus the greater part of his body lay in turn upon each of them.

If he lies along six objects fit for use as a couch, having his two arms on two of them, his two legs on two of them, his head on one of them, and his body on one of them, that object alone becomes

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unclean as "a couch" which is beneath his body, since the greater part of him is supported by it. If he stands on two couches, with one foot on each, they both become unclean.

5. If he sits on a bed and there are four couches under the four legs of the bed, they all become unclean, since the bed could not stand on three.

6. If he is mounted on a beast and there are four couches under its four legs, they all remain clean since the beast can stand on three legs. Thus the fourth is but auxiliary, and what is auxiliary can be left out of account. And since each leg in turn plays the part of auxiliary, and we do not know upon which foreleg or hindleg it is not standing, uncleanness is not to be presumed of any one of them and, therefore, they are all clean. Hence if there is one couch under the beast's two forelegs or under its two hindlegs, or under one foreleg and one hindleg, this becomes unclean, because it is certain that the man with flux was supported by this couch, since the beast cannot stand on two legs.

7. If he who is unclean sits on the beam of an olive press, all objects in the olive truss become unclean since they are squeezed beneath the beam; but if he sits on a washerman's press the objects under the plate of the press remain clean since it is flaccid and the press is upheld by its legs and not by the objects below it, for if a man was minded to insert a knife or the like between the objects below the press and the press itself, he could insert it, although the press was tied up.

8. If a man with flux presses upon an object not made to be a couch, seat, or saddle, although it is suitable for lying upon, then inasmuch as he has not touched it, it remains clean, because workers might say to him, "Get up, and let us do our work with this object!" Thus, if he turns a *se'ah* measure upside down and sits upon it, or if he turns a trough upside down and sits upon it, or if he sits upon a curtain or a ship's sail or the like of these, they remain clean; for it is said, *Upon which he sitteth* (*ibid.*, 15:16), meaning something that is intended specially for sitting upon and

not something about which workers might say to him, "Get up, and let us do our work—this thing is not made to be sat upon!"

If an object can be used for sitting upon as well as for the work it was made for, such an object is susceptible to uncleanness by *midras*: for example, a veil, a shirt, a cloak, a shepherd's wallet, or a waterskin. Although none of these was at first made to be a "couch," yet it will serve for a couch as well as for its proper work. The same applies to all such things. In Laws Concerning Utensils we will describe all such utensils as are susceptible to uncleanness by *midras*, and such utensils as are not susceptible to uncleanness by *midras*, and what utensil is suitable for sitting upon and what for lying upon and what for riding upon.

CHAPTER VIII

1. We explained before, at the beginning of this Book, that if a man shifts an uncleanness which conveys uncleanness by carriage, he becomes unclean as a carrier. But if the uncleanness shifts the man, he does not become unclean.

2. Among all the Fathers of Uncleanness there is no uncleanness other than that of a man with flux and his kind which, by shifting a person or a utensil that is clean, can render it unclean; and this is the surpassing uncleanness in the man with flux—whose like we find nowhere else in the entire Scripture—that if he shifts things that are clean they become unclean.

Thus, if a beam is laid across the top of a wall and, on one end of the beam, there is a clean person or utensils or even an earthenware vessel, and a man with flux moves the other end, inasmuch as they are moved about because of the man with flux it is as if he touched them, and they become unclean and suffer first-grade uncleanness, on the authority of Scripture. And, needless to say, if a man with flux carries the person or the vessels they become unclean. And in every such case it is all one whether it is a man with flux, or a woman with flux, or a menstruant, or a woman after childbirth.

Thus we learn that, if a clean person shifts a man with flux, he is rendered unclean as one who carries a man with flux; and if a man with flux shifts what is clean, whether it be persons or utensils or even an earthenware vessel, it becomes unclean, because if a man with flux causes other things to move, it is as though he touches them.

3. Greater stringency applies when a man with flux shifts a thing than when he touches it; for if he touches an earthenware vessel that is closed up with a tightly fitting cover, it remains clean, but if he shifts it, he renders it unclean.

So, too, if the earthenware vessel is hollow like a ball before its opening is fashioned—as with Iranian stewpots—and a man with flux shifts it, it becomes unclean, although it would continue clean in a “tent” containing a corpse, since such an object counts as an earthenware vessel closed up with a tightly fitting cover whose opening is blocked up.

So, too, if a needle is sunk into wood or if a ring is sunk inside a tile, and a man with flux shifts the wood or the tile, the sunken objects within become unclean. And the same applies in every like case.

4. If a man with flux inserts his hand or his foot into the contained space of an earthenware vessel, inasmuch as he does not touch it on its inner side, or cause it to move, it remains clean, since the menstruant and her like do not convey uncleanness by their separate members.

5. If a man with flux holds a cane in some fold of his body and with the end of the cane he shifts or thrusts away some person or utensil, they remain clean; for it is said, *And whomsoever he that hath the issue toucheth without having rinsed his hands in water* (Lev. 15: 11). It is learned from tradition that this verse refers to an act of shifting by a man with flux and has expressed it by the term “to touch” to teach that as the act of touching must be with the hands or some other part of a person’s body exposed to contact, like his hands, so must it be with the act of shifting: he conveys

uncleanness only if he shifts by means of some exposed part in his body and not when he shifts by means of some hidden part in him.

If the cane is held in a fold of the body of one who is clean, and he shifts with it a man with flux, he becomes unclean, for he who shifts uncleanness is as one who carries it; and as one who carries it in some hidden part of his body becomes unclean—as we have explained at the beginning of this Book—so, too, one who shifts it by some hidden part of his body becomes unclean.

6. If a man with flux is in one pan of a balance and opposite to him in the other pan there are utensils of a kind made for lying upon or riding upon, and the man with flux outweighs them, they become like things he has touched, since he has shifted them. If they outweigh him, they become unclean in virtue of being a “couch,” and thus become Fathers of Uncleanness, since they support the man with flux and it is as though he stands on them.

If in the other pan are some other kind of utensils, or foodstuffs or liquids or a person, then whether they outweigh the man with flux, or the man with flux outweighs them, they all suffer first-grade uncleanness.

7. If a man with flux and one who is clean sit on a bench or a plank when these are not secured firmly; or if they climb a tree that is unsteady, namely, a tree whose root is not thick enough for a quarter-*ḳab* measure to be carved out of it; or if they climb on a branch that is unsteady, namely, one that would move if anyone leaned on it and pushed, or if they mount an Egyptian ladder not secured with a nail; or if they go up on a bridge plank or a beam or a door not held firm with clay—then he who is clean becomes unclean, since the two sway about on them and it is as though the man with flux shifts the clean person who is with him.

But if they sit in a large boat that cannot be swayed by a man, or on a plank or a bench when these are secured firmly, or if they climb a tree or a branch that is firm, or an Egyptian ladder secured with a nail, or a bridge plank or a beam or a door held firm with clay, then even though they go up on the same side, he who is clean remains clean.

8. If a man with flux and one who is clean shut or open a door together, he who is clean remains clean; but if one shuts it while the other opens it, he who is clean becomes unclean. If one pulls the other out of a pit, and it is the unclean one who pulls out the other, he renders him unclean because he shifts him; and if it is the clean one who pulls out the unclean, he is rendered unclean by carrying him, as we have explained.

9. If a man with flux and one who is clean are twisting ropes together, the one pulling in one direction and the other pulling in the other, he who is clean becomes unclean. If they are weaving together, whether standing or sitting, or if they grind wheat together, or if they unload or load an ass, then as long as their burden is a heavy one, he who is clean becomes unclean; but if the burden is light he remains clean.

10. If one who is clean strikes a man with flux he remains clean. But if a man with flux strikes one who is clean he renders him unclean, since if he who is clean had drawn back he who is unclean would have fallen, and so it is as though he leaned on him; therefore, also, the garments of the clean one become unclean.

11. If part of a man with flux is supported by one who is clean, or if part of one who is clean is supported by a man with flux, he who is clean becomes unclean. Thus, if a man with flux rests his finger above one who is clean, or if one who is clean rests his finger above a man with flux, then even though a stone or a beam or the like lies between them, he who is clean becomes unclean.

So, too, if something attached to a man with flux is supported by one who is clean, or if something attached to one who is clean is supported by a man with flux, he who is clean becomes unclean; and it is as though each bears the body of the other. And what things count as being "attached"? Their teeth, nails, and hair. But it seems to me that this uncleanness rests only on the authority of the Scribes.

CHAPTER IX

1. If a thing is joined to the ground or nailed down with nails and is secure and strong, and a man with flux knocks against it and, when he knocks against it, he causes a vessel or foodstuffs or liquids to move by the force of his striking, or if he makes them fall down, they still remain clean. But if it is not secure and strong, but wavers, and a man with flux knocks against it and, by the force of his striking, causes vessels or foodstuffs or liquids to fall or to move, they become unclean; and it is as though he has shifted them, since it is through his force that they fall.

This is the general rule: if something falls by the force of his shifting, it is unclean; but if by the force of the tremor, it remains clean. Thus, if he knocks against a tree or a branch that is unsteady, or against an Egyptian ladder not secured with a nail, or against a beam or a door or a bridge plank not held firm with clay, or if he knocks against a doorbolt or a lock or a rudder, and, when knocking against it, he makes foodstuffs or liquids or vessels fall down, or even if he only makes them move without falling down, they become unclean. But if he knocks against a tree or a branch that is firm, or against a ladder nailed in place, or against a bridge plank or a door or a beam held firm with clay, or against a king beam, or against an oven, and when he knocks against it he causes vessels or foodstuffs or liquids to move, or even if he makes them fall, they remain clean. And the same applies in every like case.

2. If a cake of bread is stuck to the side of an oven and he knocks against the oven and the cake falls off, even if the bread is heave offering, it remains clean. But if a sherd from the oven is stuck to the cake which falls off, even if the bread is common food, it becomes unclean.

3. The "couch" or the "saddle" that suffers *midras* uncleanness conveys uncleanness to vessels, foodstuffs, or liquids by contact alone; but if vessels, foodstuffs, or liquids are above the *midras* uncleanness, or if the *midras* uncleanness is above them, and nothing but paper separates them, inasmuch as the *midras* uncleanness

does not touch them, they remain clean. So, too, if a "couch" shifts vessels, foodstuffs, or liquids, they remain clean.

4. If a man with flux and one who is clean sit in a boat or ride on a beast, although their garments do not touch each other, the garments of him who is clean become unclean by *midras*; but their uncleanness is because of doubt—for fear lest the man with flux pressed against them.

So, too, if a menstruant sits on a bed together with a woman who is clean, the garments of the one who is clean become unclean by *midras*, save only the cap on her head. So, too, garments on the top of the mast of the ship (in which a menstruant sits) remain clean.

5. If a man is rendered unsteady by (the shaking of) millstones turned by a Gentile or by a man with flux, or his like, his garments become unclean by *midras*. Of what kind of millstones did the Sages speak? Of those that shake the ground so that any person standing there is made unsteady and pushed from his place. And it is plain that this uncleanness arises because of doubt, for fear lest something unclean has moved and pressed against the garments of one who is clean.

CHAPTER X

1. A common person, although he is an Israelite and subject to the Law and the commandments, is presumed to be unclean and his garments to suffer *midras* uncleanness in any matter pertaining to conditions of cleanness. If his garments touch foodstuffs or liquids these become unclean. If he touches the contained space of an earthenware vessel he renders it unclean. Heave offering must be burnt because of contact with such persons, although their uncleanness is in doubt: They are not deemed to be trustworthy about matters requiring conditions of cleanness since they are unversed in the detailed rules about cleanness and uncleanness.

This presumption does not cease to apply to a common person and he is not deemed to be trustworthy about matters requiring conditions of cleanness until he undertakes to observe the Articles

of Associateship. And what are the Articles of Associateship which he undertakes to observe? They are that he will be vigilant about what is unclean lest he suffer uncleanness thereby, and about what requires conditions of cleanness lest he render it unclean; that he will be vigilant about the washing of hands and their cleanness; that he will not buy anything that is wet from a common person; and that he will not become the guest of a common person or admit him as a guest in his usual raiment.

2. If a man undertakes to observe all the Articles of Associateship except one, we may not accept him. If we see him practicing the duties privately in his own home we may accept him and then give him instruction in the affairs of uncleanness and cleanness; but if we do not see him practicing the duties privately in his own home we first give him instruction and then accept him.

We may accept him in the beginning on condition that he observes the rule about cleanness of hands, and after this accept him on condition that he observes the other laws of cleanness. If he says, "I undertake to observe only the rule about cleanness of hands," we may accept him. If he undertakes to observe the other laws of cleanness but not the rule about cleanness of hands, we may not even accept him as one who will observe the other laws of cleanness.

When we accept him we treat him with misgiving for thirty days, until he is instructed and practiced in the laws of cleanness; and after thirty days, when he has undertaken to observe the Articles of Associateship, his garments are deemed to be clean, and all his foodstuffs and liquids are deemed clean, and he is deemed to be trustworthy about all matters requiring conditions of cleanness, like all other Associates, even though he is no scholar.

3. Scholars are presumed to be clean. They are deemed to be trustworthy and need not undertake to observe the Articles of Associateship. But after the Temple was destroyed, the priests safeguarded their dignity so that not even to a scholar would they entrust anything concerned with the rules of cleanness unless he undertook to observe the Articles of Associateship.

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4. He who is an elder and has his seat in the council of scholars need not undertake to observe them since he has already accepted them from the time that he had his seat in the council.

5. He who accepts the Articles of Associateship must accept them in the presence of three Associates; but his sons and the members of his household need not accept them in the presence of three, since he will instruct them and accustom them in the way of cleanness. The wife of an Associate and his sons and the members of his household and his bondmen are deemed to be clean and trustworthy like the Associate.

If an Associate dies, his wife and his sons are still presumed to be Associates until they fall under suspicion.

6. If the wife of a common person or his daughter marries an Associate—so, too, if his bondman is sold to an Associate—they must first accept the Articles of Associateship; but if the wife of an Associate or his daughter marries a common person—so, too, if his bondman is sold to a common person—they need not first accept the Articles of Associateship.

7. If a common person who accepts the Articles of Associateship had, while yet a common person, anything requiring conditions of cleanness, and he says, "I know of a surety that it was not unclean," then if others have been engaged therewith it is forbidden as it was before; but if he has been engaged therewith by himself it is permitted to him but forbidden to all others.

An Associate may be inquired of concerning anything of his own which requires conditions of cleanness and he may pronounce it clean as concerns himself, and he need not be suspected on this account.

8. If an Associate is made a king's collector or a taxgatherer or the like, he must be expelled from his Associateship. If he separates himself from his ill doings, he becomes like any other man and must accept the Articles of Associateship as from the outset.

9. If a common person has accepted the Articles of Associateship and he falls under suspicion in one matter, he is to be suspected in

that matter alone; but he who is under suspicion in a grave matter is to be suspected also in a light matter; if he is under suspicion in a light matter he is not to be suspected also in a grave matter.

10. If an Associate falls under suspicion in matters requiring conditions of cleanness—if, for example, he sells unclean foodstuffs with the implication that they are clean—he may never be deemed trustworthy until it is known that he has turned in complete penitence.

11. He who is suspected of having sold seventh-year produce or heave offering as common food must also be suspected about matters of cleanness; for he who is suspected about anything prescribed by Scripture is likewise to be suspected about anything prescribed by the Scribes—and unclean foodstuffs render others unclean only on the authority of the Scribes, as will be explained.

He who is suspected about any matter may yet be deemed trustworthy when he testifies about it in relation to others, or when he acts as judge about it in relation to others: the presumption is that no man sins that others may thereby benefit.

CHAPTER XI

1. We have already explained that common people are deemed to be trustworthy in anything that concerns the cleanness of the heifer of purification: because of its gravity they do not behave lightly concerning it. So, too, they are deemed to be trustworthy in anything that concerns the cleanness of the wine and oil for libation offerings. If one of them said, "It is clean," the presumption is that it is clean: because of its gravity they are vigilant over it. So, too, they are deemed to be trustworthy in anything that concerns heave offering during the season of wine presses and olive presses, for the whole people keep themselves and their vessels clean that they may prepare their wine and their oil in cleanness. But after the season of wine presses and olive presses has passed they are not deemed to be trustworthy.

2. If a common person brings a jar of heave-offering wine or oil to a priest he may not accept it since the presumption is that it is unclean. But if a common person keeps it until the next season of wine presses and then brings it to the priest, he may accept it, even though he knows that it comes from the past year, because the Sages have not decreed uncleanness against the common people during the season of wine presses and olive presses.

3. If a common person locks the place of his olive press or wine press when people have finished treading them and forthwith takes the key to a priest, the priest, even though the owner delays many days after the season of wine presses, may come and open the press in his presence and immerse him, and he may tread the press and take up heave offering in cleanness. But if he does not act thus, the priest may not accept heave offering from him, but only olives and grapes which have not been made susceptible and do not incur uncleanness.

4. If a common person brings him a jar of heave offering on other days of the year and says, "I have set apart a portion therein as a Hallowed Thing," even if it is but a quarter-log, in that he is deemed to be trustworthy in what concerns the cleanness of Hallowed Things he may be deemed to be trustworthy concerning the whole.

Even in the season of wine presses and olive presses, when common people are deemed to be trustworthy in anything concerning the cleanness of heave offering, they are not deemed to be trustworthy concerning an empty vessel even if they say that it is clean for heave offering. So, too, they are never deemed to be trustworthy concerning an empty vessel if they say that it is clean for Hallowed Things.

5. If we find a common person sitting and guarding a vessel containing wine or oil so as to take from it libation offerings, he is deemed to be trustworthy concerning the cleanness of the vessel before the season of wine presses and olive presses for a space of seventy days. But before these seventy days he is not deemed to be

trustworthy. This applies to the rest of the Land of Israel; but in Jerusalem common people are at all times deemed to be trustworthy concerning an empty earthenware vessel if they say that it is clean for Hallowed Things. Whether a vessel be small or large, whether it be full or empty, a common person may be deemed trustworthy concerning the vessel, although the liquid therein be unclean. Even if his garment—suffering *midras* uncleanness—is inside the vessel, the vessel is presumed to be clean for Hallowed Things. And why have the Sages dealt thus leniently with them? Because there are no kilns set up in Jerusalem.

6. From Modi'ith and inward on the way to Jerusalem common people are deemed to be trustworthy in anything concerning earthenware vessels; from Modi'ith and beyond, they are not deemed to be trustworthy; and as for Modi'ith itself, sometimes it counts as within the outer region and sometimes within the inner region. Thus, if an Associate is coming in (from the outer region) and a common person is going out (from the inner region) with an earthenware vessel in his hand, he is deemed to be trustworthy in Modi'ith if he says that it is clean for Hallowed Things; but if they are both coming in or going out, he is not deemed to be trustworthy unless he was on the Jerusalem side of Modi'ith.

7. If a potter brings pots and sets them down inward of Modi'ith and buyers come and he tells them that the utensils are clean, and someone buys a pot and enters the town with it, it is clean for Hallowed Things but not for heave offering, as we have explained. If he buys a pot and goes out with it beyond Modi'ith, it is unclean both for Hallowed Things and for heave offering. Although the pots are the same and the potter the same, he is deemed to be trustworthy only inward of Modi'ith.

8. If a man buys earthenware vessels straight from the kiln, from any part of it, they are clean both for Hallowed Things and for heave offering, and no one may say, "Perchance a common person has touched them," even though he has bought them from the front row and even though the kiln is open and half of its contents

have already been sold; for the Sages have not decreed uncleanness against vessels still in the kiln.

9. The uncleanness of common people is deemed to be clean during a feast, for all Israelites count as Associates during the feasts; and all their vessels, and their foodstuffs, and their liquids count as clean during a feast, since they all make themselves clean to go (to Jerusalem) for the feast. Therefore they are deemed to be trustworthy throughout the days of the feast in anything concerning either Hallowed Things or heave offering. But when the feast is ended they revert to their uncleanness.

10. If a common person has broached his jar (of wine or oil) during the feast or has broken into his dough, when the feast comes to an end what remains in his jar and what remains of his dough is presumed to be unclean, since a common person has touched it. Even though he has touched it only at a time when he was accounted clean as an Associate, it remains clean only during the days of the feast.

11. After the feast, when the last festival day was past, they used to immerse all the vessels in the Temple because of any common person who had touched them at the feast during pilgrimage to the Temple. Therefore they used to say to them, "Touch not the table of the shewbread," when they showed it to the pilgrims, so that when the feast was over it might not be unclean through contact with them and so require immersion and the awaiting of sunset; for it is said of the shewbread, *before me always* (Exod. 25:30). And all the vessels required immersion and the awaiting of sunset, except the altar of gold and the altar of bronze, because their plating made them immune from uncleanness.

12. If a common person says, "I am free of corpse uncleanness," or if he says, "This vessel is free of corpse uncleanness," he is deemed to be trustworthy; and the vessel need be immersed only on account of the uncleanness of the common person. Thus it requires the awaiting of sunset but not sprinkling with water of purification. This applies if he has been asked and he has said that

it is clean; but if a vessel is bought from the domain of a common person without inquiry, there must be scruple lest it has incurred corpse uncleanness, and it must be sprinkled on the third day and the seventh day like all vessels found anywhere outside Jerusalem; for against vessels found in Jerusalem the Sages have not decreed uncleanness, as will be explained in treating of the uncleanness of things in doubt.

CHAPTER XII

1. If a man deposits vessels with a common person or gives a vessel into the keeping of a craftsman who is a common person, they are deemed to be unclean with corpse uncleanness and with *midras* uncleanness. If the common person knew the other to be one who eats of heave offering they are deemed to be free of corpse uncleanness yet unclean with *midras* uncleanness since his wife, while a menstruant, may have sat on them without his knowledge; because in the houses of common people they are not vigilant in matters of uncleanness.

2. If a man leaves his vessels with a common person and says to him, "Watch these for me," they become unclean with *midras* uncleanness but remain free of corpse uncleanness; if they are put on his shoulder they become unclean with *midras* uncleanness and with corpse uncleanness. If anyone forgets his vessels and leaves them in a synagogue, they remain clean since this is not wholly the domain of a common person.

If a man leaves his vessels in a bathhouse and comes back and finds them as they were before, they may be deemed clean, but he must be taught not to behave thus. If he leaves his wine press or his cistern, even if he goes into the city and comes back and finds a common person beside it, vessels therein may be deemed clean since a common person is not allowed to enter there.

3. If a man gives the key of his house into the keeping of a common person, all that is in the house remains clean, since he gives only the key into his keeping.

4. If a man leaves his vessels in the window niche of a bathhouse and locks them up, even if he gives the key to a common person his vessels remain clean. So, too, if he seals up the window niche or leaves some sign thereon, even if he finds the seal damaged they all remain clean.

5. If a man leaves a common person within his house to watch over it while he sits himself at a distance, as long as he can see those who go in and out, any foodstuffs or liquids in the house or any earthenware vessel not closed up with a tightly fitting cover become unclean, but "couches" or "saddles" or any earthenware vessel closed up with a tightly fitting cover remain clean; but if he cannot see those who go in and out, everything in the house becomes unclean. Even if the common person is tied up or has his hands and feet cut off, everything becomes unclean because it is under the control of a common person.

6. If an Associate goes to sleep in the house of a common person and his garments are folded up and put under his head and his sandals and his jar lie in front of him, these remain clean since the presumption is that they are guarded by their owner and the common person would not touch them, since he would say, "He may wake up now and see me."

7. If a common person borrows a bed from an Associate on which to sleep, and he sleeps on it within the Associate's house, only the bed and the space around it which he could touch by stretching out his hand becomes unclean.

8. If an Associate says to a common person, "Watch this cow for me that she come not into the house," or "that she break no utensils," the house and the utensils remain clean, since he entrusts him only with the keeping of the cow. But if he says to him, "Watch this house for me that the cow come not in," or "Watch these utensils that she break them not," they become unclean.

9. If a man leaves a common person within his house and goes out—if he leaves him awake and comes back and finds him awake,

or leaves him asleep and finds him asleep, or leaves him awake and finds him asleep, all that is in the house remains clean; but if he leaves him asleep and finds him awake, any place which he could touch by stretching out his hand becomes unclean.

So, too, if he leaves craftsmen within his house only that part becomes unclean which they could touch by stretching out their hands; and it may not be said, "Perchance they climbed on a chair or a ladder and touched a vessel or foodstuffs hanging on the wall."

10. If the wife of an Associate leaves the wife of a common person grinding meal within her house, even if she ceases turning the millstones or even if there are two of them, only that part becomes unclean which she could touch by stretching out her hands. And it may not be said, "Perchance only one was grinding while the other examined everything in the house," or, "Perchance she pulled herself up and climbed to the higher places."

11. If a woman goes in to bring out bread to a poor man and she comes out and finds him standing beside some loaves, they remain clean even if they are heave offering, since the presumption is that he would not touch them without permission. So, too, if a woman goes out and returns and finds the wife of a common person raking out coals from beneath the cooking pot, the cooking pot remains clean.

12. If taxgatherers of the government enter a house to seize a pledge, everything in the house becomes unclean. If there was a Gentile with them they may be believed if they say, "We have touched nothing," since they are in fear of the Gentile. This applies if there were witnesses to prove that they entered or that the pledge was in their hands; but if they said of themselves, "We entered but we touched nothing," they still may be believed, since "the mouth that made a thing forbidden is the mouth that made the thing permitted."

13. If thieves entered a house, that part alone becomes unclean that was trodden by the feet of the thieves, because they are fearful of examining anything except what they take away. And what do

they render unclean in any place wherein they go? Foodstuffs and liquids and open earthenware vessels; but "couches" and "saddles" and earthenware vessels closed up with a tightly fitting cover remain clean. But if a Gentile or a woman was with them everything becomes unclean.

14. If taxgatherers or thieves repent and make amends of their own will and not out of fear, and say, "We touched nothing in the house when we entered," they may be believed, even about the place their feet have trodden.

15. If a man leaves his house open and comes back and finds it open or finds it shut, or even if he leaves it shut and finds it open and nothing in it stolen, everything in the house remains clean, since we can say that thieves opened it but decided to go away without entering.

16. If a man loses a hatchet in his house or leaves it in one corner and he comes back and finds it in another corner, the house becomes unclean, since we should say, "An unclean person entered thither and picked it up."

17. If a man lives in the same courtyard with a common person and he forgets vessels and leaves them in the courtyard, even if they are jars closed up with a tightly fitting cover, or an oven closed up with a tightly fitting cover, they become unclean, unless a screen ten handbreadths high was made for the oven so that it was not in the domain of the common person.

18. If an Associate has a screen or a booth in front of the door of a common person, or if a common person has a screen or a booth in front of the door of an Associate, vessels within the booth or vessels within the screen become unclean, since the common person possesses rights within this booth or within this screen.

19. If the roof of an Associate is higher than the roof of a common person, he may spread out utensils on it or leave there things requiring conditions of cleanness and they may still be presumed clean, even though the common person could touch them by

stretching out his hand. So, too, in the case of a Gentile: the Associate need feel no scruple, whether by reason of uncleanness or by reason of libation wine. If the roofs are alongside one another, or if the roof of the common person is the higher, and the Associate has spread out utensils on his roof or left there things requiring conditions of cleanness, the presumption is that any place which the common person could touch by stretching out his hand is unclean.

20. If there are two courtyards one within the other, the inner one belonging to an Associate and the outer one to a common person, the Associate may leave his vessels there or spread out produce there even though the hand of the common person could reach thither, since he could be arrested for it as a thief.

21. If a courtyard is divided by a mosaic border, an Associate being on one side and a common person on the other, although the hand of the common person could reach them, the clean things of the Associate continue clean, because they are within the Associate's domain.

22. If the bucket of an Associate falls into the cistern of a common person and he goes to fetch something with which to get it out, it is deemed unclean since it was left for a time in the domain of the common person.

23. If the wife of a common person enters the house of an Associate to fetch out the son or the daughter or the cattle of the Associate, all that is in the house remains clean, because she has entered without permission.

If a potter, who is an Associate, brings his pots in to sell, and goes down to drink, the innermost pots remain clean but the outer ones become unclean. This applies if he leaves them near a public domain, because the passers-by will touch the outer row as they walk along. But if they are far from a public domain, and he has the tools of his craft with him, the jars all become unclean because the presence of his tools shows that the pots were laid out for sale, and the hands of all would be apt to handle them. But if he has

not the tools of his craft with him, they all remain clean, the presumption being that no one has touched them.

If an Associate leaves foodstuffs or liquids at the entrance to his shop and goes inside, they become unclean, because passers-by are apt to handle them.

CHAPTER XIII

1. If a priest has made his vessels clean for one season's wine press and left them until the next season's wine press, they may still be presumed to be clean, because common folk will not have touched any vessels of this priest which were in his wine press, since they know that he eats only what is prepared in cleanness. But if they are the vessels of a (lay) Israelite, they become unclean, unless he can say, "I was at pains to watch any common person who entered the wine press that he should not touch the vessels."

2. If a man would prepare his wine in conditions of cleanness by workmen who are common folk, he must make the grape gatherers immerse themselves. So, too, if he is preparing oil he must make the oil pressers immerse themselves. And he must stand over the workmen until they immerse themselves properly in his presence, since they do not know the rules about immersion and interposition. If they go outside the door of the olive press and relieve themselves behind the wall and come back, they may still be accounted clean. How far may they go and still be accounted clean? So far that they are still not out of his sight. But if they go out of his sight, they revert to their uncleanness unless he makes them immerse themselves a second time and await sunset.

3. If uncleanness is found in front of olive pressers or grape gatherers, they may be believed when they say, "We have not touched it." And the same applies to their children.

4. If the olive pressers have been rendered clean and been brought into the olive press and been shut in, and therein are certain objects which have suffered *midras* uncleanness, the whole olive press becomes unclean for fear lest they touched those objects. Even if

the owner has seen that at first they were cautious about those objects because of their uncleanness, the olive press must still be accounted unclean, for fear lest they have shifted them thinking that he who shifts them does not become unclean, since common people are not versed in the rules about uncleanness by shifting.

5. If his ass drivers or workmen are laden with stuffs that are clean and they travel on before him, even though they draw more than a mile apart, the stuffs remain clean since the presumption is that he is watching over them and they will fear to touch them, saying, "He may come now since he follows behind us." But if he has said, "Do ye go forth and I will come after you later," once they are hidden from his eyes, the stuffs become unclean.

6. If an Associate has been walking along wearing his shirt and draped in his cloak, and he says, "I have been at pains to keep watch over my shirt and I have been vigilant about it, but my mind was distracted from my cloak," then the shirt continues clean but the cloak becomes unclean, for fear lest a common person touched it.

If he has had a basket on his shoulder with a shovel in the basket, and he says, "I have been at pains to guard the basket and to guard the shovel from anything that would make it unclean, but not from anything that would render it invalid"—then the basket remains clean but the shovel becomes unclean; and any heave offering in the basket becomes invalid, because the unclean shovel renders invalid the foodstuffs in the basket.

If a jar of foodstuffs has been used in conditions of cleanness but with the presumption that it was common food, and it is afterward found to be heave offering, although it remains clean it is forbidden to be eaten lest it has been touched by one who was immersed that day, who thus renders heave offering invalid, but it is clean for common food, as will be explained. For the watchfulness needed for heave offering is not like the watchfulness needed for common food. Thus if he has said, "I was at pains to guard it, even from anything that might make it invalid," it is permitted to be eaten.

If a man wears his Sabbath garments in mistake for his weekday garments, they thereupon become unclean, since he does not guard his weekday garments with the same care as his Sabbath garments. It once happened to two women who were Associates that their garments were exchanged by mistake in the bathhouse, and when the matter came before the Sages they pronounced them unclean. Thus even if the wrapper falls from a woman and she says to an Associate, "Give it to me," and he gives it to her, it still becomes unclean—a precautionary measure lest a common person has given it to her or lest the Associate has not guarded it; for no one guards things which do not belong to him as he guards his own things, unless the other lets it be known that he relies upon him.

7. If an Associate dies and leaves foodstuffs such as require conditions of cleanness, they can be accounted clean. But if he leaves utensils, they must be deemed unclean; for we can say, "Perchance they had been rendered unclean and he had sprinkled them the third day but had not sprinkled them the seventh day; or perchance he had sprinkled them the seventh day but had not yet immersed them; or perchance he had not sprinkled them at all."

8. If a single witness testifies, "Thy clean things have been rendered unclean," and the other holds his peace, the witness may be believed and they are to be accounted unclean. If the other contradicts him and says, "They have not been rendered unclean," they continue in their presumed cleanness until there are two who bear witness.

If two together have prepared foodstuffs requiring conditions of cleanness, or animal offerings, and some time afterward they find one another and as they meet one says to the other, "The foodstuffs requiring conditions of cleanness which I prepared with thee have been rendered unclean," or "The animal offerings which I prepared with thee have been rendered nugatory," he may be believed. But if he meets him and says nothing at all to him, and he afterward meets him a second time and says these things to him, he may not be believed; but the animal offering can still be presumed valid, and the foodstuffs requiring conditions of cleanness can still be presumed clean.

TREATISE V

LAWS CONCERNING
OTHER FATHERS OF UNCLEANNESS

Involving Three Positive Commandments
To Wit

1. The rules about uncleanness of carrion;
2. The rules about uncleanness of creeping things;
3. The rules about uncleanness of semen.

Moreover, an idol conveys uncleanness like a creeping thing,
but its uncleanness rests only on the authority of the Scribes.

An exposition of these commandments
is contained in the following chapters.

NOTE

In the list of the 613 positive and negative commandments prefixed to the Code, the three positive commandments expounded in this Treatise appear in the following form.

96. The commandment that whosoever touches carrion is unclean, as it is said, *And if any beast, of which ye may eat, die, he that toucheth the carcase thereof shall be unclean until the even* (Lev. 11: 39);
97. That eight creeping things convey uncleanness, as it is said, *And these are they which are unclean unto you among the creeping things that creep upon the earth* (Lev. 11: 29);
105. The commandment that semen conveys uncleanness, as it is said, *And if the flow of seed go out from a man, then he shall bathe all his flesh in water and be unclean until the even* (Lev. 15: 16).

CHAPTER I

1. Carrion is one of the Fathers of Uncleaness. An olive's bulk of its flesh renders persons and utensils unclean by contact, and earthenware vessels unclean by its presence within their contained space; and it renders persons unclean by carriage, in such wise that they render garments unclean, as does what is ridden upon by a man with flux. Thus, if a man touches carrion he becomes unclean, and incurs first-grade uncleaness; if he then touches utensils, even while he is still in contact with the carrion, they remain clean, and any apparel that is upon him likewise remains clean, since he is but an Offspring of Uncleaness, and no Offspring of Uncleaness renders utensils unclean. But if he *carries* carrion he renders utensils unclean while carrying the carrion, for it is said, *And he that carrieth their carcase shall wash his clothes* (Lev. 11: 25); and those clothes incur first-grade uncleaness. But he does not render men or earthenware vessels unclean even while carrying the carrion, as we have explained in Laws Concerning Such as Render Couch and Seat Unclean.

2. No matter whether they be cattle or wild animals, whether they be a kind permitted for food or of a kind forbidden, once they are dead an olive's bulk of their flesh conveys uncleaness. But the very slaughtering of cattle or wild animals of the permitted kind frees their dead bodies from uncleaness as carrion; even if profane animals are slaughtered within the Temple Court or consecrated animals outside it, they are clean. But if anything befalls to render their slaughtering invalid they become carrion and convey uncleaness by carriage, as we have explained in Laws Concerning Slaughtering.

3. For cattle or wild animals of the kind forbidden, slaughtering does not avail: no matter whether they are slaughtered, stabbed, choked, or die naturally, they are carrion.

All kinds of carrion can combine to make up the olive's bulk that

is needed to convey uncleanness, whether they be kinds forbidden for food or from kinds permitted.

4. Marrow counts as flesh. Blood of carrion conveys uncleanness not as carrion but it counts as an unclean liquid, for it renders neither persons nor vessels unclean according to Scripture.

5. The fat of a permitted beast that has died is clean, for it is said, *And the fat of that which dieth of itself (nēbelah), and the fat of that which is torn of beasts (tērefah), may be used for any other service but ye shall in no wise eat of it* (Lev. 7:24)—namely, only what is forbidden as being carrion or *torn of beasts* conveys uncleanness (but not what is forbidden as fat). But if it is rendered susceptible to uncleanness by liquids which can render it susceptible, it counts as unclean foodstuff, though not as the flesh of carrion.

If a man touches the fat covering the kidney before it is severed, he becomes unclean as though he had touched the kidney itself, since many fibers issue from it into the fat. But with forbidden cattle, and permitted or forbidden wild animals, their flesh and their fat are alike in respect of (carrion) uncleanness, and an olive's bulk of their *fat* conveys uncleanness to persons and utensils as does the *flesh* of carrion.

6. The fat of the *ḥoy* conveys uncleanness like its flesh, but its uncleanness is in doubt. Therefore heave offering or Hallowed Things need not be burnt on account of it, nor is anyone punishable by extirpation through uncleanness suffered from it on entering into the Temple or for eating the Hallowed Things thereof.

7. And these are the things in carrion which do not convey uncleanness: the bones, and the horns, and the hoofs—even the soft root which bleeds if it is cut in the living creature—and the skin, even before it is tanned, and the flayed-off flesh, and the sinews, and the sediment, and the condiments with which it has been cooked. This rule applies if they are severed from the carrion; but if a man touches any of them while they are attached to the flesh, he becomes unclean, provided that the flesh is (no less than) an olive's bulk in quantity, for none of these can combine with the

flesh of carrion to make up the olive's bulk (which conveys uncleanness).

8. Flayed-off flesh, whether wrenched off by a wild animal or a knife, does not combine with other (carrion) flesh to make up the olive's bulk, but if it is collected together at one place on the hide and makes up an olive's bulk in quantity, it conveys uncleanness.

9. These are beasts whose skin is deemed part of their flesh: the skin of the domestic pig, the skin of a camel's soft hump, the skin of the genitals, the skin of a fetus, and the skin beneath the fat-tail. These convey uncleanness in carrion; but if they have been tanned or have been trampled enough to tan them, they become clean. And if anything is done to nullify their nature, they become clean, even if they have not been trampled enough to tan them. Thus, if an ass's ear is used to patch a basket, it becomes clean.

How much is "enough to tan them"? (Trampling equal to a journey of) four miles. And what is accounted "a soft hump"? A hump is so accounted as long as the camel has borne no load. If it has reached an age to bear a load yet has borne none, or if it has borne a load and has not yet reached the age for it, the condition of the skin remains in doubt.

10. If a man flays the carcass of any beast or wild animal, whether of the kind forbidden or permitted, whether small or large, and he flays it to make a covering of the hide, once he has flayed enough of the hide to form a handhold—which is two handbreadths—he who touches this flayed skin remains clean; but before he has flayed two handbreadths, he who touches the skin is (unclean) as one who touches the flesh.

If he flays it to make a waterskin of the hide, the skin serves as a connective with the flesh until he has flayed the whole breast; or if it is being flayed from the legs only, the whole skin serves as a connective, and he who touches the (flayed) skin is (unclean) as one who touches the flesh, until he has severed all the skin from the flesh.

So, too, if a man flays creeping things, the skin serves as a connective until he has flayed the whole of it.

The skin on the neck serves as a connective until he has flayed the whole of it.

Any skin that serves as a connective with the flesh in conveying uncleanness serves also as a connective in contracting uncleanness; so that if the beast has been duly slaughtered and uncleanness touches such skin serving as a connective, the flesh becomes unclean.

11. If there remains on the hide an olive's bulk of carrion flesh, and a man touches a projecting shred or hair directly opposite it on the outer side of the hide, he becomes unclean, because the hide with its hair serves to protect the flesh. This applies if a wild animal has wrenched off the hide; but if a knife has wrenched it off and the flesh forms but a thin layer, it is negligible in relation to the hide.

12. If there are two pieces of carrion flesh on the hide, each half an olive's bulk, the hide renders them of no account and they convey uncleanness neither by contact nor by carriage; for whatever in carrion does not convey uncleanness by contact does not convey uncleanness by carriage. But if there are two pieces, each half an olive's bulk, and a chip is thrust through them, he who carries them becomes unclean, since he has carried an olive's bulk. But he who touches them remains clean since connectives of man's making do not count as connectives. Such is the case, provided that the two pieces form a thin layer and adhere closely enough to be removed together at one time; but if each half olive's bulk is by itself on the one chip, even if anyone moves it to and fro the whole day, he remains clean.

13. If flesh of carrion turns fetid and gives off a foul smell and is unfit for a dog to eat, it becomes clean. Therefore it is in doubt whether or not an olive's bulk of the congealed dregs of carrion conveys uncleanness. If flesh of carrion has dried up and if, when soaked in warm water for twenty-four hours, it can again become moist and fit for a dog, it conveys uncleanness; but if it cannot, it is accounted clean; and even as unclean foodstuff it does not convey uncleanness.

14. If flesh of carrion is putrid from the outset and unfit for man to eat, it is accounted clean, for it is said, *Thou mayest give it unto the stranger that is within thy gates, that he may eat it* (Deut. 14: 21)—implying that it is not unclean unless it is first fit food to be given to *the stranger*.

15. The afterbirth in carrion counts as excrement and dung and does not convey uncleanness as carrion; yet if a man is minded to eat it, it becomes susceptible to food uncleanness.

Rennet and milk in carrion are free of any kind of uncleanness.

16. If a beast discharges a clot of blood, although it becomes exempt from the law of the firstling, the clot does not convey uncleanness either by contact or by carriage unless it has the shape of an abortion, since the flesh is nullified in the bulk of what issues with it. Therefore it is accounted clean, even though it was fit for *the stranger* while still inside its dam.

17. If carrion is mixed up with flesh (of an animal) that has been properly slaughtered, and that flesh constitutes the greater part, the carrion is nullified in the quantity of the slaughtered flesh so that together they do not convey uncleanness by contact; but if a man lifts the two together he becomes unclean; for what is properly slaughtered cannot possibly turn into carrion; but carrion can become clean when it decays: therefore it can be nullified.

CHAPTER II

1. If a beast or a wild animal of a kind forbidden for food is slaughtered it does not convey uncleanness as carrion so long as it still twitches or until it dies or has its head cut off, but its uncleanness is that of unclean foodstuffs. If it is stabbed and still twitches it does not even convey food uncleanness so long as it goes on twitching. A limb severed from a twitching beast is forbidden to the Sons of Noah as a limb severed from what is alive; and if flesh is severed from it, it counts as flesh severed from what is alive.

So, too, if a beast of a kind permitted for food is rendered forbidden because of invalid slaughtering and it still twitches; or if he who slaughters has cut through either windpipe or gullet only, or the greater part of one of them, it conveys no uncleanness at all until it is dead. If he splits the beast in two, or if a thigh is removed and the cavity is apparent, it forthwith becomes carrion and conveys uncleanness by contact and carriage, even though it is still alive. So, too, if its back is torn open or its neck broken off together with the greater part of its flesh, it counts as carrion in all respects.

2. If a beast's unborn young dies in its bowels and a shepherd puts in his hand and touches it, whether it is a forbidden beast or a permitted beast, he who touches it remains unclean, unless the fetus has come forth into the open air.

3. If flesh is severed from beasts or wild animals while they are still alive, whether they are of a kind permitted or a kind forbidden for food, the flesh is deemed clean and does not convey uncleanness as carrion; but if a whole member of a living animal is severed, it conveys uncleanness as carrion, no matter whether it is severed from the beast itself or from the fetus in its belly. No prescribed measure applies to members: even if there is but a barleycorn's bulk or less, it conveys uncleanness, provided that the member is in its natural form, having its proper flesh and sinews and bones, and having flesh enough to promote healing. If the flesh is too little to promote healing in a living creature, or if its bone is lacking, it is deemed clean.

4. Although the kidney, the tongue, the lip, and their like count as "members" and cannot renew themselves, inasmuch as they have in them no bone they count only as flesh.

5. If any flesh or any member hangs so loosely on cattle or wild animals that it cannot be healed and rejoined to the rest of the body, it does not convey uncleanness as carrion so long as the beast is alive; and thus it is like other foodstuffs: if it has been rendered susceptible, it can suffer uncleanness while it remains in place. If the beast is slaughtered, it becomes susceptible through the slaugh-

tering and does not convey uncleanness as carrion, since slaughtering does not make it as though it was severed from what is alive.

But if the beast dies, flesh hanging loosely from it needs to be rendered susceptible; but the member conveys uncleanness as a member from a living creature, and it does not convey uncleanness as a member from carrion.

How does a member from a living creature differ from a member from carrion? Flesh severed in a member from a living creature is clean, but flesh severed in a member from carrion—if an olive's bulk in quantity—conveys uncleanness by contact and by carriage. And they are alike in regard to the quantity which is needed to convey uncleanness.

6. If a *ṭerefah* beast is slaughtered by a valid act of slaughtering, although it is not permitted for food it is deemed clean.

So, too, if a man slaughters a beast and finds therein unborn young that has died, the slaughtering of the dam frees it from the uncleanness of carrion. If he finds therein an eight months' living birth that became *ṭerefah*, although it was slaughtered after it became *ṭerefah*, its slaughtering does not free it from the uncleanness of carrion, since to its kind the rite of slaughtering does not apply. Therefore if offspring of a beast does not live seven whole days, but is slaughtered within the seven days, its slaughtering does not free it from the uncleanness of carrion, since it counts as an abortion.

7. If a beast is slaughtered and there is found therein a living nine months' birth that has not yet set foot on the ground, although it does not need slaughtering, as we have explained—since the slaughtering of its dam frees it from carrion uncleanness—even if its dam incurs uncleanness, the young still does not become unclean; and if its dam becomes carrion the young remains clean, since a living creature cannot become unclean either by food uncleanness or by carrion uncleanness, even though it is, as it were, one of the dam's members; and if it dies before it has put its hoof to the ground, it still is clean since the slaughtering of its dam frees it from carrion uncleanness.

8. If a *ṭerefah* beast is slaughtered, although according to Scripture it is clean, yet, on the authority of the Scribes, if a Hallowed Thing touches it the Hallowed Thing becomes unclean. And this is a special quality which the Sages have prescribed for Hallowed Things.

9. If a beast is in hard travail and the young puts forth its foreleg and someone severs it and then slaughters its dam, the severed limb is carrion but the other flesh of the young is clean.

If he slaughters its dam and then severs the foreleg, the limb counts as *ṭerefah* that has been slaughtered and the other flesh of the young counts as flesh that has suffered contact with *ṭerefah* that has been slaughtered, and it conveys uncleanness to Hallowed Things but not to heave offering.

If the young puts forth its foreleg and it is severed during the slaughtering of its dam—between the cutting of one tube and the cutting of the other—the cutting of one tube may be combined with the cutting of the other to free the member from carrion uncleanness.

10. Whatever is slaughtered by a Gentile counts as carrion, and it conveys uncleanness by carriage—even though an Israelite has attended him. Even if he has slaughtered it with a suitable knife in proper fashion, no matter whether he is a Gentile or a Samaritan or a resident alien, whatever he slaughters is carrion. And it seems to me probable that this too rests on the authority of the Scribes, for the uncleanness of an idol and the uncleanness of what is offered to it rests on the authority of the Scribes, as will be explained. It is because of idolatry that the Samaritans were rejected and what they slaughtered was declared forbidden.

And if we say, "But is not flesh slaughtered by a Gentile forbidden as food in accordance with Scripture?" Not everything that is forbidden as food conveys uncleanness; for *ṭerefah* is forbidden, yet it is clean. Because of this uncleanness (decreed by the Sages) no one incurs punishment by extirpation for entering the Temple or for eating of its Hallowed Things, but only because of plainer proof of uncleanness (as decreed by Scripture).

11. If a man touches or carries a marrowbone from carrion he remains clean, since anything from carrion that does not convey uncleanness by contact does not convey uncleanness by carriage; but if it is at all pierced, he who touches it or carries it becomes unclean. This applies if the marrow rattles within it, for then it could not promote healing; but if it remains fixed in its place and is sufficient to promote healing outside the bone, it conveys uncleanness by contact and by carriage, as do all members. And we have already explained that the marrowbone (*kolit*) is a bone that is blocked up at both ends.

12. If a man intends to pierce a marrowbone but has not yet pierced it, the uncleanness of him who touches it remains in doubt, since there is doubt whether the lack of carrying out the intended piercing counts as the lack of carrying out a potential act.

CHAPTER III

1. Carrion from a "clean" bird (i.e., from a bird of the kind permitted for food) conveys uncleanness according to Scripture. From tradition it is learned that the verse, *And every soul that eateth that which dieth of itself or that which is torn of beasts, whether he be homeborn or a stranger, he shall wash his clothes and bathe himself in water* (Lev. 17: 15), refers only to one who eats carrion of a bird that is permitted for food whereas it is forbidden if it is carrion or *torn of beasts* (*ṭerefah*). And how does it convey its uncleanness? It does not convey uncleanness by contact or by carriage or when it is in the mouth, but only when it is in the gullet, for it is said, *And every soul (nefeš) that eateth*—that is, it conveys uncleanness only when it is in the place of the *nefeš* (the breath of life).

And in that it is said, *that eateth*, this is to define the quantity conveying uncleanness as the quantity which constitutes "eating," which is an olive's bulk. Moreover it is said thereof, *He shall wash his clothes*, thus teaching that he who incurs uncleanness thereby conveys uncleanness to his garments until he is parted from what renders him unclean, as we have explained. Thus, if a man swal-

lows an olive's bulk of carrion from a clean bird and touches vessels at the time of swallowing, they become unclean and incur first-grade uncleanness. If he touches a person or an earthenware vessel at the time of swallowing, he does not render them unclean, as we have explained in the case of other Fathers of Uncleanness. And after he has swallowed it he does not convey uncleanness to other utensils, because he is like a vessel that suffers first-grade uncleanness after it is parted from what renders it unclean; for although he requires immersion and the awaiting of sunset, he does not render utensils unclean.

2. Carrion from a clean bird does not require intention in order to convey this graver uncleanness; but so soon as anyone swallows an olive's bulk of it, in any wise, it conveys uncleanness while in his gullet. If he has intended to use it for food, it conveys food uncleanness and is then like food suffering first-grade uncleanness, although other uncleanness has not touched it; and it does not need to be rendered susceptible to uncleanness.

3. It is otherwise with the red heifer and the he-goats that are to be burnt, although they render unclean anyone engaged with them; for if it is intended to use them for food, uncleanness must first touch them before they suffer food uncleanness.

4. If an olive's bulk of carrion of a beast is stuck on a spindle and thrust into a woman's bowels from below, or if a man thrust it into another's gullet where carrion of a clean bird conveys uncleanness, this renders the other unclean as one who carries it and not as one who touches it, as we have explained at the beginning of the Book.

5. If a man wraps an olive's bulk of flesh of carrion from a clean bird in lettuce or the like and swallows it, even though it does not touch his throat, he becomes unclean. But if he wraps it in bast and swallows it, he remains clean.

6. If a man swallows carrion from a clean bird and afterward vomits it before it is digested, he does not convey uncleanness to

garments when it reaches his throat as he vomits it, since it conveys uncleanness in the place of the nefeš only at the time of swallowing and not at the time of vomiting.

7. If a man swallows the entrails of carrion from a clean bird and part is in his gullet and part in his mouth, if there is an olive's bulk in his gullet he becomes unclean, but if there is not, he remains clean.

8. If he swallows a whole member of it, but it is less than an olive's bulk, he does not become unclean. Even if he takes a (whole) bird and eats it, he becomes unclean only if it is an olive's bulk in quantity, but if it is not, he remains clean.

9. Although the wing feathers and down count as foodstuffs and contract uncleanness and convey food uncleanness, they do not combine with the carrion of a clean bird to make up the prescribed olive's bulk; but the soft parts of the beak and claws near to the flesh are deemed one with the flesh and may combine with it to make up the olive's bulk. The ends of the wing feathers and the ends of the tail feathers, and the bones, even the soft ones, cannot combine with it.

10. If from the carrion of a clean bird anyone eats the soft bones or the sinews or the unhatched eggs or blood or flesh taken from it while it is alive, he remains clean. But if he eats the ovary or the crop or the entrails, or if he melts the fat in the fire and swallows it, he becomes unclean as one who eats of their flesh, since he who drinks falls within the category of him who eats; but if he lets it melt in the sun and swallows it, he remains clean, since he has turned it putrid.

11. Carrion from a clean bird, too fetid for a dog to eat, is deemed clean. So, too, if it is as dry as a potsherd so that if, when soaked in warm water for twenty-four hours, it cannot become moist as it was before, it is deemed clean.

If a man eats the congealed dregs of carrion from a clean bird, he remains clean.

12. If a clean bird that is *ṭerefah* is slaughtered by a valid slaughtering, it is freed from uncleanness, even if it is slaughtered within the Temple Court. But if its neck is wrung, and it is found to be *ṭerefah*, the wringing of its neck does not free it from uncleanness. Thus we can say that if a man slaughters a clean bird, outside or inside the Temple Court, whether it is a Hallowed Thing or common food, it is clean; but if he wrings the neck of what is common food inside the Temple Court, or wrings the neck of Hallowed Things outside, they convey uncleanness to garments while they are in the gullet.

13. If the necks of birds that are Hallowed Things are wrung within the Temple Court and they are fit to be offered, and in them are found no blemishes—such as we have explained in the proper place—they are clean. The same applies to the heifer whose neck is to be broken: if the neck is broken in the manner prescribed, she is clean, since “Atonement” is written of her as of Hallowed Things. So, too, if she is slaughtered after she is taken down into the valley, although it is forbidden to make any use of her, the slaughtering of her saves her from becoming carrion.

14. Carrion of a bird forbidden as food is deemed clean and does not convey uncleanness when in the gullet; but if it is intended to be used as food and it is rendered susceptible, it becomes like foodstuffs suffering first-grade uncleanness.

The wings and the down and the soft parts of its beak and claws are deemed one with its flesh.

15. Whether it is a clean or an unclean bird (i.e., of the permitted or forbidden kind), if a member of the living creature is severed, it is deemed clean and suffers no kind of uncleanness at all, for it is said, *And by these ye shall become unclean . . . every beast which parteth the hoof . . .* (Lev. 11:24)—thus excluding birds, which have no hoof. And from tradition it is learned that the purpose of this verse is to declare unclean only a member from a living creature among cattle and wild animals.

16. A member from a dead bird is like the carrion from which it is severed. If it is carrion from a clean bird, it conveys the graver

uncleanness in the gullet if it is an olive's bulk in quantity, and if it has been intended to be used for food, it conveys food uncleanness. If it is carrion from an unclean bird, it conveys food uncleanness if it has been intended to be used for food and it was rendered susceptible. It renders other foods unclean only if it is an egg's bulk in quantity, in accordance with the quantity prescribed for all food-stuffs in conveying uncleanness, as will be explained.

CHAPTER IV

1. There are eight "creeping things" spoken of in Scripture, namely, *the weasel, and the mouse, and the great lizard . . . the gecko, and the lizard, and the land crocodile, the chameleon and the sand lizard* (Lev. 11:29-31). The uncleanness of them all is equal. And it is they that are called creeping things in what relates to uncleanness.

2. A creeping thing is one of the Fathers of Uncleanness, and it conveys uncleanness to persons and utensils by contact, and to earthenware vessels by its presence within their contained space, but it does not convey uncleanness by carriage; and he who touches it does not convey uncleanness to garments at the time of his contact with it. The prescribed quantity of it that conveys uncleanness is a lentil's bulk; and any of the creeping things can be combined to make up the lentil's bulk.

3. No prescribed quantity applies to members, but a member from a creeping thing must still be in its natural form.

4. Even less than a lentil's bulk of flesh or sinews or bones, whether severed from a living thing or a dead thing, conveys uncleanness, provided that the flesh on it, or the marrow in the bone, be enough to promote healing.

5. Flesh severed from a live creeping thing is deemed clean, since a member conveys uncleanness only if it bears some likeness to a whole creeping thing: as a creeping thing is flesh and sinews and bones, a severed member must also be flesh and sinews and bones in order to convey uncleanness.

6. Although the kidney and the liver and the tongue, or the like, count as "members" and cannot renew themselves they nevertheless count only as flesh, and if severed from the living thing they are deemed clean.

7. Blood of a creeping thing counts as one with its flesh, and it can be combined with it to make up the prescribed lentil's bulk, so long as it is still attached to the flesh.

8. The bones of a creeping thing, and its sinews and its claws, are deemed clean; and the skin of the weasel, and the mouse, and the great lizard, and the chameleon is deemed clean, even though it is moist and has not yet been tanned or trampled. But the skin of the gecko, and the lizard, and the land crocodile, and the sand lizard counts as one with the flesh and conveys uncleanness if it is a lentil's bulk in quantity; if it is tanned, or trampled enough to tan it, it is deemed clean. And how much is "enough to tan it"? As much as four miles of trampling.

9. If a man touches the marrowbone of a creeping thing, he remains clean even though it is full of marrow, provided that the marrow rattles and is not enough to promote healing. But if it remains fixed in its place and is enough to promote healing to the bone outside, he who touches it becomes unclean, as is the rule with all members that have enough on them to promote healing, as we have explained. If the marrow is pierced, he who touches it anywhere becomes unclean.

10. A fully fashioned egg of a creeping thing is deemed clean even if the young is visible therein. If it is pierced, he who touches it becomes unclean.

11. If a man touches the flesh of a creeping thing that is half flesh and half earth, he becomes unclean, but if he touches only the earthy part, he remains clean; if it has developed to its full size even he who touches the earthy part whose shape is not yet fully fashioned becomes unclean.

12. If the flesh of a creeping thing has become fetid and stinking and unfit for a dog to eat, it is deemed clean. If it has become dry

as a potsherd, yet if, when soaked in warm water twenty-four hours, it can again become as moist as it was before, it still conveys uncleanness; but if it cannot, it is deemed clean and does not even convey uncleanness as unclean foodstuff. This applies to what is but part of a creeping thing. But if a creeping thing dries up and its skeleton remains, or if it is burned and its skeleton remains, since its whole shape still endures it conveys uncleanness. And I think it probable that this uncleanness rests only on the authority of the Scribes.

13. If an olive's bulk of carrion or a lentil's bulk of a creeping thing shrivels and lacks the prescribed quantity, it becomes clean. But if less than a lentil's bulk of a creeping thing or less than an olive's bulk of carrion swells and increases to the prescribed quantity, it conveys uncleanness, according to the teaching of the Scribes. If at first it is of the prescribed quantity and it shrivels and then swells again until it reaches the prescribed quantity, it conveys uncleanness as it did before, according to the teaching of Scripture. And we may speak in like fashion about an olive's bulk of a corpse.

14. Creeping things convey uncleanness only when they are dead. If their heads are cut off, although the head is still attached by a shred to the skin of the body, and although they still twitch like the tail of a lizard, they convey uncleanness. All other detestable and swarming things, such as the frog, or the snake, or the scorpion and their like, although forbidden as food, are free from any kind of uncleanness, and they do not even count as unclean foodstuffs. Among all creeping things there are none that convey uncleanness when they are dead except the eight kinds that are set forth in Scripture.

CHAPTER V

1. Semen is one of the Fathers of Uncleanness. It conveys uncleanness to persons and to utensils by contact, and to earthenware vessels by its presence within their contained space; but it does not convey uncleanness by carriage. And he who incurs uncleanness

from it does not convey uncleanness to garments during his contact with it. No matter whether a man touches it or ejects it from his flesh, he incurs first-grade uncleanness, according to Scripture.

And what is the prescribed quantity of it needed to convey uncleanness? For one who touches it, a lentil's bulk; for one who ejects it, any quantity soever. And he who ejects it becomes unclean only when it issues from him and the mouth of the organ is stopped up thereby, for it is said, *From whomsoever the flow of seed goeth out* (Lev. 22: 4). Therefore even if he ejects it by delving with a splinter, in that it reaches the mouth of the organ he is rendered unclean. Whether he ejects it through the heat of his flesh or through constraint, he becomes unclean.

2. The semen of a minor does not convey uncleanness until he is aged nine years and a day.

3. Semen that is red is deemed to be clean—until it grows white and is continuous.

4. Semen of which a man's body is not conscious does not convey uncleanness. Therefore if he ejects it without stiffening and without lust, it does not convey uncleanness as semen. If it is started in consciousness, even if it issues without his consciousness, he becomes unclean.

5. If erotic thoughts come upon him in the night and he dreams that he has indulged in coition and he arises and finds his flesh heated even though he finds no semen, he is unclean: so soon as he is conscious that he has indulged in coition in a dream, he suffers an emission in his consciousness; therefore he finds his flesh heated; and what issued was perchance but little and was wiped away on his flesh or his clothes, and therefore he finds no moisture.

If erotic thoughts come upon him, but he does not find his flesh heated, or if he finds his flesh heated but no erotic thoughts have come upon him, he remains clean.

6. If he makes water and at the beginning it issues in drips or is turbid, he remains clean; but if it so issues in the middle or at the

end, he becomes unclean. If all the water that he ejects is in drips or is turbid from the beginning to the end, he remains clean. If it is white and continuous he is unclean. If he discharges thick drops from the organ, he is still clean.

7. If he who suffers an emission immerses himself but does not make water before he immerses himself, when he makes water he again becomes unclean because of the remaining particles of semen which issue only when he makes water. This applies to one who is sick or aged. But a hale youth remains clean, because he shoots out his semen with force like an arrow and it is all flung clear of the organ. Until what time is a man reckoned a youth? So long as he can stand on one leg and put on or take off his shoe. And if he cannot do so because of sickness, he is deemed a sick person so far as concerns this subject.

8. If a woman has intercourse and goes down and immerses herself before she has carefully wiped herself, she continues to be unclean.

9. Both the man and the woman who have had intercourse become unclean and both incur first-grade uncleanness, on the authority of Scripture. The woman is not unclean as being one who touches semen, since contact with inner parts is not deemed contact; but she who has intercourse is (unclean) as one who suffers an emission, provided that she is aged three years and a day, for it is said, *The woman also with whom a man shall lie* (Lev. 15: 18): if she is younger than three years she cannot incur uncleanness through coition, but she can incur uncleanness by contact with semen if it touches her flesh outside.

If a man has intercourse with an adult female, but not in natural fashion, she still remains clean; for Scripture has declared her unclean through uncleanness of the secret parts only if it is in a natural fashion.

10. If a man has intercourse with a woman and ejects no semen, he remains clean even though he has carnal contact. So, too, the woman remains clean until the man ejects semen.

11. If a woman discharges semen within three periods, she becomes unclean as one who suffers an emission. Therefore if she is a woman with flux, she renders one day of no account, like a man who suffers an emission, and she conveys uncleanness however little the discharge. Even if it does not emerge from the body, but only starts and reaches the mouth of the vagina, she becomes unclean because the semen is like her blood: for as her blood conveys uncleanness while yet inside, so the semen which she discharges conveys uncleanness to her while yet inside.

12. Semen discharged within the three periods renders others unclean who touch it as it renders unclean the woman who discharged it. But if she discharges it after three periods she is deemed to be clean. So, too, the semen that is discharged is deemed to be clean, since by that time its proper form is destroyed.

13. How long is "a period"? A day or a night, not including the period in which she has intercourse. Thus, if she has intercourse on the night of Sabbath, her three periods will be the day of the Sabbath and the night of the first day of the week, and the first day of the week. If she discharges semen during this time, she becomes unclean; but if she discharges it from the night of the second day onward, she remains clean. But semen issuing from a woman even after many periods is unclean so long as it is wet. And that which issues from a man is also unclean.

14. Semen conveys uncleanness only as long as it is wet. If it is as dry as a potsherd it is clean, but if, when soaked twenty-four hours in warm water, it can again become as it was before, it is unclean.

15. We have already explained in this chapter that a man who suffers an emission, the woman with whom a man has intercourse, and one who touches semen are unclean on the authority of Scripture. So, too, if a woman discharges semen within three periods she is unclean on the authority of Scripture as one who suffers an emission. But the others in this chapter who are cited as unclean—to wit, a man who has erotic thoughts and he who makes water—

are unclean only on the authority of the Scribes; and uncleanness is decreed against them only in what concerns heave offering; but in whatever concerns common food they are clean.

16. If a female Gentile discharges the semen of an Israelite within the three periods—so, too, if a beast discharges the semen of an Israelite within such a time—what is discharged is unclean. If she discharges it after that time, it is in doubt whether or not it has grown putrid.

17. We have already explained in Laws Concerning Such as Render Couch and Seat Unclean that the semen of a Gentile is free of any kind of uncleanness. Therefore if a daughter of Israel discharges the semen of a Gentile, even within three periods, she still remains clean.

18. If a Gentile is conscious in himself of the starting of semen and then becomes a proselyte and goes down to immerse himself, and, after he has immersed himself, there issues from him that semen of which he has been conscious, it is in doubt whether he is unclean.

19. If a minor, aged less than nine years, or a Gentile, or a beast has intercourse with an adult female, she remains clean, for it is said, *The woman also with whom a man shall lie (ibid.)*: that is, she remains clean unless he who has intercourse with her is *a man* and an Israelite, as we have explained.

CHAPTER VI

1. The uncleanness of idols rests only on the authority of the Scribes, but there is a hint of it in Scripture: *Put away the strange gods that are among you and cleanse yourselves and change your garments* (Gen. 35: 2).

In an idol there are four Fathers of Uncleanness: the idol itself, its appurtenances, what is offered to it, and the wine used for its libations. And the uncleanness of them all rests only on the authority of the Scribes.

2. An idol itself conveys uncleanness to persons and to utensils by contact, and to an earthenware vessel by presence within its contained space; but, like a creeping thing, it does not convey uncleanness by carriage, for it is said, *Thou shalt surely treat it as a detestable thing* (Deut. 7:26). And the prescribed quantity of it needed to convey uncleanness is an olive's bulk, for herein there should be no greater stringency than for a corpse. If the idol is less than an olive's bulk, it is deemed to be clean.

3. If a member is cut off from it, even one the size of an oxgoad, it is deemed clean, because an idol cannot convey uncleanness piecemeal but only if it is a whole image, in its entirety, for it is said, *Thou shalt cast them away as a menstruous thing* (Isa. 30:22): as a menstruant cannot convey uncleanness by her separate members, so an idol cannot convey uncleanness by its separate members.

Only the less stringent rulings applicable to Fathers of Uncleaness apply to it, since its uncleanness rests only on the authority of the Scribes: thus the Sages have treated it like a creeping thing which does not convey uncleanness by carriage, like a corpse which does not convey uncleanness unless it is an olive's bulk in quantity, and like a menstruant who does not convey uncleanness by her separate members.

4. If an idol is dismantled, even though an unskilled person could restore it and all its members remain, it does not convey uncleanness.

5. The appurtenances of an idol count as a creeping thing: they convey uncleanness to persons and to utensils by contact and to an earthenware vessel by presence within its contained space; they do not convey uncleanness by carriage; and the prescribed quantity needed to convey uncleanness is an olive's bulk. Even if an olive's bulk is cut off from any object among its appurtenances, it conveys uncleanness like a creeping thing. Thus greater stringency applies to its appurtenances than to the idol itself. And the very shrine of the idol, its stones, its wood, and its earth, convey un-

cleanness by contact if they are an olive's bulk in quantity, as do all the appurtenances.

6. If a man thrusts his head and the greater part of his body inside an idol's shrine, he becomes unclean like one who touches it. So, too, if he thrusts the contained space of an earthenware vessel into an idol's shrine, it becomes unclean. If the greater part of benches or seats are thrust inside an idol's shrine they become unclean. And they all incur first-grade uncleanness.

7. Whatsoever is offered to an idol conveys uncleanness by contact and by carriage, as does carrion; and the prescribed measure needed to convey uncleanness is an olive's bulk. Whatsoever things are offered to it, whether flesh or other foodstuffs or liquids, count as carrion, since Scripture has called them *the sacrifices of the dead* (Ps. 106:28). And although an offering of foodstuffs to an idol can never be nullified so that it is permissible to make any use of it, nullification does render its uncleanness a matter of doubt. But if a vessel offered to an idol is nullified, it is deemed to be clean. So, too, if an idol and its appurtenances are nullified, they are deemed to be clean.

8. Wine poured out as a libation to an idol conveys uncleanness to persons and to utensils by contact, and to an earthenware vessel through its contained space; and it conveys uncleanness to persons by carriage, as does carrion; and its uncleanness is conveyed by an olive's bulk; for it is said, *Who did eat the fat of their sacrifices and drank the wine of their drink offering* (Deut. 32:38)—implying that the wine of their libations is like the fat of their sacrifices. Only wine poured out by the hand before an idol conveys this uncleanness; the ordinary wine of Gentiles, not poured out to idols, conveys a lesser uncleanness, like other unclean liquids.

9. From all the things that we have cited from the beginning of this Book until now, we learn that, among Fathers of Uncleanness, some rest on the authority of Scripture and some rest on the authority of the Scribes.

10. Anything rendered unclean by a Father of Uncleanness on the authority of Scripture becomes an Offspring of Uncleanness on the authority of Scripture; and anything rendered unclean by a Father of Uncleanness on the authority of the Scribes becomes an Offspring of Uncleanness on the authority of the Scribes.

11. If a man touches a Father of Uncleanness that conveys uncleanness by contact and not by carriage, whether it be a Father on the authority of Scripture or a Father on the authority of the Scribes, he does not convey uncleanness to garments while in contact with it, nor to persons nor to earthenware vessels, although still unparted from what renders him unclean. And after he has parted from what renders him unclean, or even before he parts from it, he becomes an Offspring which conveys uncleanness to foodstuffs and imparts to them second-grade uncleanness, since he suffers first-grade uncleanness.

12. And if a man touches or carries any Father of Uncleanness that conveys uncleanness both by contact and by carriage, whether it be a Father on the authority of Scripture or a Father on the authority of the Scribes, he renders garments unclean while he is in contact with it or while he carries it, and he imparts to them first-grade uncleanness.

So, too, if he touches foodstuffs he imparts to them first-grade uncleanness as long as he remains unparted from what renders him unclean. If he parts from what renders him unclean, he suffers first-grade uncleanness in all respects, but he does not render garments unclean, and if he touches foodstuffs, they incur second-grade uncleanness only.

This applies to all other Fathers of Uncleanness except carrion and any "saddle." But although carrion or any saddle conveys uncleanness by contact and by carriage, he who touches it does not render garments unclean while he is in contact with it, and if he touches foodstuffs, they incur second-grade uncleanness only. If he carries the uncleanness, he renders garments unclean while he is carrying it, and if he touches foodstuffs before he parts from the

uncleanness, they incur first-grade uncleanness, as we have explained.

13. Although water of purification enough for a sprinkling is like carrion or like a saddle—which does not render garments unclean, but only one who carries it—he who touches water of purification renders garments unclean while he is in contact with it, as being “one who carries” it; for he cannot touch water without shifting it, and we have already explained that it is all the same whether anyone carries the uncleanness or shifts it.

So, too, if a man touches the wool of carrion or the loose threads of a “saddle,” he renders garments unclean while he still touches the uncleanness, as being one who carries them; for he cannot touch them without shifting them. Therefore before he is parted from the uncleanness, he renders garments unclean, as is the rule with one who carries such uncleanness.

14. If a man swallows carrion of a bird permitted for food, he renders garments unclean at the moment of swallowing, as we have explained, and they incur first-grade uncleanness. So, too, if he touches foodstuffs, they incur first-grade uncleanness. But once he has swallowed it, he is parted from what rendered him unclean.

15. Although he who burns the red heifer or the he-goats, or who turns loose the scapegoat, renders garments unclean while he is thus engaged, as we have explained, if he touches foodstuffs, even while he is thus engaged, they incur second-grade uncleanness only.

16. If a man touches a Father of Uncleanness that is thrown into an immersion pool, for example, carrion or a creeping thing, or if a “couch” is in an immersion pool and he touches it, he becomes unclean; for it is said, *Nevertheless a fountain or a cistern wherein is a gathering of water shall be clean; but he who toucheth their carcase shall be unclean* (Lev. 11:36): implying that even while they are within the immersion pool, they convey uncleanness. But after he leaves the immersion pool, if he touches them he remains clean.

And he who carries them renders garments unclean while still carrying them; and if he touches foodstuffs while still unparted from them, the foodstuffs incur first-grade uncleanness, as we have explained.

So, too, if a man with flux presses upon a "couch" lying in an immersion pool, the couch becomes unclean; but when the couch is lifted out of the pool it becomes clean, since the immersion has availed it. And if a man touches the couch while it is in the immersion pool, and then stretches out his hand and touches anything outside the pool, he conveys uncleanness to garments and, needless to say, to foodstuffs and to liquids.

CHAPTER VII

1. It is a matter expressly set forth in Scripture that foodstuffs and liquids are susceptible to uncleanness, for it is said, *All food which may be eaten, that on which water cometh, shall be unclean; and all drink in every such vessel that may be drunk shall be unclean* (Lev. 11:34). Now according to Scripture no foodstuff that becomes unclean renders any other foodstuff unclean, nor, according to Scripture, does any liquid that becomes unclean render anything else unclean; but on the authority of the Scribes it is decreed that if unclean foodstuff touches other foodstuff it renders it unclean; likewise if unclean foodstuff touches a liquid it becomes unclean. But no foodstuff ever conveys uncleanness to a vessel that it touches, even on the authority of the Scribes. Likewise they have decreed that unclean liquids convey uncleanness to any foodstuffs or any liquids or any vessels that they touch.

2. No Offspring of Uncleanness renders vessels unclean except an unclean liquid—and this uncleanness rests only on the authority of the Scribes—provided that that liquid was made unclean by some Father of Uncleanness, whether a Father on the authority of Scripture or a Father on the authority of the Scribes.

And why have they decreed that unclean liquids render vessels unclean? As a precautionary measure against any liquid from a

man with flux, which is a Father of Uncleanness and renders vessels unclean on the authority of Scripture, for it is said, *And if he that hath the issue spit upon him that is clean . . .* (*ibid.*, 15:8), as we have stated.

3. When they decreed that unclean liquids render vessels unclean, they decreed that they render vessels unclean from the inner side only. Thus, if they fall into the contained space of an earthenware vessel, the whole of it becomes unclean, and it incurs second-grade uncleanness; and if they touch any other vessel from its inner side, they render the whole of it unclean, and it incurs second-grade uncleanness. But if unclean liquids touch the outer side of a vessel which has a contained space, whether an earthenware vessel, or an immersible vessel, or a metal vessel, only the outer side is rendered unclean. Its outer side incurs second-grade uncleanness; but its inner side does not become unclean. This applies in what concerns heave offering; but in what concerns Hallowed Things, if the outer side of a vessel becomes unclean the whole of it becomes unclean, and the whole of it incurs second-grade uncleanness.

4. We have already explained that foodstuffs do not render vessels unclean but that liquids render them unclean. And why have the Sages thus made a distinction about the uncleanness of liquids, saying that the inner side of vessels whose outer side is touched by unclean liquids does not become unclean for heave offering? To show that the uncleanness of these vessels rests only on the authority of the Scribes, and that heave offering and Hallowed Things need not, therefore, be burned on account of that uncleanness.

5. We have already explained that foodstuffs and liquids which have touched one of the Fathers of Uncleanness incur first-grade uncleanness. So, too, if any foodstuff touches a person or a vessel rendered unclean by a Father of Uncleanness, that foodstuff incurs second-grade uncleanness; and foodstuff that touches this second-grade uncleanness is said to incur third-grade uncleanness, and if

this third-grade uncleanness touches (still other) foodstuff, this is said to incur fourth-grade uncleanness. This applies only to foodstuffs; but with liquids, no matter whether a liquid touches a Father of Uncleanness or first-grade uncleanness or second-grade uncleanness, it counts as suffering first-grade uncleanness, and it conveys uncleanness to another, and that other to still another, even though they be a hundred, for with liquids no reckoning is taken of degree.

Thus if wine touches a Father of Uncleanness, or first-grade uncleanness or second-grade uncleanness, it counts as suffering first-grade uncleanness. So, too, if the wine in turn touches oil, and the oil milk, and the milk honey, and the honey water, and the water other wine, and so on indefinitely, they all incur first-grade uncleanness. And it is as though they all were made unclean at the outset by a Father of Uncleanness, and they all convey uncleanness to vessels.

So, too, if the outer side of a vessel is made unclean by a liquid and another liquid touches this outer side, even though the (unclean) liquid was common food, the other liquid incurs first-grade uncleanness and conveys uncleanness to other vessels and imparts to them second-grade uncleanness; and, needless to say, it conveys uncleanness to foodstuffs and other liquids.

6. If the outer side of a vessel becomes unclean by a liquid, and foodstuffs touch the outer side of the unclean vessel, even if the foodstuffs are heave offering, they remain clean, since a vessel whose outer side alone has become unclean does not render foodstuffs unclean unless they are Hallowed Things; for if the outer side of a vessel becomes unclean, the whole of it is unclean for Hallowed Things, as we have explained; and therefore it renders Hallowed Things unclean.

CHAPTER VIII

1. Whosoever touches with his hands anything that has incurred first-grade uncleanness, whether it be a person or a utensil or foodstuff or unclean liquid, his hands alone become unclean as

far as the wrist. So, too, if a man thrusts his hands inside the contained space of an earthenware vessel made unclean by a Father of Uncleanness, or thrusts his hands inside a leprous house, his hands become unclean. Now the uncleanness of the hands rests on the authority of the Scribes.

2. The hands are deemed always to suffer second-grade uncleanness on the authority of the Scribes, since uncleanness of the hands themselves rests only on the authority of the Scribes; and when they decreed the uncleanness of the hands, they decreed that they should be unclean as with second-grade uncleanness only; even if a man thrusts his hands inside a leprous house or touches with his hands someone who renders garments unclean while still unpurged from whatever rendered him unclean, the hands suffer no more than second-grade uncleanness.

3. Refuse and Remnant and the dried remains of meal offerings count as suffering first-grade uncleanness and, with them, account is taken of first-grade and second-grade uncleanness; therefore they render the hands unclean when they are an egg's bulk in quantity. Refuse and Remnant cannot combine with one another, even though they are alike in conveying uncleanness when they are an egg's bulk in quantity, since the uncleanness of the hands rests only on the authority of the Scribes; but other foodstuffs can combine; for unclean foodstuffs render the hands unclean only if they are an egg's bulk in quantity.

4. Even though a marrowbone from an offering that has become Refuse or Remnant is blocked up and someone touches it with his hands, his hands become unclean, since bones of Hallowed Things which serve to hold together Refuse or Remnant render the hands unclean, in that they are accessory to something that is forbidden.

5. If flesh of a Hallowed Thing goes forth beyond its boundary, it is in doubt whether or not it conveys uncleanness to the hands; therefore it does not render them unclean, because if there is a condition of doubt about the uncleanness of the hands, they are deemed to be clean, as will be explained.

If it is flesh of a Passover offering that *went abroad out of the house* (Exod. 12: 46), it is deemed to be clean: the members of a company are vigilant.

6. Uncleaness of the hands does not apply in the Temple because when the Sages decreed the uncleaness of the hands they did not decree it in the Temple except of one who touches unclean foodstuffs or the like. Whether he touches them in the Temple, or whether he touches them outside the Temple and then touches Hallowed Things in the Temple, he does not render them unclean; but if he touches them outside the Temple, he renders Hallowed Things unclean and makes heave offering invalid, as will be explained.

7. If one hand of a man becomes unclean and touches the other, the other remains clean and he may wash the one that is unclean, and that suffices him. This applies in the case of heave offering; but in the case of Hallowed Things, if one hand becomes unclean and touches the other, the other becomes unclean and they both need immersion for Hallowed Things. In the case of heave offering the hands can be rendered clean merely by washing.

8. King Solomon and his court decreed that all hands be deemed to have incurred second-grade uncleaness, even though none could know of a certainty that they had become unclean, since the hands are ever busy. Solomon decreed uncleaness of the hands only in respect of Hallowed Things; but then the Sages who came after him decreed it also in respect of heave offering. Therefore washing of hands is needful for heave offering, and if a man touches heave offering before washing his hands, it becomes invalid and must be burnt on account of this uncleaness.

9. A man may veil his hands in a napkin and eat heave offering without the washing of hands, and there need be no fear lest he touch it; but he may not do so with common food prepared in conditions of cleanness proper to Hallowed Things or proper to heave offering—a precautionary measure lest he touch them, since he is less scrupulous about them.

10. Inasmuch as the hands suffer second-grade uncleanness, if they touch a liquid they impart to it first-grade uncleanness; and if this liquid touches foodstuffs it imparts to them second-grade uncleanness. But if it touches other liquids, it imparts to them first-grade uncleanness since liquids always suffer first-grade uncleanness, as we have explained. But liquids which have become unclean because of the hands do not render utensils unclean, since the principle of the uncleanness of hands rests only on the authority of the Scribes.

So, too, the Sages have decreed that if a man eats unclean foodstuffs, whether he eats foodstuffs suffering first-grade or second-grade uncleanness, or if a man drinks unclean liquids, he shall be deemed to suffer second-grade uncleanness until he immerses himself; and that if he touches foodstuffs he imparts to them third-grade uncleanness; but if he touches any liquid, even a liquid that is common food, he imparts to it first-grade uncleanness so that it renders foodstuffs and other liquids unclean, but not so that it renders utensils unclean, since the principle of his uncleanness rests only on the authority of the Scribes.

And why have they decreed that he becomes unclean who eats unclean foodstuffs? Lest he eat anything that suffers first-grade or second-grade uncleanness and drink with it liquid that is heave offering, and so make the heave-offering liquid unclean by the food that is in his mouth; and the same applies to him who drinks any unclean liquid, lest he eat with it food that is heave offering and make it unclean by the liquid in his mouth. We have already explained that to eat unclean heave offering is forbidden.

11. No one incurs uncleanness unless he eats (unclean) foodstuffs half a half loaf in quantity, which is equal to an outspread egg and a half. So, too, he who drinks incurs no uncleanness unless he drinks a quarter-log of unclean liquid. And all foodstuffs can combine to make up the half a half loaf needed to render the body unfit, and all liquids can combine to make up the quarter-log. If anyone eats or drinks a quantity less than this, he remains clean.

If anyone eats a little, and waits, and then eats a little more, and

from beginning to end there is no more than time enough to eat a half loaf, the quantities combine; otherwise the quantities do not combine. So, too, if one drinks a little, and waits, and then drinks a little more, and from beginning to end there is no more than time enough to drink a quarter-loḡ, the quantities combine; otherwise they do not combine.

If anyone eats less than the prescribed quantity, and immerses himself, and comes up and forthwith eats a little, and he does not wait, and between the eating before immersion and the eating after immersion there is no more than time enough to eat a half loaf, the quantities combine.

12. If a woman suffering first-grade uncleanness suckles her son, the son remains clean. The Sages have not decreed that he becomes unclean, for even if we say, "He sucked a quarter-loḡ," it is possible that from the beginning to the end there is more than time to eat a half loaf, since he does not suck the whole amount at once.

13. The Sages have permitted a woman with child to eat unclean foodstuffs less than the quantity needed to convey uncleanness; even if she eats more by reason of her hazardous condition, she does not need immersion, but remains clean.

CHAPTER IX

1. If a man's head and the greater part of his body enter into drawn water, or if three loḡ of drawn water fall on his head and the greater part of his body, he suffers second-grade uncleanness until he immerses himself; and if he touches foodstuffs he imparts to them third-grade uncleanness; and if he touches liquids he imparts to them first-grade uncleanness so that they render foodstuffs and other liquids unclean but they do not render utensils unclean.

And why have the Sages decreed that such a one is unclean? Because "they who were immersed that day" used to immerse themselves in caves whose water was foul and then wash in fresh drawn water for cleanliness' sake; and the custom spread so that

most of the people supposed that it was the drawn water wherein they afterward washed that rendered them clean and not their immersion in the prescribed immersion pool; and they used to immerse themselves haphazard, without proper intention. Therefore it was decreed that if a man's head and the greater part of his body enters into drawn water, or if it falls on his head and the greater part of his body, he becomes unclean and is deemed to suffer second-grade uncleanness.

Even if a man is clean, not being one who was immersed that day, and three *lōg* of drawn water fall on his head and the greater part of his body, or if his head and the greater part of his body enter into drawn water, he suffers second-grade uncleanness until he immerses himself.

If he immerses himself he need not await sunset, since the principle of this uncleanness rests only on the authority of the Scribes.

So, too, if a man eats unclean foodstuffs or drinks unclean liquids and immerses himself, he need not await sunset. So, too, if utensils are rendered unclean by liquids, so soon as they have been immersed they become clean and do not need to await sunset, since the principle of these uncleannesses rests only on the authority of the Scribes.

2. If there fall on someone three *lōg* of drawn water from two vessels or from three, and the second begins before the first has ceased, the quantities combine; but if it does not, the quantities do not combine. If the drawn water falls from four vessels, the quantities do not combine; even if one begins before the other has ceased, he remains clean.

If the three *lōg* fall on his head but not on the greater part of his body; or on the greater part of his body but not on his head; or if they fall from above on his head alone, while on the greater part of his body they fall from the side or from below, he remains clean: he remains clean unless they fall in their normal manner on his head and on the greater part of his body nearest his head.

So, too, if his head enters into drawn water but the greater part of his body does not enter; or if the greater part of his body enters

but his head does not enter; or if his head alone enters while the rest of his body or the greater part of it enters into drawn water from below or from the side, he remains clean: he remains clean unless his head and the greater part of his body nearest his head enter in the normal manner.

3. If half of his head and the greater part of his body enter into drawn water while drawn water falls upon the other half, since but one-half of him is affected by the falling and but one-half by the entering in, he remains clean.

4. If the three *loḡ* which fall on him, or into which he enters, are part drawn and part not drawn, or if wine, honey, or milk is mixed with them, he remains clean: he remains clean unless all three are drawn water.

As for these three *loḡ* which fall on a clean person, or into which a clean person enters and which render him unclean—the rule is that, since he suffers second-grade uncleanness, the water in turn becomes unclean because it has touched second-grade uncleanness. It is as if this water could say of the clean person, “We rendered him unclean, and he has rendered us unclean.”

5. Aforetime they used to leave heave-offering loaves beside scrolls of Scripture, saying, “This is a Hallowed Thing and that is a Hallowed Thing.” But mice came and tore the scrolls. Therefore it was decreed that if heave offering touches any of the Holy Scriptures, it becomes unclean, and it suffers third-grade uncleanness as though it had touched second-grade uncleanness. Thus, all of the Holy Scriptures render heave offering invalid as though they suffered second-grade uncleanness.

Moreover, if a man’s hands are clean and he touches any of the Holy Scriptures, his hands become unclean with second-grade uncleanness, and they convey uncleanness to heave offering and to liquids. And although the hands can contract uncleanness only from what suffers first-grade uncleanness, as we have explained, they nevertheless incur uncleanness from a scroll of Scripture.

6. The straps of phylacteries together with the phylacteries; the blank spaces in a scroll of Scripture at the top and at the bottom of

a column or at the beginning or the end of a scroll, while still attached to the scroll; a scroll of Scripture that has become defaced but in which eighty-five letters are still legible; and a scroll whereon are written at least eighty-five letters from Scripture, the same number as in the section *And it came to pass when the ark journeyed* (Num. 10: 35-36)—all these render the hands unclean. And not the words of the Written Law alone, but all Holy Scriptures, even the Song of Songs and Ecclesiastes, which are words of wisdom, render the hands unclean.

7. The Aramaic section in Ezra and in Daniel comes within the category of Holy Scriptures; but if any Aramaic section contained in the Holy Scriptures is written in Hebrew, or if Scripture that is in Hebrew is written in Aramaic, or if the Holy Scriptures are written in the (ancient) Hebrew script, they do not render the hands unclean—but only if they are written in the Assyrian character, on hide and in ink.

8. If the *Hallel* or the *Shēma'* was written out for a child to teach itself therewith, although this is not proper, such a scroll renders the hands unclean.

9. If thongs and straps were sewn to a scroll of Scripture, although it is not proper to let them stay thus, as long as they are attached to the scroll they render the hands unclean.

10. The case of a scroll and the wrappers of scrolls when they are sewn on render the hands unclean; but the Benedictions, although they contain the letters of the Name and many passages from Scripture, do not render the hands unclean.

11. The books of the Epicureans do not render the hands unclean. The paragraph of the Woman Suspected of Adultery, inasmuch as it is intended to be blotted out, does not render the hands unclean.

CHAPTER X

1. Whosoever becomes unclean by any Father of Uncleanness, whether a person or a utensil, suffers first-grade uncleanness, as we have explained, until he immerses himself. When he has immersed himself, he still suffers second-grade uncleanness while he is awaiting sunset, for it is said, *It must be put into water, and it shall be unclean until the even; then shall it be clean* (Lev. 11: 32): Scripture thus pronounces him "who was immersed that day" (referred to hereafter as *ṭēbul yom*) to be unclean.

2. No matter whether he was a *ṭēbul yom* because of a grave uncleanness—if, for example, he immersed himself because of issues of flux or because of the uncleanness of a corpse or of leprosy—or whether he was a *ṭēbul yom* because of the uncleanness of a dead creeping thing or the like: whatsoever needs to await sunset, whether person or utensil, whether on the authority of Scripture or of the Scribes, is as one who suffers second-grade uncleanness until he has awaited sunset.

3. A *ṭēbul yom* renders invalid foodstuffs that are heave offering, liquid that is heave offering, foodstuffs that are Hallowed Things, and liquid that is a Hallowed Thing: he renders them all invalid. Thus if a *ṭēbul yom* touches foodstuffs that are heave offering, he imparts to them third-grade uncleanness because he suffers second-grade uncleanness. So, too, if he touches liquid that is heave offering, it becomes unclean and suffers third-grade uncleanness. If a *ṭēbul yom* touches liquid that is a Hallowed Thing, he renders it unclean with fourth-grade uncleanness. So, too, if he touches foodstuffs that are Hallowed Things, he imparts to them fourth-grade uncleanness. But if he touches common foodstuffs or common liquids, they remain clean.

And the rule about one who still lacks atonement and the *ṭēbul yom* is the same respecting contact with a Hallowed Thing.

Thus from all these things it is made plain that liquids never suffer second-grade uncleanness; they always suffer first-grade uncleanness except such as are touched by a *ṭēbul yom*, and which

suffer third-grade uncleanness if they are heave offering and fourth-grade uncleanness if they are Hallowed Things.

4. Liquids, such as spittle or urine, which issue from anyone who conveys uncleanness, whether grave or slight, count as liquids which he has touched; both alike suffer first-grade uncleanness, as we have explained, except in the case of a man with flux and his three fellows, for liquids which issue from them are Fathers of Uncleanness. But liquids touched by a man with flux and his three fellows suffer first-grade uncleanness.

Even with one who eats unclean foodstuffs or drinks unclean liquids, liquids which issue from him before he immerses himself count as liquids which he has touched, and thus suffer first-grade uncleanness.

So, too, with the *ṭēḅul yom*: liquids which issue from him count as liquids which he has touched, and thus do not render others unclean at all, and if he touches liquid that is common food, it remains clean. But if he touches liquid that is heave offering, it suffers third-grade uncleanness; and if he touches liquid that is hallowed, it suffers fourth-grade uncleanness.

5. And now it will be clear that third-grade uncleanness in heave offering and fourth-grade uncleanness in Hallowed Things do not convey uncleanness to other liquid or other foodstuff; and, needless to say, they do not render utensils unclean. Therefore if a cooking pot is full of liquid and a *ṭēḅul yom* touches it, and the liquid is common food, both remain clean; if the liquid is heave offering, the liquid becomes invalid but the cooking pot remains clean; and if his hands are unclean, the liquid becomes unclean whether it is heave offering or common food. Thus greater stringency applies to the hands than to the *ṭēḅul yom*. But greater stringency may apply to the *ṭēḅul yom* than to unclean hands, for a condition of doubt about a *ṭēḅul yom* renders heave offering invalid because of the doubt, but if there is a condition of doubt about the hands, they are deemed clean, as will be explained.

6. No matter whether it is a clean person whose hands are unclean, or a *ṭēḅul yom* whose hands are unclean: each conveys un-

cleanness to liquid that is common food and imparts to it first-grade uncleanness, so that it renders foodstuffs and liquids unclean, as we have explained. And because liquid which issues from a *ṭēbul yom* counts as liquid which he has touched, therefore if his spittle or urine falls on a loaf of heave offering, it remains clean, since they count only as liquids which he has touched.

7. From all the things which we have already stated we learn that one can become a Father of Uncleanness and suffer first-grade uncleanness on the authority of Scripture, and that no one can suffer second-grade uncleanness except on the authority of the Scribes, namely, one who eats unclean foodstuffs or drinks unclean liquids or allows his head and the greater part of his body to enter into drawn water—for these all suffer second-grade uncleanness only on the authority of the Scribes.

So, too, any utensil except an earthenware vessel can become a Father of Uncleanness and suffer first-grade uncleanness on the authority of Scripture, and no utensil can ever suffer second-grade uncleanness except on the authority of the Scribes, namely, if it becomes unclean by unclean liquids, it suffers second-grade uncleanness on the authority of the Scribes, as we have explained.

8. We have already explained that no earthenware vessel can ever become a Father of Uncleanness, whether on the authority of Scripture or on the authority of the Scribes; but it can suffer first-grade uncleanness on the authority of Scripture and second-grade uncleanness on the authority of the Scribes if it is rendered unclean by liquids, as is the case with other kinds of utensil. But persons or utensils can never suffer third-grade or fourth-grade uncleanness, whether on the authority of Scripture or on the authority of the Scribes.

9. Foodstuffs can never become Fathers of Uncleanness, whether on the authority of Scripture or on the authority of the Scribes; but they can suffer first-grade or second-grade uncleanness on the authority of Scripture, since if a person or a utensil suffering first-grade uncleanness touches foodstuff, they impart to it second-grade

uncleanness. Yet foodstuffs may suffer third-grade and fourth-grade uncleanness only on the authority of the Scribes.

10. Liquids may become Fathers of Uncleanness on the authority of Scripture: for example, water of purification and the spittle and urine of a man with flux; and they may suffer first-grade uncleanness on the authority of Scripture, for example, if they touch any of the Fathers of Uncleanness.

So, too, if liquids touch an Offspring of Uncleanness, whether person or utensil, they become unclean on the authority of Scripture; and on the authority of the Scribes they suffer even first-grade uncleanness so that they can render others unclean.

So, too, on the authority of the Scribes, if they touch anything suffering second-grade uncleanness, whether persons, utensils, or foodstuffs, they suffer first-grade uncleanness, so that they render others unclean, as we have explained.

Also, on the authority of the Scribes, liquids can suffer third-grade and fourth-grade uncleanness. Thus, if a *ṭēḅul yom* touches liquid that is heave offering, he imparts to it third-grade uncleanness; and if he touches liquid that is hallowed, he imparts to it fourth-grade uncleanness.

But never do we find liquids that suffer second-grade uncleanness, or a liquid that does not suffer first-grade uncleanness except, in the case of Hallowed Things, a liquid touched by a *ṭēḅul yom* or by one who still lacks atonement which, as we have explained, renders Hallowed Things invalid, on the authority of the Scribes, but does not render them unclean.

CHAPTER XI

1. Wherever it is said of foodstuffs that they are "invalid" (relative to Hallowed Things), it means that although the foodstuff itself is unclean it does not convey uncleanness to any other foodstuff; hence if it touches other foodstuff that foodstuff remains clean.

2. First-grade uncleanness in common food is unclean and conveys uncleanness; but second-grade uncleanness is invalid only and does not convey uncleanness; and no second-grade uncleanness in common food can impart third-grade uncleanness.

And whence do we learn that foodstuff suffering second-grade uncleanness is invalid in the case of common food? Because it is said, *And every earthen vessel whereinto any of them falleth, whatsoever is in it shall be unclean* (Lev. 11: 33). The creeping thing is a Father of Uncleanness, and the earthenware vessel into whose contained space the creeping thing falls suffers first-grade uncleanness, and foodstuff in the vessel suffers second-grade uncleanness; and this is the meaning of *it shall be unclean*.

So, too, if a creeping thing falls into the contained space of an oven, the bread will suffer second-grade uncleanness since the oven suffers first-grade uncleanness.

3. First-grade and second-grade uncleanness in heave offering is unclean and conveys uncleanness; third-grade uncleanness is invalid and does not convey uncleanness; and third-grade uncleanness in heave offering does not impart fourth-grade uncleanness.

Whence do we learn that, in the case of heave offering, foodstuff suffering third-grade uncleanness is invalid? Because it is said, *And when the sun is down he shall be clean; and afterward he may eat of the holy things* (Lev. 22: 7). Thus, one who was immersed that day (tēbul yom) is forbidden to eat of heave offering until he has awaited sunset, and if he touches it he makes it invalid; and he is like one who suffers second-grade uncleanness. And so we learn that in the case of heave offering, what suffers second-grade uncleanness imparts third-grade uncleanness.

4. First-grade or second-grade or third-grade uncleanness in Hallowed Things is unclean and conveys uncleanness; and fourth-grade uncleanness is invalid only and does not convey uncleanness. And never does fourth-grade uncleanness impart fifth-grade uncleanness.

And whence do we learn that, in the case of Hallowed Things, what suffers third-grade uncleanness is unclean? Because it is said,

And the flesh that toucheth any unclean thing shall not be eaten: it shall be burnt with fire (Lev. 7: 19); and Scripture has already pronounced unclean what suffers second-grade uncleanness, for it is said, *Whatsoever is in it shall be unclean* (*ibid.*, 11: 33). Thus we learn that if flesh of Hallowed Things touches what suffers second-grade uncleanness, it is rendered unclean and must be burnt.

And whence do we learn that, in the case of Hallowed Things, what suffers fourth-grade uncleanness is invalid? By inference from the "less to the greater": if one who still lacks atonement, although permitted to partake of heave offering, is forbidden to partake of Hallowed Things until he has brought his atonement, how much more, then, must one who suffers third-grade uncleanness, seeing that he is *forbidden* to partake of heave offering, impart fourth-grade uncleanness to what is hallowed!

But what incurs uncleanness at a fifth remove is deemed clean.

5. Concerning "flesh of desire," although it is clean, the Sages have decreed that it be deemed to have incurred third-grade uncleanness, so rendering Hallowed Things unclean but not rendering heave offering invalid. And it seems to me that they have thus decreed lest it be mixed up with flesh of Hallowed Things and occasion arise for error and it be thought that such flesh is common food whereas it is hallowed, and lest they eat it in uncleanness.

6. When foodstuffs are linked together with liquids, the liquid serves as a connective to convey food uncleanness from one foodstuff to the other; and it is in doubt whether foodstuffs so connected are to be deemed a single body by which to make reckoning of first-grade, second-grade, or third-grade uncleanness, or whether that foodstuff which the uncleanness has touched is to be deemed to suffer first-grade uncleanness while the foodstuff connected with it suffers only second-grade uncleanness.

7. Second-grade uncleanness in common food renders invalid foodstuffs that are heave offering, imparting to them third-grade uncleanness; and if it touches liquid that is common food, it renders it unclean, and, needless to say, if it touches liquid that is

heave offering or liquid that is hallowed, it renders them both unclean.

8. If heave offering suffering third-grade uncleanness touches foodstuffs that are Hallowed Things, it renders them invalid and they suffer fourth-grade uncleanness; and if it touches liquid that is hallowed, it renders it unclean of first-grade uncleanness; but if heave offering suffering third-grade uncleanness touches liquid that is heave offering, it remains clean. So, too, if a Hallowed Thing suffering fourth-grade uncleanness touches liquid that is hallowed, it remains clean.

9. If common food prepared in conditions of cleanness befitting heave offering suffers third-grade uncleanness, it becomes invalid, as does heave offering; but if it touches a Hallowed Thing, it does not impart to it fourth-grade uncleanness, and even liquid that is hallowed is not rendered invalid.

If common food is prepared in conditions of cleanness befitting Hallowed Things, its third-grade uncleanness is accounted clean, as is the case with ordinary common food.

10. If a man has eaten of Hallowed Things suffering fourth-grade uncleanness, he is forbidden to eat (thereafter) of Hallowed Things, but he is not forbidden to touch them, nor does he render them invalid. Even stew in which Hallowed Things have been mixed in the proportion of less than an olive's bulk to a half loaf's bulk of the stew may not be eaten together with Hallowed Things suffering fourth-grade uncleanness; but it may be eaten with Hallowed Things unclean at a fifth remove, which is deemed clean, as we have explained.

11. If a man has eaten heave offering suffering third-grade uncleanness, whether heave offering itself or common food prepared in conditions of cleanness befitting heave offering, he is forbidden to eat (thereafter) of heave offering until he has immersed himself; but he is not forbidden to touch heave offering, since it would still remain clean. The Sages have therein made special provision about eating, but not about touching. This applies to heave offering it-

self; but if heave offering is mixed in a stew in the proportion of less than an olive's bulk to a half loaf's bulk of the stew, he is permitted to eat of that stew, just as he is permitted to touch heave offering.

12. If a man eats heave offering, or common food prepared in conditions of cleanness befitting heave offering, and they suffer third-grade uncleanness, although he is deemed clean as regards touching heave offering, he counts as suffering second-grade uncleanness as regards Hallowed Things, since the cleanness of heave offering is uncleanness as regards Hallowed Things. But if he eats common food that has been prepared in conditions of cleanness befitting Hallowed Things and it suffers third-grade uncleanness, he remains clean. For there is nothing that can impart fourth-grade uncleanness to Hallowed Things save only that which has itself been hallowed.

13. Wherever the term "Hallowed Things" is used in connection with the uncleanness of foodstuffs and liquids it means one or other of the Hallowed Things that have been consecrated; for example, flesh of the Most Hallowed Things, flesh of the Lesser Hallowed Things, the cakes of the thank offering, the Nazirite's wafers brought when his sacrifice is slaughtered, the meal offerings consecrated in a vessel, and the two loaves and the shewbread after they are crusted in the oven. But the cakes of the thank offering, the wafers of the Nazirite other than those brought when the sacrifice is slaughtered, and the meal offerings other than those consecrated in a vessel rank neither as Hallowed Things nor as common food, but as heave offering.

14. The dough offering, the first fruits, and what is brought as restitution for heave offering and its added fifth rank as heave offering.

15. Produce liable to tithes and heave offering, produce that has been mixed with heave offering, produce grown from what was heave offering, second tithe and first tithe, and dough liable to the dough offering—all these rank as common food, and such as

incur first-grade uncleanness become unclean, and such as incur second-grade uncleanness are invalid; but third-grade uncleanness does not apply to them.

16. In every case where common food is rendered unclean beyond a doubt on the authority of Scripture, the Sages have decreed that if doubt arises about common dough still liable to dough offering, it must be prepared in conditions of cleanness and that the dough offering is to be set aside from it; but this dough offering remains in suspense, being neither eaten nor burned.

CHAPTER XII

1. The Sages have ascribed eleven special qualities to Hallowed Things wherein they surpass heave offering, and these are they:

Vessels may be immersed within vessels for heave offering, but not for Hallowed Things—a precautionary measure lest the mouth of a vessel be narrow and smaller than the spout of a waterskin, and the vessels therein be as though they were immersed in water within a vessel and not in an immersion pool. This applies if the large vessel containing the unclean vessels is clean; but if it has been unclean, inasmuch as the immersion avails for it, the immersion avails also for the vessels within it, even to the extent that they may be used for Hallowed Things.

2. If the outside of a vessel becomes unclean by a liquid, its inside does not become unclean nor does the fingerhold within the thickness of its rim; and liquid within it or within its fingerhold remains clean; and one may drink from it without scruple lest liquid in his mouth touch the outside of the vessel and return and render its inside unclean. This applies to heave offering; but with Hallowed Things, if the outside becomes unclean every part becomes unclean.

3. If a man carries something suffering *miḏras* uncleanness, he may carry heave offering together with it, and insofar as he does not touch the heave offering and the heave offering does not touch

the *midras* uncleanness, the heave offering will remain clean. But this is not so with Hallowed Things, even though he does not touch them. It once happened with one who carried a jar of Hallowed Things that he rendered them unclean by something suffering *midras* uncleanness which he carried together with them; and it was decreed at that time that no one carrying anything suffering *midras* uncleanness should carry Hallowed Things. This decree applies only to something suffering *midras* uncleanness carried together with Hallowed Things, in accordance with the case which happened; but if a man transgresses and carries them thus, inasmuch as he does not touch the Hallowed Things, they remain clean.

4. Although the garments of those who eat heave offering are clean, and they are vigilant against uncleanness, their garments are deemed to suffer *midras* uncleanness in what concerns Hallowed Things.

5. If an object is made of jointed work, having its boards and beams bound together, such as a bed or the like, and it becomes unclean and needs immersion for heave offering, the whole of it may be immersed forthwith while still bound together; but if it is for Hallowed Things, it must first be unbound and wiped, lest there be anything that interposes, and then it must be immersed and afterward rebound.

6. If utensils have been finished off in conditions of cleanness, and even though he who made them was a scholar and careful with them, they nevertheless need immersion before use for Hallowed Things; but they do not need to await sunset; for heave offering they may be used forthwith without immersion, since they have been made in conditions of cleanness. And why do they need immersion before use for Hallowed Things? As a precaution lest the spittle of a common person should have touched them while they were being made and it be still wet after they are completed.

7. A vessel unites the things within it if these are Hallowed Things, but not if they are heave offering. Thus, if a jar is full of fruits, each separate from the other, such as dried grapes or figs,

and uncleanness touches one of them, all in the vessel become unclean if they are Hallowed Things, but not if they are heave offering.

These special qualities all rest on the authority of the Scribes, but of this last quality there is an indication in Scripture: *One golden pan of ten shekels full of incense* (Num. 7: 14); (wherefore) the Sages have said, "All that is in the pan counts as but *one* unit." Even though a utensil has no receptacle, it unites the things upon it if they are Hallowed Things—for example, if they are piled on a board or a hide—even though the separate fruits do not touch one another.

8. If there are two heaps within a vessel and some other object is between them, and one of the two becomes unclean, if the object between them has need of the vessel, the vessel unites them and both heaps become unclean; but if it has no need of the vessel, only that heap which the uncleanness has touched becomes unclean.

9. If there are two heaps in the vessel, and one heap is connected with water on the outside of the vessel and someone unclean touches the other heap, both become unclean owing to the uniting power of the vessel, and the water on the outside of the vessel becomes unclean because of the foodstuff connected with it, even though it is outside the vessel. If someone unclean touches the water on the outside of the vessel, the foodstuff connected with it becomes unclean; but it is in doubt whether or not the second heap of foodstuff becomes unclean owing to the uniting power of the vessel.

10. If Hallowed Things that have become unclean are put in a vessel containing other Hallowed Things which are clean, and they do not touch one another, what is clean continues clean and what is unclean continues unclean. If one who was immersed that day comes and touches the unclean foodstuff, it is a matter of doubt whether or not what is clean becomes invalid through the contact of one who was immersed that day, owing to the uniting power of the vessel. For the one who was immersed that day touches only

foodstuff that was already sated with uncleanness and adds nothing at all to it.

11. Hallowed Things suffering fourth-grade uncleanness become invalid, but heave offering is deemed clean. So, too, if heave offering suffering third-grade uncleanness touches liquid that is hallowed, this becomes unclean, as we have explained; but if heave offering or Hallowed Things suffering third-grade uncleanness touch liquid that is heave offering, they do not render it invalid.

12. If one hand of a man becomes unclean and he touches his other hand with it, or someone else's hand, he renders the other hand unfit and it is as though it suffered third-grade uncleanness. But if his hand is wet with liquid, even if he does not touch the other hand, it becomes unclean and he must immerse them both; and only afterward may he touch Hallowed Things. But as for heave offering, if one hand becomes unclean, the other hand does not become unclean, even though he touches it when it is dry; and he need not immerse the unclean hand but may wash it only, and then he may touch heave offering.

13. Dry foodstuffs that have not been rendered susceptible to uncleanness may be eaten with unwashed hands. This applies to heave offering. But as for Hallowed Things, the reverence due to Hallowed Things renders them susceptible. And it is forbidden to one whose hands are unclean to eat of Hallowed Things that are not rendered susceptible, even if he only touches them with a spindle or if his fellow thrusts them for him into his mouth; this is forbidden. And, needless to say, if uncleanness touches Hallowed Things not rendered susceptible to uncleanness, they become unclean, because the reverence due to Hallowed Things renders them susceptible to uncleanness.

14. This applies to the rendering of foodstuff itself invalid or forbidden for food; but as regards making any reckoning of first-grade or second-grade uncleanness, there is doubt. Thus, if food which has become unclean—without having been rendered susceptible to uncleanness—touches other foodstuff which has been

rendered susceptible, the condition of the second is in doubt, since the first has not been rendered susceptible to uncleanness.

15. The "mourner" whose time of mourning is ended, and "he whose atonement is incomplete" who now brings his atonement offering, must be immersed before they can eat of Hallowed Things. But it is not so with heave offering, for the mourner and he whose atonement is incomplete are permitted to eat of heave offering. And why is immersion required of them before they can eat of Hallowed Things? Because they have been forbidden until now to eat of Hallowed Things, so that they may have grown careless and perchance incurred uncleanness unknowingly. This special measure has been laid down only about eating; but as for touching, they may touch Hallowed Things before immersion.

16. The first six qualities have the Sages ascribed both to Hallowed Things and to common food prepared in conditions of cleanness befitting Hallowed Things; and the five others—beginning with the vessel that unites its contents and onward—they have ascribed to Hallowed Things only, and not to common food prepared in conditions of cleanness befitting Hallowed Things: it counts only as common food as regards these five qualities. Therefore with common food prepared in conditions of cleanness befitting Hallowed Things, first-grade uncleanness is unclean; second-grade uncleanness is invalid; while third-grade uncleanness is deemed clean in common food, as we have explained.

CHAPTER XIII

1. Five gradations have the Sages defined among garments, and these are they:

The garments of a common person count as unclean by *midras* for those who eat their ordinary food in conditions of cleanness, just as common people themselves count as men who suffer a flux in anything relating to the rules of cleanness, as we have explained.

The garments of those who eat their ordinary food in conditions of cleanness count as unclean by *midras* for those who eat of second

tithe; but they who eat their ordinary food in conditions of cleanness—and it is they who are called Pharisees—do not themselves count as men who suffer flux even in matters relating to heave offering; the Pharisee counts as clean even if he touches it with his person.

The garments of those who eat of second tithe count as unclean by *midras* for those who eat of heave offering.

The garments of those who eat of heave offering count as unclean by *midras* in matters relating to Hallowed Things; but they who eat of heave offering do not themselves count as men who suffer flux in matters relating to Hallowed Things.

The garments of those who eat of Hallowed Things count as unclean by *midras* in matters relating to water of purification, as we have explained in Laws Concerning the Red Heifer; but he who is clean for Hallowed Things does not count as a man who suffers flux in matters relating to water of purification.

2. Likewise the Sages have defined gradations in immersion. Thus, if a man immerses himself without special intention, he is clean for ordinary food, but he is forbidden to eat of second tithe until he immerses himself intentionally for second tithe. If he immerses himself for second tithe, he is presumed to be clean for tithe, but he is forbidden to eat of heave offering. If he immerses himself for heave offering, he is presumed to be clean for heave offering, but he is forbidden to eat of Hallowed Things. If he immerses himself for Hallowed Things, he is presumed to be clean for Hallowed Things, but he is forbidden to occupy himself with water of purification. If he immerses himself for water of purification, he is presumed to be clean for all things, for he who immerses himself for what is of graver import is presumed to be clean for what is of lesser import.

If he immerses himself, simply, intending none of these things, he is clean only for ordinary food and he remains unclean as he was before, even for second tithe. Likewise he who washes his hands or immerses them must have intention, even for second tithe. From second tithe upwards there is need of intention; but for ordinary food there is no need of intention.

Now all these gradations rest only on the authority of the Scribes; but on the authority of Scripture, inasmuch as a man has immersed himself in any wise, he is clean to any end.

3. If a priest who is clean for heave offering gives up the thought of eating it, he becomes unclean by giving up the thought, and he is forbidden to eat of heave offering until he has immersed himself anew; but he need not await sunset. If his hands are clean for heave offering and he gives up the thought of eating it, even if he can say, "I know that my hands have not become unclean," his hands become unclean by giving up the thought, since the hands are ever busy. If this is so with heave offering, still more is it so with Hallowed Things that anyone who gives up the thought of eating them needs immersion anew.

Furthermore, if he has not guarded himself against corpse uncleanness and does not know of a surety that he has not become unclean, he needs sprinkling on the third and the seventh days, because of having given up the thought of guarding against such uncleanness. But if he knows that he has not become unclean by a corpse, yet he has not kept in mind other uncleannesses, he needs immersion and the awaiting of sunset, even for heave offering. But it is plain that these immersions rest only on the authority of the Scribes.

4. So, too, the Sages have decreed that utensils found in streets or market places or even in desert places are to be presumed unclean, for fear lest they have been rendered unclean by a man with flux or by a corpse. So, too, spittle found there is presumed to be unclean, for fear lest this spittle is the spittle of a man with flux, or his like.

5. Any utensil found in Jerusalem is presumed to be clean, even if it is found on the way down to the place of immersion; for the Sages have decreed uncleanness against no utensils found in Jerusalem except knives for slaughtering Hallowed Things, because of the greater stringency befitting Hallowed Things. This applies to a knife found in Jerusalem on other days of the year; but if it is found in Jerusalem on the fourteenth of Nisan, it may forthwith

be used to slaughter Hallowed Things, even if the fourteenth falls on a Sabbath, for the Sages have made no decree concerning knives found on this day.

So, too, if it is found on a festival day, it may forthwith be used to slaughter, for on a festival day all utensils are presumed to be clean.

6. If it is found on the thirteenth (of Nisan) it may be sprinkled and immersed and used for slaughtering on the morrow, since on this day it is treated as though the thirteenth were its seventh day.

7. If a man finds a knife tied to another knife whose condition is known to him, whether on a festival day or any other day, it is deemed to be like the other: if the one is known to be clean, the other is clean; if the one is known to be unclean, the other is unclean.

8. Spittle found in Jerusalem in the middle of the road the Sages have decreed to be unclean like other spittle found in any place; but spittle found in Jerusalem by the sides of the road is deemed clean; for it is Pharisees who walk along by the sides lest they incur uncleanness by the touch of common folk. But during a feast what lies in the middle of the road is deemed clean, for all Israelites are deemed to be clean during a feast; but what lies at the sides is unclean, for during a feast the unclean are few and they go apart to the sides of the roads.

9. As first-grade uncleanness imparts second-grade uncleanness, and second-grade imparts third-grade, so what is doubtfully first-grade uncleanness imparts what is doubtfully second-grade uncleanness, and what is doubtfully second-grade imparts what is doubtfully third-grade.

10. If it is in doubt whether heave offering or Hallowed Things have become unclean by one of the Fathers of Uncleanness set forth in Scripture, they must be burnt because of this uncleanness—if, for example, it is in doubt whether they have or have not been touched by this or that Father of Uncleanness.

11. But there are conditions of doubt on account of which they are neither burnt nor may such foodstuffs be eaten about which there is a doubt; but they remain in suspense, being neither burnt nor eaten. And there are other conditions of doubt on account of which heave offering must indeed be burnt and, needless to say, Hallowed Things also.

12. But because of a doubt about what is doubtfully unclean, heave offering is in nowise to be burnt nor, needless to say, Hallowed Things; but they are held in suspense, being neither burnt nor eaten.

13. Because of six uncleannesses whereof there is doubt, heave offering must be burnt—all being precautionary measures resting only on the authority of the Scribes—and these are they: a grave area, earth from heathen land, the garments of a common person, utensils that have been found, spittle found by the wayside, and urine of an unclean person that is mixed up with urine of cattle in equal quantities, and it is not known if its appearance has become indistinguishable or not.

Thus, if by reason of one of these six things heave offering becomes unclean, although the primary fact of their being unclean is in doubt, the heave offering must be burnt, inasmuch as the certain case, of which these are doubtful instances, rests on the authority of Scripture, since a corpse and a man with flux are unclean according to Scripture. No matter whether heave offering touches one of these six uncleannesses directly or whether it becomes unclean by one of them indirectly, so standing at a third remove from one of them, it must be burnt. But if there is in anywise a doubt whether it has or has not touched a grave area or heathen land, or whether it has or has not touched the garments, or the spittle, or the utensils, or the urine, the heave offering must be held in suspense, inasmuch as there is a doubt whether they are unclean or clean in the first place; and even if we assume that they are unclean, there is still doubt whether it touched them or did not touch them. Thus there are two doubts; and on account of two doubts

heave offering must not be burnt; but it must be held in suspense, as we have explained.

CHAPTER XIV

1. Twelve cases of doubt have the Sages pronounced clean, and these are they: a doubt about drawn water that falls into an immersion pool; a doubt about anything unclean floating on the water; a doubt about liquids as to their conveying uncleanness to others—though where there is doubt about their own uncleanness they are deemed unclean by reason of doubt; a doubt about the hands, whether as to their own uncleanness, or their conveying uncleanness to others, or as to their becoming clean after being unclean; a doubt about anything that rests only on the authority of the Scribes; a doubt about common food; a doubt about offerings; a doubt about leprosy signs; a doubt about one “who passes by” and one “who stands still”; a doubt about creeping things; a doubt about the public domain; and a doubt about two domains.

2. “A doubt about drawn water that falls into an immersion pool”: how does this apply? If three *log* of drawn water fall into an immersion pool they render it invalid; if it is in doubt whether they fell or whether they did not fall, or, even if they did fall, if it is in doubt whether they were or were not of the prescribed quantity, such a condition of doubt is deemed clean and the immersion pool remains valid. But no one should be advised to immerse himself in such a pool and then to engage in matters requiring conditions of cleanness. But if he does immerse himself and engages in matters requiring conditions of cleanness, they are clean.

3. “A doubt about anything unclean floating on the water”: how does this apply? If a dead creeping thing floats on the water, whether the water is in vessels or on the ground, and a man enters into the water, even if there is but room enough for him and the unclean thing, he remains clean unless it is known of a surety that he has touched it. But the Sages have not said that anything of

doubtful uncleanness that floats on the water is deemed clean except in the case of a creeping thing. If anything is suspended or drawn along in the water, it is deemed to be (not floating) but lying there.

4. If a creeping thing lies in a vessel and the vessel floats on the water, or if it lies on a corpse or on carrion, even if the carrion or the flesh of the corpse beneath it is liquescent, or if it lies on semen that floats on the water, it counts as though it lay on the ground, and if there is a doubt about it in private domain it is deemed unclean, as will be explained.

If a creeping thing lies on top of another creeping thing floating on the water, it counts as a denser uncleanness floating on the water, and if there is a doubt about it, it is deemed clean.

If it lies on top of water of purification and the water of purification floats on other water, doubt arises whether it does or does not count as lying on the water. Therefore it seems to me that if there is a doubt about it, it is to be deemed clean.

5. As the Sages have pronounced clean a doubtful uncleanness floating on the water, whether in vessels or on the ground, so also have they pronounced clean a doubtful cleanness floating on the water, whether in vessels or on the ground. Thus, if a kneading trough has incurred corpse uncleanness, and in it is put a loaf of heave offering wrapped in bast or paper, and rain falls into the trough and it becomes full and the paper unfolds and the loaf floats on the water and the paper still separates it from the water, since it is in doubt whether its side has or has not touched the kneading trough, it remains clean, since it floats.

6. If a creeping thing is found floating in the vat inside a wine press, and there is a condition of doubt about it affecting heave offering, it is deemed unclean; and if there is a condition of doubt affecting the laborers, it is deemed clean, since it is a floating uncleanness.

7. "A doubt about liquids as to their conveying uncleanness to others" is deemed clean; but a doubt about their own uncleanness

is deemed unclean. Thus, if a man has in his hand a rod with unclean liquid on the end of it and he throws the liquid among clean loaves and it is in doubt whether the liquid has or has not touched the loaves, they are deemed clean. So, too, if a man is in doubt whether unclean liquid has or has not touched some utensil, the utensil is deemed clean. So, too, if he is in doubt whether some unclean liquid has or has not touched other liquid, the other liquid is deemed clean.

But if an unclean person stretches out his hand or his foot among clean liquids, or throws an unclean loaf among clean liquids, and it is in doubt whether it has or has not touched the liquids, these are deemed unclean by reason of doubt. And the same applies in every like case.

8. If a jar is full of liquid and an unclean person stretches his hand into its contained space and it is in doubt whether he has or has not touched the liquid, the liquid is deemed unclean but the jar is clean, since a condition of doubtful uncleanness affecting a liquid conveys no uncleanness.

So, too, if a liquid, unclean by reason of doubt, enters the contained space of a jar, the jar remains clean and the liquid within it remains clean, since it contracts uncleanness only from the jar; and if this liquid that is in a condition of doubt is mixed with the liquid in the jar, all the liquid becomes unclean by reason of doubt, but the jar remains clean. So, too, if the liquid falls inside an oven, both the bread and the oven remain clean.

9. If a man sprinkles his house with unclean water or swills it therewith, and foodstuffs requiring conditions of cleanness are there, and it is in doubt whether they have or have not been splashed, in such a condition of doubt they are deemed clean.

10. If he has swilled inside the house with clean and unclean water, and liquid is afterward found on a loaf of heave offering: if he takes it up forthwith and inquires concerning it, it is to be deemed clean, since cases of doubtful uncleanness of liquids are deemed clean. If he leaves the loaf until the water thereon dries, it is deemed unclean by reason of doubt, since doubtful uncleanness in

a private domain is deemed unclean, as will be explained. For this is not a case of a liquid but of a loaf about which there is doubt whether it is unclean or clean.

11. "A doubt about the hands, whether as to their own uncleanness, or their conveying uncleanness to others, or as to their becoming clean after being unclean" is deemed clean. Thus, if a man's hands are clean and before him lie two unclean loaves, and it is in doubt whether he has or has not touched them; or if his hands are unclean, and before him are two clean loaves and it is in doubt whether he has or has not touched them; or if one of his hands is clean and the other unclean, and before him lie two clean loaves and he touches one of them and it is in doubt whether he has touched them with the unclean hand or with the clean; or if his hands are clean, and before him lie two loaves, the one clean and the other unclean, and he touches one of them, and it is in doubt whether he has touched the unclean loaf or the clean; or if one of his hands is clean and the other unclean, and before him lie an unclean loaf and a clean, and he touches them with both of his hands and it is in doubt whether the unclean hand has touched the unclean loaf and the clean hand the clean loaf, or whether the unclean hand has touched the clean loaf and the clean hand the unclean loaf—in all these cases the hands remain as they were before, and the loaves remain as they were before.

So, too, if his hands are unclean and he immerses them or washes them and it is in doubt whether the water wherein he has cleansed them was valid for the hands or whether it was not valid; or if there is doubt whether the water was or was not of the prescribed quantity; or if there is doubt whether there was or was not anything on his hands that interposed, then his hands remain clean.

12. If one of his hands is unclean and he does not know which, he must be bidden not to engage in matters requiring conditions of cleanness until he has washed both his hands; but if before he has washed his hands he touches with one of them anything requiring conditions of cleanness, they remain clean.

CHAPTER XV

1. "A doubt about anything that rests only on the authority of the Scribes": how does this apply? If it is in doubt whether a man did or did not eat unclean food or whether he did or did not drink unclean liquid; or if it is in doubt whether or not his head and the greater part of him entered into drawn water, or whether or not there fell on him three *log* of drawn water, he is deemed to be clean. So, too, if he eats unclean foodstuffs or drinks unclean liquid, or if he enters into drawn water or if three *log* of drawn water fall on him, and it is in doubt whether he did or did not touch certain things requiring conditions of cleanness, then these things are still deemed to be clean. So, too, if he eats foodstuffs whose uncleanness is in doubt or drinks liquid unclean by reason of doubt, he remains clean. So, too, if he eats heave offering that is held in suspense, he remains clean.

So, too, in every like case of any Offspring of Uncleanness that rests on the authority of the Scribes, a condition of doubt about it is deemed to be clean.

But with any Father of Uncleanness that rests on the authority of the Scribes, if there is a condition of doubt about it, it is to be deemed unclean, unless the Father of Uncleanness is itself but doubtfully unclean—for example, a grave area or heathen land, for which heave offering is not to be burnt if it is in doubt whether they have been touched, as we have explained.

2. "A doubt about common food": this applies to the cleanness of those who eat their ordinary food in conditions of cleanness, and who are called Pharisees. Thus, if among those who eat their ordinary food in conditions of cleanness there arises a doubt about uncleanness in their clean foodstuffs, as in all conditions of doubt, they are deemed to be clean, and no uncleanness affects them unless it is an uncleanness that is beyond doubt.

3. "A doubt about offerings": how does this apply? If in the case of one whose atonement is not complete it is in doubt whether he was liable to five offerings—if, for example, there is doubt

whether a woman has suffered five issues or whether she has suffered five births—he need bring but one offering and he becomes clean so that he may eat of Hallowed Things; and the other offerings are not incumbent upon him, as we have explained in Laws Concerning Those Whose Atonement Is Not Complete.

4. “A doubt about leprosy signs”: how does this apply? Until he who bears the tokens of leprosy is come within the bonds of uncleanness, any condition of doubt affecting him is deemed clean, as we have explained in the sixth chapter of Laws Concerning the Uncleanness of Leprosy.

5. “A doubt about one ‘who passes by’ and one ‘who stands still’”: how does this apply? If a leper sits beneath a tree and one who is clean passes by, and it is in doubt whether the tree did or did not overshadow him and so render him unclean; so, too, if one who is clean sits beneath a tree and a leper passes beneath it, and it is in doubt whether the leper did or did not stand still and render the clean man unclean, since there is a doubt about his condition, he is deemed to be clean.

6. “A doubt about creeping things”: that is, a doubt concerning creeping things that are thrown. How does this apply? If a dead creeping thing or anything unclean is thrown among loaves or if a loaf is thrown among unclean things, and it is in doubt whether it did or did not touch them, it remains clean in so far as the clean loaf is found not touching the uncleanness; for any matter of uncleanness is determined by the condition at the time it is found; and no one may say, “Perchance it touched it and afterward fell to the side of it”; but it is determined by the condition at the time when it is found.

7. If a rat holds a dead creeping thing in her mouth and runs along on top of heave-offering loaves, and it is in doubt whether the creeping thing did or did not touch them, in such a condition of doubt they are deemed clean, since the uncleanness did not remain at rest. If the rat runs along with it and it touches the loaves, and it is in doubt whether it was alive or dead, they remain clean.

This applies if the rat has taken it away; but if it is found dead in the rat's mouth, the loaves are deemed to be unclean. If it was seen to be alive in the rat's mouth, even though afterward it is found dead in its mouth, they still remain clean.

So, too, if a rat holds a dead creeping thing in its mouth or a dog holds carrion in its mouth, and they pass between things that are clean, or if things that are clean pass between them, if there is any condition of doubt, they are deemed clean since the unclean thing had no abiding place. If the rat or the dog is picking at them on the ground, it is as though the unclean things rested there, and, if they are in private domain, they convey uncleanness retroactively by reason of doubt, as will be explained.

8. "A doubt about the public domain": how does this apply? If uncleanness lies in the public domain and anyone is in doubt whether he did or did not touch it, he is deemed clean; but if it is in a private domain and it is in doubt whether he did or did not touch it, he is deemed unclean.

Now all those cases of doubt which the Sages have pronounced clean are accounted clean even in private domain, since the objects involved lack "understanding to be inquired of," as will be explained.

9. "A doubt about two domains": how does this apply? If there is an unclean thing in a private domain and a clean thing in a public domain, or contrariwise, and anyone touches one of them and it is not known which of them he touched; or if he shifts one of them and it is not known which of them he shifted—if the unclean thing conveys uncleanness by carriage, or if one of the objects conveys uncleanness by overshadowing, and he overshadows one of them and it is not known which of them he overshadowed, he is deemed clean.

Although a doubt about the public domain is deemed clean, if anyone comes to inquire about it, he should be told, "If you immerse yourself it will do no harm." Then if he immerses himself, he is praiseworthy, but if he does not immerse himself and engages in matters requiring conditions of cleanness, they are never-

theless clean, since a doubt about the public domain is deemed to be clean.

10. If a creeping thing is found burnt and lying on top of food-stuffs; so, too, if between vessels there is found a worn-out cloak or a broken or rusty needle, they are deemed to be clean, whether in the public domain or in private domain; and no one may say, "Perchance it was not burnt until after it touched the foodstuffs," or, "Perchance the needle was not broken or rusted nor the cloak worn-out so as to be insusceptible to uncleanness, until after the vessels had become unclean by contact with the cloak or the needle"; for matters of uncleanness are determined by their condition at the time when they are found.

11. If two witnesses say of someone, "He became unclean," and he says, "I am clean," he is deemed to be trustworthy as regards himself; nevertheless we should not say to him, "You may engage in matters requiring conditions of cleanness"; yet if he does engage in matters requiring conditions of cleanness they are still clean; but let him have a care for himself.

If one witness says, "He became unclean," and two say, "He did not become unclean," whether it concerns the public domain or private domain, he is deemed to be clean. If two say, "He became unclean," and one witness says, "He did not become unclean," whether it concerns private domain or the public domain, he is deemed to be unclean. If one witness says, "He became unclean," and another witness says, "He did not become unclean"; or if a woman says, "He became unclean," and another woman says, "He did not become unclean"—if it concerns a private domain, he is deemed to be unclean, and if it concerns the public domain, he is deemed to be clean.

CHAPTER XVI

1. Why have the Sages pronounced clean a doubtful uncleanness in the public domain? It is because the congregation of Israel keeps the Passover in uncleanness whenever the greater number of the

people are unclean; if, therefore, uncleanness that is beyond doubt is overridden on their account, how much more so uncleanness that is in doubt! For prohibitions applied to any conditions of doubt rest only on the authority of the Scribes, as we have explained in *Laws Concerning Forbidden Marriages*. And why are they more stringent in a case of doubt within private domain? Because a woman suspected of adultery who goes off in secret, even though the matter is in doubt, is deemed to be unclean for her husband until she drinks the water of bitterness.

2. And as in the case of a woman suspected of adultery and her paramour there are two persons, so a condition of doubt about uncleanness in private domain can apply where there are two persons; but if there are three persons in a private domain, a doubt about their uncleanness there is deemed clean, as though it were in the public domain. This applies when he whose uncleanness is in doubt has understanding enough to be inquired of and to be examined about what happened to him—as it is with the woman suspected of adultery; but if he is a deaf-mute or an imbecile or a minor who has not understanding enough to make answer about the matter when he is enquired of, a condition of doubt affecting him is deemed clean.

Thus, if a deaf-mute or an imbecile or a minor who has not “understanding enough to be inquired of” is found in a courtyard or alley entry where lies some unclean thing and it is in doubt whether he did or did not touch it, he is deemed clean. So, too, with any who has not understanding enough to be inquired of: even though the doubt affecting him arises in private domain, he is deemed to be clean.

3. Any doubt within private domain affecting one who is blind, or who is asleep, or who walks about in the night, is deemed unclean since he has understanding enough to be inquired of. When does the rule apply, that a doubt affecting one lacking understanding enough to be inquired of is deemed to be clean? When the matter is balanced without any decisive presumption; but if something is known whereby it can be presumed to have become un-

clean, then it is deemed to be unclean. Thus, if an unclean child is found beside rising dough and there is dough on his hand, the rising dough is deemed unclean: since it is the way of a child to pat dough, he may therefore be presumed to have done so. But the dough is not to be burnt because of this presumption.

4. If there is unclean liquid and clean dough in a house containing cattle or wild animals or fowls, and the mark of a bite is found in the dough, it is a presumption that they have drunk of the liquid and bitten the dough and rendered it unclean. If there is a cow and, between the liquid and the dough, there is distance enough for it to have licked its tongue, the dough is deemed to be clean; and the same applies to any other beast if there is time enough for it to wipe its muzzle. If the distance is less than this, the dough is deemed to be unclean. But if it is a dog, even if the liquid stands beside the dough, the dough is deemed to be clean, since it is not the way of dogs to leave food and go after water.

If the beak mark of fowls is found in the dough and there is distance enough between the liquid and the dough for them to wipe their beaks on the ground, the dough is deemed to be clean; but if there is not, it is deemed to be unclean, since the presumption is that they drank and pecked at the dough with liquid still in their beaks.

This applies if the liquid is clear enough for a child's reflection to be perceptible therein; but if it is turbid, the dough remains clean, for if fowls had pecked in the water, the mark of the water would be perceptible in the dough. If the water is clear, then although the dough is presumed to be unclean, heave offering is not to be burnt because of this presumption; but it must be left in suspense.

5. What kind of presumption affecting private domain requires that heave offering be burnt? If there is dough in a house and the house is infested with creeping things and with frogs, and bits of their flesh are found in the dough, and the greater part of the infesting creatures are creeping things, the dough is unclean and must be burnt; but if frogs are the greater part, it is deemed clean.

6. If there are unclean things and clean things beside a man or above him, and he is wrapped up in his cloak, and it is in doubt whether they did or did not touch him while he was wrapped up—if they are in private domain, he is deemed to be unclean, since a doubtful uncleanness that comes by human means is something about which inquiry can be made: even a vessel that lies on the ground is, as it were, something which has “understanding enough to be inquired of.” But if they are in the public domain, his condition of doubt is deemed clean; yet if he could not have avoided touching them, his condition of doubt is deemed to be unclean.

7. If a loaf of heave offering is put on a shelf and below it lies matting that has suffered *midras* uncleanness, and it is impossible for the loaf in falling not to touch the *midras* uncleanness, even if the *midras* uncleanness lies on sloping ground and a man comes and finds the loaf in another place, it continues clean, since we might say that someone had come and taken it and put it in this place. But if anyone can say, “It is clear to me that no one came in hither,” it is deemed to be unclean, since beyond doubt it fell and, in falling, it must have touched the *midras* uncleanness.

8. If a child is found beside a cemetery with lilies in his hand, although the lilies grow only in a place of uncleanness, his condition of doubt is deemed clean: perchance someone picked them and gave them to him. So, too, if an ass is standing in a cemetery, its trappings are deemed clean, and no one may say, “Perchance it rubbed itself on the ground in them and they touched a grave,” since it has not “understanding enough to be inquired of,” and when the trappings are found they are not touching anything unclean; for matters of uncleanness are determined by their condition at the time when they are found.

9. If a child has been holding his father’s hand or riding on his father’s shoulder, any condition of doubt affecting him in private domain is deemed unclean, since his father could be inquired of concerning him.

10. Of four conditions of doubt have the Sages spoken affecting a child:

If a child is unable to walk and his mother lays him down and comes back and finds him in the place where he was before, he is deemed to be clean; and no one may say, "Perchance some unclean woman came and kissed him and embraced him."

If a child has begun to go in and out, his garments are not deemed to be unclean and suffering *midras* uncleanness, as are the garments of others among common people; yet even though they are clean, matters requiring conditions of cleanness must be dealt with apart from them.

If he is old enough and has understanding enough to be inquired of, any condition of doubt affecting him is deemed to be unclean in a private domain.

If he is old enough and has understanding enough to guard his person, clean foodstuffs which have touched his person may be eaten; and if he knows how to guard his hands, clean foodstuffs which his hands have touched may be eaten.

How is he examined? They immerse him and give him common food under the name of heave offering. If he then knows how to guard his person, clean foodstuffs which have touched his person may be eaten; and moreover if he knows how to guard his hands, clean foodstuffs which his hands have touched may be eaten.

CHAPTER XVII

1. If there is an olive's bulk of flesh from a corpse in a raven's mouth and it is in doubt whether it has or has not overshadowed a person or utensils in a private domain, then the person is unclean by reason of doubt, provided that he has "understanding enough to be inquired of," but the vessels are deemed to be clean since they have not "understanding enough to be inquired of."

So, too, if water is drawn into one vessel and poured into ten vessels and a creeping thing is found in one of them, that one alone is deemed to be unclean and the other vessels are deemed to be clean, although they all are in doubt: perchance the creeping thing

was in the vessel in which the water was first drawn—seeing that they are but vessels and have not understanding enough to be inquired of. But if the vessel in which the water was drawn has lugs, inasmuch as it is possible for the water to leak out and the creeping thing to be left behind, all are deemed to be unclean.

So, too, if water is drawn into ten buckets, one after the other, and then poured into ten vessels, from each bucket into each vessel, and it is not known which was first and which was last—if a creeping thing is found in one of them, the other nine vessels, together with the ten buckets, are deemed to be clean, since we can say, “Perchance the creeping thing was in that vessel from the beginning.” But if the buckets have lugs, all the buckets, together with all the vessels, must be deemed to be unclean.

If water is poured out from one vessel into another and a creeping thing is found in the lower vessel, the upper one is deemed to be clean, and no one may say, “It fell from the upper one”: perchance it may have been from the beginning in the lower one—since they are but vessels and have not understanding enough to be inquired of. And the same applies in every like case.

2. If a hamper is used for foodstuffs requiring conditions of cleanness and a creeping thing is found therein, if the hamper has a bottom piece, or if it has lugs even though it has no bottom piece, any foodstuffs requiring conditions of cleanness for which it has been used become unclean. Even if it was examined and then covered up, perchance the creeping thing fell in while the hand was withdrawn from the examination. And even if it was used in one corner for foodstuffs requiring cleanness and then moved into another corner, and the creeping thing is then found therein, they are all deemed unclean, since the presumption that the unclean thing may have been moved from place to place suffices for heave offering to be held in suspense, though not to be burnt.

3. If a man is emptying out a cistern (of wine) and filling jars therefrom, sinking each jar into the cistern and so filling it—if a creeping thing is found in the first jar, all are deemed unclean. If it is found in the last, that one alone is deemed to be unclean and the

others are all deemed to be clean, since we can say that not until he had filled the first jars did the creeping thing fall into the cistern.

If he is emptying it out with one vessel and pouring the wine from it into jars until he fills them—if the creeping thing is found in the last, that one alone is deemed to be unclean and the the others are all to be deemed clean, since we can say that into this one alone did the creeping thing fall, or that it was already in it before he emptied out the wine therein. Therefore if he examines every jar before putting wine therein, and covers it up after he has poured wine into it, and the creeping thing is found in one of them, all are deemed to be unclean.

So, too, if a creeping thing is found in a cistern, or in the vessel by which it is emptied out, all are deemed to be unclean.

4. If a man is stowing away olives out of the olive vat, taking them up to the roof, and a creeping thing is found on the roof, olives in the olive vat remain clean. If it is found in the olive vat, the vat becomes unclean. If it is found between the wall and the olives, the olives are still deemed to be clean.

If within three days a creeping thing is found in a block of olives while the block is on the roof, the olive vat also becomes unclean, for we could say, "This block came up from the vat with the creeping thing inside it." But if it is found three days after the olives are brought up to the roof, then the vat may be deemed to be clean: it may be that they were massed together on the roof and turned into a block during the three days.

5. If a piece is severed from dough and a creeping thing is found on the severed piece, the severed piece alone is deemed to be unclean; if it is found on the dough, the dough alone is deemed to be unclean. If it is found inside the severed piece, the dough also is deemed to be unclean.

6. If the kernel of some unclean fruit is found inside a loaf or on top of seething stew, although there is no dripping liquid on it, it is still deemed to be unclean: for we could say that the entire unclean fruit fell there and was liquefied by reason of the seething

stew, and only its kernel remained. If the kernel is found on top of the loaf or inside cold stew, this is deemed to be clean—even though there is liquid on it, for we could say, "This kernel alone fell in after the fruit was lost to it"—because the kernel alone does not convey uncleanness.

7. If there are unclean fruits and clean fruits in a house and a kernel is found in the house, its cleanness or uncleanness is determined by which of the two kinds is in greater quantity.

So, too, if there is clean blood and unclean blood in a house and blood is found on foodstuff, its cleanness or uncleanness is determined by which of the two kinds is in greater quantity. It once happened that blood was found on a loaf of heave offering, and the matter came before the Sages, and they pronounced it clean; for even if it might be thought to be blood of a creeping thing, we could still say, "It was the blood of a live creeping thing," which is clean.

8. If any flesh is found in a town where both carrion and properly slaughtered beasts are present, its cleanness or uncleanness is determined by which of the two kinds is in greater quantity.

So, too, if there is doubt about anything found therein, whether it is a creeping thing or a frog, it is determined by which of the two kinds is in greater quantity in that town and at that time.

This is the general rule: the condition of cleanness or uncleanness of anything that is found is determined by whichever kind is in greater quantity.

9. If a woman is piling up sweepings in a courtyard and a creeping thing is found among the sweepings, she remains clean, since a creeping thing does not convey uncleanness by carriage. If it is found on top of the sweepings, she becomes unclean; perchance she touched it.

If she is sifting produce through a sieve and a creeping thing is found among the produce in the sieve, she remains clean. If it is found on top of the sieve, her uncleanness is in doubt: perchance she touched it. And a condition of doubt about anything in private domain is deemed unclean, as we have explained.

CHAPTER XVIII

1. However many the doubts and doubts about doubts we may accumulate in a matter of uncleanness relating to the public domain, the condition is deemed clean, but if it relates to private domain it is deemed unclean. Thus, if a man enters an alley-entry and there is something unclean in the courtyard, and it is in doubt whether he did or did not enter the courtyard; or if there is something unclean in a house and it is in doubt whether he did or did not enter the house; or if, even if he enters, it is in doubt whether the unclean thing was or was not there; or if we can say that it was there at the time when he entered, but it is in doubt whether it was or was not of the prescribed bulk needed to convey uncleanness; or if we can say that it was of the prescribed bulk, but it is in doubt whether it was or was not something unclean; and even if it was something unclean, it is in doubt whether he did or did not touch it—any such condition of doubt is deemed unclean, since the alley-entry counts as private domain.

2. If in a private domain there are nine frogs, and one creeping thing is among them, and someone touches one of them and he does not know which, he is deemed unclean; but if in the public domain there are nine creeping things, and one frog is among them, and someone touches one of them, he is deemed clean.

This is the general rule: any condition of doubt in public domain is deemed clean unless a man can say, "Of a surety I have become unclean"; and any condition of doubt in a private domain is deemed unclean unless a man can say, "Of a surety I have not become unclean." Therefore, if there are bones of a corpse and a bone of carrion in a public domain, or a clod from clean land and clods from a grave area or from heathen land, and someone touches one of them or shifts it, and it is not known which of them he touched or shifted; or if there is an olive's bulk of a corpse and an olive's bulk of carrion and he overshadows one of them and it is not known which of them he overshadowed; or if there are two paths, one clean and the other unclean, and he goes by one of them and it

is not known by which of them he went; or if he touches somebody by the way and it is not known whether he was unclean or clean; or if there are two men, one unclean and the other clean, and he touches one of them and it is not known which of them he touched—in all such conditions of doubt he is deemed clean.

3. If a man finds a corpse lying across the width of the path by which he has passed and the corpse is lying in one piece from one edge of the path to the other, he becomes unclean for heave offering, since the presumption is that he must have touched it. If he has space enough to pass by, or if the corpse is broken or severed so that he could have passed between its legs and its severed parts, he remains clean. But if there is a grave stretching the whole width of the path, the grave unites the severed parts of the corpse and he who passes there becomes unclean; for this is not like the other conditions of doubt, but there is a presumption that he has touched the unclean thing.

4. If a creeping thing is found in an alley-entry, it conveys uncleanness retroactively as far back as the time when one can say, "I examined this entry on such a day and there was no creeping thing in it." Even if he swept it but did not examine it, the creeping thing conveys uncleanness retroactively as far back as the time before the sweeping. This applies if it is found dry; but if it is found moist, it does not convey uncleanness retroactively but only from the time when it could have died there and still be moist at the time when it is found.

5. If there are two drops of spittle in a private domain, the one clean and the other of the kind which, when found by the way-side, has been decreed unclean, as we have explained, and someone touches or shifts one of them, and it is not known which, heave offering must be left in suspense on account of it, since there are two doubts: doubt whether it is the clean one which he has touched or whether it is the kind decreed unclean; and if we say, "It was of the kind decreed unclean," it is again in doubt whether this drop is in fact unclean or whether it is clean.

If the two drops of spittle are in the public domain and they have dried up and lie there and someone touches one of them, his condition of doubt is deemed clean. But if he carries one of them, heave offering must be held in suspense on account of it, since after he has carried it, it no longer lies in a public domain.

So, too, if one of them is moist, and the moist spittle clings to him, heave offering must be held in suspense on account of it, since it no longer lies in the public domain, where his condition of doubt would have been deemed clean; but it is on his own garment.

We have already explained that if anyone touches spittle that is found in the way, or if he carries or shifts it, heave offering must at all events be burnt on account of it, as also on account of the uncleanness in a grave area, or the like; for it must at all events be burnt when contact with uncleanness is beyond doubt.

6. If a man sits in the public domain and another comes and presses against his garments or spits and the spittle touches him, heave offering must be burnt because of the spittle; and as for his garments, their condition is determined by the condition of the majority of people in that place: if the greater number in the town are unclean, his garments are deemed to suffer *midras* uncleanness; but if the greater number in the town are clean, he is deemed to be clean.

7. If a man loses a utensil and finds it in a private domain, it must be deemed to suffer *midras* uncleanness and corpse uncleanness. If he loses it in the public domain and finds it in the public domain—if he loses it during the day and finds it the same day, it remains clean; but if he loses it during the day and finds it during the night, or loses it during the night and finds it during the day, or if he loses it one day and finds it the next day, it is presumed to be unclean. This is the general rule: anything over which the night or part of the night has passed is deemed to be unclean.

8. If a utensil is left or forgotten in the public domain, even though the night passes over it, it remains clean. If it is left or forgotten in a private domain, it is deemed to suffer *midras* unclean-

ness but to be free of corpse uncleanness. And why have the Sages not applied the more stringent ruling with one who forgets or leaves a utensil, as they have with one who loses it? Since this is not behavior that is habitual, they have issued no decree concerning it.

9. If a man loses something but finds it inside his house, it is deemed still to be clean since the presumption is that it has remained guarded.

10. If garments are spread out to dry in the public domain, they remain clean, but if in a private domain, they become unclean for fear lest unclean persons have touched them. But if watch is kept over them, they remain clean. If they fall down and the owner goes to fetch them back, they become unclean since they were hidden from his sight. So, too, if a man loses his garments in a private domain and finds them, even on the same day, they are deemed to be unclean with *midras* uncleanness and with corpse uncleanness, as we have explained.

11. If there is a woman in the town who is an imbecile or a heathen, any drops of spittle in the town are presumed to be unclean at any time and in any place.

12. If a woman presses against anyone's garments or sits with him in a boat, and she is aware that he is one who eats of heave offering, his garments remain clean; but if she is not, he must inquire of her.

13. If a man has slept in the public domain, his garments are deemed still to be clean when he awakes.

14. If a man has touched someone during the night in the public domain but without realizing whether it was one who was alive or dead, and in the morning he arises and finds him dead, he is unclean, since all matters of uncleanness are determined by the condition at the time when they are found. But if he was seen alive the evening before and in the morning he is found dead, this is a condition of doubt in the public domain, and it is deemed to be clean.

15. If a man at the point of death is in a private domain and he faints, and it is not known whether he is dead or still alive, and he is taken out into the public domain and then brought back again into a private domain (and he is found to be dead)—such time as he was in a private domain his condition of doubt is deemed unclean and such time as he was in a public domain his condition of doubt is deemed clean. It once happened that a man at the point of death was carried on a bier from one town to another, and there were groups of bearers who bore him in relays, and by the last group he was found to be dead; and the Sages pronounced the last group alone to be unclean.

16. If a man who is unclean stands and speaks beside a cistern and a jet of spittle spurts from his mouth, and it is in doubt whether it did or did not reach the cistern, if the cistern holds oil its condition of doubt is deemed unclean as being in a private domain; but if the cistern holds wine, its condition of doubt is deemed clean in either domain, since the edge of the cistern is not slimy with oil but retains the spittle.

CHAPTER XIX

1. If there are two paths, the one unclean and the other clean, and a man goes by one of them and it is not known by which of them he has gone, and he prepares foodstuffs requiring conditions of cleanness and these are consumed, and he then sprinkles himself on the third day and the seventh day and immerses himself, and so becomes clean—if he then goes by the other path and prepares foodstuffs requiring conditions of cleanness, they are clean. If the first foodstuffs still remain both must be left in suspense since, beyond doubt, one of them is unclean.

But if he has not made himself clean in the meantime, the first must be left in suspense and the second must be burnt, since beyond a doubt they are unclean, for he has become unclean seeing that he went by both of the paths.

So, too, if there is a creeping thing and a frog in the public domain and their shapes can not be distinguished, and it is not

known which of them is the creeping thing, and a man touches one of them and then prepares foodstuffs requiring conditions of cleanness, and these are consumed, and he immerses himself and then touches the other and prepares foodstuffs requiring conditions of cleanness, these are clean; and if the first still remains uneaten, both must be held in suspense. But if he has not immersed himself in the meantime, the first must be left in suspense and the second must be burnt.

2. If there are two paths, the one unclean and the other clean, and a man goes by one of them and then prepares foodstuffs requiring conditions of cleanness, and then another comes and goes by the other path and prepares foodstuffs requiring conditions of cleanness—if they come one after the other to inquire of the court, each should be advised by himself that he is deemed clean; but if both come together, or if the first comes and inquires about himself and about the second and says, “There were two of us and we went by two paths and we prepared two lots of foodstuffs requiring conditions of cleanness,” then both must be pronounced unclean and the foodstuffs requiring conditions of cleanness which they prepared must be burnt.

And the same applies if they have become unclean by some lesser uncleanness. Thus, if there are two loaves, the one unclean and the other clean, and a man eats one of them and then prepares foodstuffs requiring conditions of cleanness, and another comes and eats the other loaf and then prepares foodstuffs requiring conditions of cleanness, and afterward they make inquiry, one after the other, each may be pronounced clean, since these are matters of doubt about things resting on the authority of the Scribes and come within the class of doubts which the Sages have pronounced clean, as we have explained. If both inquire together, or if one inquires about himself and about the second, both must be pronounced unclean by reason of doubt, and the foodstuffs requiring conditions of cleanness which they have prepared must be burnt, since it is beyond a doubt that one of them is unclean. And even if one unclean loaf is mixed up with a hundred clean loaves, all are deemed to be unclean and must be burnt.

3. If one unclean loaf is mixed up with nine clean loaves and five persons come and eat five of the loaves and then another five come and eat the remaining five loaves, the former five are deemed unclean since they have no other persons on whom to depend, but the second five are deemed to be clean since they can depend on the former.

4. If there are two paths, the one unclean and the other clean, and two men go by them, the one clean and the other unclean—or even if the other is doubtfully unclean—the clean one may depend on the one who is doubtfully unclean; and we might say, “This one who was clean went by the clean path and so remains clean; and he who was doubtfully unclean went by the unclean path,”—even though they come to inquire together.

CHAPTER XX

1. Any place that counts as “public domain” in what relates to the Sabbath counts as “public domain” in what relates to uncleanness.

2. The four cubits adjacent to public domain count as public domain in what relates to uncleanness. So, too, places that are *ḥarmēliṣ*, such as the sea or colonnades, count as public domain in what relates to uncleanness.

3. Some places, although they count as private domain in what relates to the Sabbath, count as public domain in what relates to uncleanness. And these are they: paths that lead only toward pits, cisterns, or wine presses; a field in a valley surrounded by a fence, in the summer season; a royal basilica, namely, a very spacious building in which charioteers have their station and which has many entrances open to the public domain; a forum, namely, a large building with two entrances, the one opposite the other; a courtyard which the multitude can enter by one entrance and leave by another; likewise alleyways leading down to the sea or to the river—even though these are fenced in at both ends and many

people climb over them; and public baths and bathhouses—all of these count as public domain in what relates to uncleanness. So, too, the whole Temple Court counts as public domain in what relates to uncleanness.

4. City gardens alongside of which runs the city road, count as public domain in what relates to uncleanness.

5. A garden, such time as it is guarded, counts as private domain, and such time as it is unguarded it counts as public domain in what relates to uncleanness. So, too, a great basilica, such time as it is open, counts as public domain in what relates to uncleanness, but when it is shut up it counts as private domain in all respects.

6. A field in a valley, surrounded by a fence, counts in the rainy season as private domain both in what relates to the Sabbath and what relates to uncleanness; but if it is not so surrounded, it counts as private domain only in what relates to uncleanness. And a field in a valley, along which people pass by in the rainy season, counts as private domain in what relates to uncleanness, even in the summer season.

And which is the summer season? After the crops are gathered. And which is the rainy season? After the second rainfall.

The space between the grape-pressing rollers and the grapeskin deposits counts as public domain in what relates to uncleanness.

7. A vineyard, before the coming of the grape gatherers, counts as private domain; after the coming of the grape gatherers, it counts as public domain in what relates to uncleanness. This applies when the multitude can enter in at one end and leave by the opposite end.

As for all other places, except those whose nature we have explained, just as they count as private domain in what relates to the Sabbath, so they count as private domain in what relates to uncleanness.

8. Some places do not count as private domain in what relates to the Sabbath, although they count as private domain in what

relates to uncleanness, because people make no use of them. And these are they: trees and holes in the public domain, although they measure less than four cubits square. Thus, if a tree stands in the public domain and there is something unclean within it, and a man climbs to the top of it and it is in doubt whether he did or did not touch it, he is deemed to be unclean. If a man thrusts his hand into a hole containing something unclean, and it is in doubt whether he did or did not touch it, he is deemed to be unclean.

9. If an unclean shop opens onto the public domain and it is in doubt whether a man did or did not enter it, he is deemed clean; for a shop is like a creeping thing lying in the public domain, concerning which a condition of doubt about contact with it is deemed clean. If there are two shops, the one clean and the other unclean, and a man enters one of them and it is in doubt whether he has entered that which is unclean or that which is clean, he is deemed to be unclean, for this is a case of doubt affecting private domain, for the shop counts as private domain.

So, too, with a valley in the rainy season wherein are many fields: if in it is one unclean field and one that is clean, and someone says, "I entered this valley and I do not know whether I did or did not enter that field," he is deemed to be unclean; for a case of doubt about uncleanness in private domain, even doubt about entering it, is deemed to be unclean.

10. If a place is a private domain and is turned into a public domain and then again becomes a private domain, while it was private domain any case of doubt concerning it is deemed unclean, and while it was public domain any case of doubt concerning it is deemed clean.

11. Objects in the public domain count as public domain. Thus, if in the public domain there is a hamper ten handbreadths high and there is something unclean inside it, and it is in doubt whether a man did or did not touch it, he is deemed clean. If he thrusts his hand inside it, and it is in doubt whether he did or did not touch it, he is deemed unclean. If a palm-twig basket is set

on a man's shoulder and a loaf of heave offering wrapped in bast or in paper is put inside it, if it is in doubt whether another did or did not touch it, its condition of doubt is deemed unclean.

12. If in the public domain there is an ass ten handbreadths high and something unclean is laid upon it and it is in doubt whether a man did or did not touch it, he is deemed clean; if he stretches out his hand on top of it, and it is in doubt whether he did or did not touch it, he is deemed unclean.

So, too, if a rock ten handbreadths high lies in the public domain and uncleanness is laid upon it, and it is in doubt whether a man did or did not touch it, he is deemed clean; if he climbs on top of the rock and it is in doubt whether he did or did not touch it, he is deemed unclean.

13. If a man with flux was riding on his ass and another man was riding on his ass and they travelled along the road, and it is in doubt whether he who was clean did or did not touch the man with flux; or if a child who was unclean was riding on his father's shoulder and another child who was clean was riding on his father's shoulder, and they went along side by side, and it is in doubt whether he who was clean did or did not touch him who was unclean; or if a man had a bundle on his shoulder and there was spittle stuck to the wall, and it is in doubt whether he did or did not touch it; or if there were utensils spread out in a public domain, higher than ten handbreadths, and a man who was unclean passed by, and it is in doubt whether he did or did not shift them—in all these cases the condition of doubt is deemed clean.

TREATISE VI
LAWS CONCERNING
THE UNCLEANNESS OF FOODSTUFFS

Involving One Positive Commandment

To Wit

The rules about uncleanness of liquids and foodstuffs and the way whereby they are made susceptible to uncleanness.

An exposition of this commandment
is contained in the following chapters.

NOTE

In the list of the 613 positive and negative commandments prefixed to the Code, this commandment appears in the following form:

98. The commandment that foodstuffs can contract uncleanness, as it is said, *All food therein which may be eaten, that on which water cometh, shall be unclean* (Lev. 11:34).

CHAPTER I

1. Any foodstuff that is set apart as human food, such as bread, flesh, grapes, olives, and the like, is susceptible to uncleanness, and any that is not set apart as human food is clean, and it can contract uncleanness only if there is intention to eat it and if it is set apart as human food. In either case it can contract uncleanness only if it is first made wet with one of seven liquids, and it is this that is called *heḳṣer* ("the act of rendering foodstuff susceptible to uncleanness"), for it is said, *But if water be put on the seed and aught of their carcase fell thereon, it is unclean unto you* (Lev. 11: 38).

2. These are the seven liquids which render foodstuffs susceptible to uncleanness: water, dew, oil, wine, milk, blood, and honey. And they render foodstuffs susceptible to uncleanness only if they fall upon the foodstuffs with the approval of the owner, and if they have not turned foul; for liquid that has turned foul does not render foodstuffs susceptible to uncleanness. Once foodstuff has been rendered susceptible, even if the liquid dries up so that the foodstuff is no longer moist, it remains susceptible to uncleanness.

3. If foodstuff is made wet with fruit juice—for example, the juice of mulberries or pomegranates—even though it remains wet and is touched by a man with flux or by the flesh of a corpse, it remains clean, because it was not rendered susceptible by one of the seven liquids.

4. No liquid contracts uncleanness except the seven liquids which we have enumerated; but other fruit juices—just as they do not render foodstuffs susceptible to uncleanness, so they do not contract any uncleanness whatsoever.

5. If olives or grapes have not reached a third of their growth, liquid that issues from them does not render foodstuffs susceptible to uncleanness nor does it contract uncleanness; but it is like other fruit juices which are never susceptible to uncleanness.

6. There are things which do not contract uncleanness although persons eat of them, since they are eaten not for their own sake but because they add flavor to food or because of their odor or their comely appearance. And these are they: costus, amomum and the principal spices, crowfoot and asafetida, black pepper, and lozenges of safflower, and their like.

7. In general, dill is eaten for its own sake and counts as any other wild herb; but if it is intended only to impart flavor to the cooking pot, it does not contract food uncleanness; once dill has been used to impart its flavor to the cooking pot, it becomes as dung and does not contract food uncleanness.

8. If dates or dried figs are put in the cooking pot as condiments, they can still contract food uncleanness until they have become too spoiled for man to eat.

9. If vetches are set apart as food for man, they can contract food uncleanness.

10. The palm sprout counts as wood in all respects, but if it is boiled or fried it can contract food uncleanness.

11. As to grapestones and grapeskins, even if they are gathered up as foodstuffs, they do not contract food uncleanness.

12. Hard olives or grapes which come out uncrushed from under the beam at the time of pressing do not contract uncleanness. How many may they be and still not contract uncleanness? Not more than four *ḵaḇ* to every *kor*: if the uncrushed fruit is more than this, it can contract uncleanness. But if they are gathered up as foodstuffs, then even though they are less than four *ḵaḇ* they can contract uncleanness.

13. Dates, figs, and grapes which are unripe, and black cumin count as foodstuffs and can contract uncleanness.

14. The sprouts of the service tree and carobs and candytuft and the leaves of the arum do not contract uncleanness unless they are sweetened.

15. Mustard, lupines, and all other pickled foodstuffs can contract food uncleanness either before or after they are sweetened.

16. If olives are pickled with their leaves, the leaves do not contract uncleanness since they are pickled not for food but for appearance's sake.

17. The fine hair on a cucumber and its sprouting end do not contract uncleanness because they are not food.

18. Honey still in the hive can contract food uncleanness even without intention to use it as foodstuff. If the honey is scraped away after the honeycombs are broken, it can contract uncleanness as a liquid. Honey oozing from the hive can contract uncleanness as a liquid. If there is intention to use it as foodstuff it can contract food uncleanness.

19. Congealed oil is neither foodstuff nor liquid. If a man has the intention to use it as foodstuff or liquid while it is congealed, his thought is of no account.

So, too, congealed blood is neither foodstuff nor liquid; but if a man has the intention to use it as foodstuff, it can contract food uncleanness; if he has the intention to use it as liquid, his thought is of no account.

20. Milk that has turned solid is neither foodstuff nor liquid. If a man has the intention to use it as foodstuff, it can contract food uncleanness, but if as liquid, his thought is of no account.

21. Date honey is neither foodstuff nor liquid. If a man has the intention to use it as foodstuff, it can contract food uncleanness, but if as liquid, his thought is of no account.

As for all other fruit juices, they are none of them either foodstuff or liquid, and if a man has the intention to use them either as foodstuff or liquid, his thought is of no account.

22. Snow is neither foodstuff nor liquid. If a man has the intention to use it as foodstuff, his thought is of no account, but if as liquid, it can contract uncleanness as liquid. If part of it becomes unclean, the whole of it does not become unclean. If it is passed

over an unclean earthenware vessel, the whole of it becomes unclean.

23. If a man has the intention to use milk that is still in the udder, his thought is of no account, and such milk is not susceptible to uncleanness. But if he has the intention to use milk that is in the maw, it can contract food uncleanness.

24. When grapes are trodden and he who treads them has trodden along the length and breadth of the wine press, they can contract uncleanness as liquid. If any of the berries still remain whole, those berries can contract food uncleanness.

So, too, olives after they have been pressed can contract uncleanness as liquid. If any of the berries still remain whole, they can contract food uncleanness.

25. '*Orlah* fruit, "diverse kinds" in a vineyard, an ox condemned to be stoned—if it is slaughtered—the heifer whose neck is to be broken—whether it be slaughtered or have its neck broken—the birds of a leper, the firstling of an ass, flesh together with milk, flesh of the red heifer, and Refuse and Remnant from offerings—although it is forbidden to make use of any of these they all can contract food uncleanness.

CHAPTER II

1. Foodstuffs which grow from the ground can contract uncleanness only after they are uprooted: so long as they are attached to the ground by but the smallest root from which they are able to live, they cannot contract uncleanness.

2. If a shoot of a fig tree is broken off and attached only by its bark, from which it cannot live, anything edible thereon can contract uncleanness. But it is in doubt whether or not the rest of the tree counts as a "handle" to this broken shoot.

3. Plants which have withered during their growth—for example, a carob or a gourd that has withered during its growth—

do not contract food uncleanness. If they are gathered while still green in order to be dried, they count as foodstuffs until they wither and become like wood.

4. If a tree is snapped off and it contains fruit, the fruit is regarded as though it was plucked. So, too, if a tree withers and it contains fruit, the fruit is regarded as though it was plucked.

5. If figs shrivel up while still growing on the tree, they can contract food uncleanness even where they are.

6. Any foodstuffs which come from living creatures contract uncleanness only after the creatures are dead. If a beast, a wild animal, or a bird is slaughtered, although it still twitches, it can contract uncleanness. And when can fish contract uncleanness? After they are dead.

If anything happens in them to make them *řefah* and they become unclean while still wriggling, it is uncertain whether they can be deemed dead, seeing that they are *řefah*, or whether they contract uncleanness only when they become as still as a stone and wriggle no more.

If from a beast or a wild animal there hangs loose some member or flesh that cannot live, and this is made susceptible to uncleanness, it can contract uncleanness even where it is, since it counts as foodstuff that has been severed. If the beast is slaughtered, such loosely hanging members are rendered susceptible through the slaughtering, for the whole beast counts as a "handle" to such a member; and whenever a handle is rendered susceptible the whole member is rendered susceptible, as will be explained. But it is in doubt whether, while alive, a beast counts as a handle to a member or flesh hanging loosely from it.

7. When a beast, a wild animal, or a bird is slaughtered, all the flesh is rendered susceptible to uncleanness by the blood which issues during the slaughtering. Therefore if no blood issues from them during the slaughtering, all their flesh needs to be rendered susceptible as do all foodstuffs which have not been rendered susceptible.

8. If foodstuffs are rendered susceptible to uncleanness while still attached to the ground, or if they are rendered susceptible by water that is undetached from the ground, this does not count as rendering them susceptible—they can be rendered susceptible only after they are uprooted and by water that is detached from the ground or by other liquids, for it is said, *In every vessel* (Lev. 11:24): that is to say, water renders foodstuffs susceptible only if it is detached from the ground, like water that is in vessels. But if water is drawn into a vessel and then poured on to the ground, it does not render foodstuffs susceptible.

9. If a cucumber is planted in a plant pot and it grows, then even though it extends beyond the plant pot, it is not susceptible to uncleanness. If a plant pot has a hole big enough for a small root to come out through it, it counts as the ground, and what is planted in it is not susceptible to uncleanness. So, too, if there is water in it, the water does not render the plant susceptible.

10. If the plant pot has no hole in it, what is planted therein is susceptible to uncleanness, and if there is water in it, the water renders it susceptible.

11. Vessels made of cattle dung or vessels of unburnt clay through which roots can break through and grow forth do not render their seeds susceptible; even if the vessels have no hole in them, they still count as though they had holes.

12. If a plant pot is filled to its brim with earth, it does not count as a vessel: it is like a plate without a rim, which is not a vessel having a receptacle.

13. If unclean liquid falls on foodstuffs, they become unclean even though it has not fallen with the approval of the owner, because the uncleanness and the process of rendering them susceptible occur at the same time—provided that the liquid is not on the ground.

14. If foodstuff has turned so foul and putrid that it is unfit for man to eat, it does not contract uncleanness. So, too, if a liquid has

turned so putrid and foul that it is unfit for man to drink, it does not contract uncleanness, just as such liquid cannot render foodstuffs susceptible, for it is said, *which may be drunk* (Lev. 11 : 34).

15. If anyone boils a hide or has the intention of eating an after-birth, these become susceptible to food uncleanness in their own right (no matter whether or not a sufficient quantity of flesh combines with the hide or the afterbirth).

16. If a man boils an ass's hide, it is in doubt whether it becomes susceptible to food uncleanness in its own right because he has boiled it, or whether it remains insusceptible to uncleanness because it is exceedingly loathsome.

17. If wheat is picked out from the dung of oxen, or barley from the dung of cattle, it is not susceptible to uncleanness; but if anyone has the intention to use it as food, it becomes susceptible to food uncleanness.

18. If any foodstuff becomes unclean, and then turns foul and putrid, and it is too foul for a dog to eat, or if it becomes as dry as a potsherd, it is deemed to be clean; if it becomes too foul for human food yet is still fit for a dog, it remains unclean as it was before.

No foodstuffs that have become unclean can be restored to cleanliness by means of immersion.

19. If unclean seeds are sown, what sprouts from them is clean, even if it is something whose seed does not perish, provided that the seed has sent out roots; but if they have not yet sent out roots, they remain unclean, even if it is something whose seed perishes.

20. If foodstuffs are attached to utensils, they cease to come within the category of foodstuff and, if the utensil becomes unclean, they incur the same uncleanness as the utensil: for inasmuch as they play the part of wood they count as wood.

21. If any liquid becomes unclean, and then turns foul and putrid, it continues forever in its uncleanness—for a liquid is never

rid of uncleanness through being unfit for a dog—and no liquid that becomes unclean can be restored to cleanness save water alone; for if unclean water is immersed in an immersion pool, so soon as the water of the immersion pool floats over it, it becomes clean.

22. If a stick is wholly covered with unclean liquid and someone dips part of it into an immersion pool, the water on that part of it does not become clean until he dips in the whole of it.

23. If snow becomes unclean and part of it is brought into contact with the water of an immersion pool, inasmuch as part of the snow becomes clean, the whole of it becomes clean.

24. If grapeskin wine becomes unclean, whether after the skins were steeped in water or whether they were steeped in unclean water, the rule is that, as long as it has not fermented, it may be brought into contact with the water of an immersion pool and so be made clean, since it counts as water. After it has fermented it counts as wine and cannot be restored to cleanness by immersion.

25. If a pot full of liquid—such as, honey or wine or the like—is put in an immersion pool, and someone suffering first-grade uncleanness stretches out his hand and touches it, he renders the liquid unclean although it is in the immersion pool; and the pot becomes unclean by reason of the liquid inside it, although it is in the immersion pool. If the pot is full of water, the pot remains clean, since one who suffers first-grade uncleanness never renders an earthenware vessel unclean, while the water inside it is not unclean, since it is mingled with the water of the immersion pool. If a Father of Uncleanness stretches out his hand and touches it, the pot becomes unclean, since the immersion pool does not render an earthenware vessel clean.

26. Dirty water is presumed to be unclean. If rainwater falls upon it and is the greater in quantity, the dirty water becomes clean. If it is equal in quantity, the whole is unclean, whether it is in vessels or on the ground. This applies whenever the dirty water is there first. But if the rainwater is there first and there falls

on it any dirty water at all, the whole is unclean, since unclean liquid that falls upon clean liquid conveys uncleanness whatever its quantity.

27. If a man is plastering his roof or washing his raiment, so that they drip with dirty water, and rain comes down on them so that the dripping increases, then the rainwater becomes the greater in quantity and what drips is clean.

28. If a man anoints himself with clean oil and he then becomes unclean and immerses himself while the oil is still on his skin, the rule is that if it is sufficient to anoint a small member, he becomes clean as he was before. If he anoints himself with unclean oil and then immerses himself, he does not render clean the oil that is on him, and if it remains as a moist liquid the oil is still unclean; but if there does not remain enough of it to moisten anything else, it becomes of no account in its scantness.

CHAPTER III

1. We have already explained that foodstuffs can contract uncleanness only if they have been rendered susceptible to uncleanness; and that any foodstuff not ordinarily set apart as human food contracts uncleanness only if it is specially set apart as human food.

2. If some foodstuff is set apart as human food at one place but not set apart for man at some other place, wherever it is set apart for him, intention to use it as food is not needful to mark it as set apart for man; but where it is not set apart for him, intention to use it as food is needful to mark it as set apart for man, and thereafter it is susceptible to uncleanness. But foodstuff which would in any case render persons and utensils unclean does not need to be rendered susceptible.

3. Some foodstuffs need to be rendered susceptible but do not need intention; some need intention but do not need to be rendered susceptible; some need both intention and to be rendered susceptible; and some need neither intention nor to be rendered susceptible.

Thus, all foodstuffs which are set apart as human food everywhere need to be rendered susceptible but they do not need intention: for example, clean (permitted) fish and locusts everywhere, and unclean (forbidden) locusts and fish in villages, are set apart for man and need to be rendered susceptible, but they do not need intention. So, too, the fat of clean cattle that have died needs to be rendered susceptible but does not need intention anywhere.

And these need both intention and to be rendered susceptible: flesh severed from a living creature, whether from man or beast or bird; carrion of an unclean bird; the fat of clean cattle that have been slaughtered—although it has been rendered susceptible by the slaughtering, in villages it needs to be rendered susceptible a second time, after the intention. And all other wild vegetables, such as very hard onions or truffles, likewise locusts and small fish, need intention in villages; and if endives are sown for cattle but are then intended as food for man, they contract uncleanness only if the intention about them comes after they were reaped, since any intention about what is still attached to the ground does not count as an intention. If a man gathers endives for his cattle and rinses them but then decides to use them as food for man, they need to be rendered susceptible a second time after the intention. And the same applies in every like case.

If flayed-off flesh is intended for food, it can contract food uncleanness; but if it is not, it counts as wood and cannot contract uncleanness. So, too, the bones joined to the flesh, and the sinews, and the soft parts of the horns and hoofs, and the small feathers and down, and the soft parts of the claws and beaks that merge with the flesh need both to be rendered susceptible and intention.

And these need neither intention nor to be rendered susceptible: carrion of a clean beast anywhere, carrion of a clean bird and the fat of a clean beast in towns: since these are food set apart for man none of them needs intention, and they do not need to be rendered susceptible since an olive's bulk of them would in any case convey uncleanness to persons and utensils; and whatever conveys a graver uncleanness does not need to be rendered susceptible.

And these need intention but do not need to be rendered sus-

ceptible: carrion of a clean bird in villages and carrion of unclean cattle anywhere—provided that there is the intention of eating less than an olive's bulk; but an olive's bulk of them is a Father of Uncleaness.

4. If an Israelite slaughters an unclean beast for a heathen and cuts through both windpipe and gullet, it can contract food uncleaness so long as it still twitches; and it does not need intention since an Israelite has slaughtered it as food for the Gentile, and no intention could be more marked than that. Nor does it need to be rendered susceptible since it would in any case convey a graver uncleaness. If he cuts through but one of the two tubes or stabs it in the throat, it does not contract food uncleaness.

So, too, if a Gentile slaughters a clean beast for an Israelite and cuts through both windpipe and gullet or the greater part of the two, it can contract food uncleaness so long as it still twitches; and it does not need to be rendered susceptible. If he cuts through but one of the two tubes, or stabs it in the throat, it does not contract food uncleaness, but counts as any other carrion.

5. If a man cuts off flesh from a member of a living beast and afterward has the intention to use it as food, it needs to be rendered susceptible. If he has the intention and afterward cuts off the flesh, it does not need to be rendered susceptible, since it conveys the graver uncleaness as carrion, and whatever conveys the graver uncleaness does not need to be rendered susceptible.

6. If a man has the intention of eating less than an olive's bulk of carrion from an unclean beast, and he makes it up to an egg's bulk from other foodstuffs, the whole does not need to be rendered susceptible, since if the carrion in the whole egg's bulk is increased from less than an olive's bulk to a complete olive's bulk, it conveys the graver uncleaness.

So, too, if a man has the intention of eating an olive's bulk of carrion from an unclean beast and he overlays it with dough until he makes it up to an egg's bulk, since it does not convey uncleaness by contact owing to the dough, the dough needs intention

but does not need to be rendered susceptible. And since the whole of this quantity conveys uncleanness by carriage because of the olive's bulk of carrion within it, even though it does not convey uncleanness by contact, it would in any case convey the graver uncleanness; therefore it does not need to be rendered susceptible.

7. If less than an olive's bulk of corpse flesh is made up to an egg's bulk by other foodstuffs, the whole needs intention since no one at all would deem it fit for food; but the whole does not need be rendered susceptible, because of the corpse flesh which it includes.

8. If an olive's bulk of corpse flesh is overlaid with dough, the whole suffers a graver uncleanness.

9. If a man cuts off flesh from a living person wherewith to feed a dog and he then has the intention to use it as food for man, it needs intention but it does not need to be rendered susceptible.

10. If a young pigeon falls into a wine press and dies, even though the wine press is in the city, the pigeon appears loathsome in the wine press, and, therefore, it needs intention. If when someone fetches it out he has the intention of giving it to a Gentile to eat, it contracts uncleanness, since he has intended it to be food for man. If he has intended to give it to a dog to eat, it does not contract food uncleanness.

If he who has (merely) had the intention of giving it to a man to eat is a deaf-mute, an imbecile, or a minor, it remains insusceptible to uncleanness; but if any of these do fetch it out in order to give it to someone to eat, it is unclean, for with them only the act is of consequence, while the intention is of no consequence.

CHAPTER IV

1. What are the quantities prescribed for foodstuffs in the matter of uncleanness? To incur uncleanness in themselves their quantity may be anything whatsoever: even a sesame seed or a mustard seed can contract uncleanness, for it is said, *All which may be*

eaten (Lev. 11:34): that is to say, anything whatsoever. But unclean foodstuff can render other foodstuffs or liquids or the hands unclean only if it is an egg's bulk in quantity excluding its shell. So, too, he who eats unclean foodstuffs is rendered unfit only if he eats one egg's bulk and a half—and this is the quantity defined as "half a half loaf."

2. Liquids can *contract* uncleanness whatsoever their quantity, and they can *convey* uncleanness whatsoever their quantity: even if a drop of liquid the size of a mustard seed touches foodstuffs or utensils or another liquid, these become unclean. Nevertheless he who drinks unclean liquid is not rendered unfit until he drinks a quarter-log, as we have explained.

3. All liquids can combine to make up the quarter-log needed to render the body unfit; and all foodstuffs can combine to make up the egg's bulk needed to convey food uncleanness or to make up the half a half loaf needed to render the body unfit, even wheat with flour, with dough, with figs, or flesh, and their like: all of these can combine.

4. Skin attached to the flesh, meat juice, condiments, flayed-off flesh—even if part is intended for food and part is not intended for food, or if part is torn off by wild animals and part by the knife—bones attached to the flesh, and the sinews, the soft parts of the horns and hoofs, and the small feathers and down, and the soft parts of the claws and beak that merge with the flesh—all these can contract uncleanness and convey uncleanness and combine together to make up the egg's bulk or the half a half loaf's bulk.

5. If an egg's bulk of unclean foodstuff is left in the sun and shrinks, it does not convey uncleanness. So, too, if an olive's bulk of corpse or carrion or a lentil's bulk of a creeping thing is left in the sun and shrinks, they become clean.

6. If an olive's bulk of fat, or blood, or Remnant or Refuse is left in the sun and shrinks, extirpation is not incurred because of them. If they are left in the rain and swell, they become as they were be-

fore, whether it concerns a graver uncleanness or a lesser uncleanness or anything that is forbidden.

7. If the leaves of onions and the shoots of onions are still hollow and have sap inside them, they are measured in their present state; but if they are still hollow but empty, their hollows may be pressed tight.

8. Spongy bread is measured in its present state; but if it contains a hollow, its hollow may be pressed tight.

9. Calf's flesh that is swollen and flesh of an old beast that is shrunken must be measured in their present state.

10. Nuts, dates, or almonds that rattle must be measured in their present state.

11. Any foodstuffs equal in their quality of uncleanness and equal in the prescribed quantity of them needed to convey uncleanness can be combined. If their uncleanness is equal but their prescribed quantity is not equal, or if their prescribed quantity is equal, but not their uncleanness, they cannot be combined, even though it be to convey the lesser uncleanness of the two.

How does it happen that the uncleanness can be equal but not the prescribed quantity? It happens thus with corpse flesh, for example, and corpse mold. And how does it happen that the prescribed quantity can be equal but not the uncleanness? It happens thus with corpse flesh, for example, and the flesh of carrion. And, needless to say, if they are equal neither in their prescribed quantity nor in their uncleanness—such as flesh of carrion and flesh of a creeping thing—they cannot be combined.

12. An equal quantity is prescribed for all unclean foodstuffs, since no unclean foodstuff conveys uncleanness unless it is an egg's bulk in quantity; and their uncleanness is alike, since no unclean foodstuff conveys uncleanness except by contact, and it conveys uncleanness neither to persons nor to utensils; therefore they can be combined to convey the lesser uncleanness of the two of them. Thus, if there is a half egg's bulk of foodstuff suffering first-grade

uncleanness and a half egg's bulk of foodstuff suffering second-grade uncleanness, and they are combined, the whole suffers second-grade uncleanness; and if this touches heave offering, it renders it invalid.

If there is a half egg's bulk of foodstuff suffering second-grade uncleanness and a half egg's bulk suffering third-grade uncleanness, and they are combined, the whole suffers third-grade uncleanness. And the same applies in every like case. Even if there is a half egg's bulk of foodstuff suffering first-grade uncleanness and a half egg's bulk suffering fourth-grade uncleanness, as a Hallowed Thing, and they are combined, the whole suffers only fourth-grade uncleanness.

13. If there is an egg's bulk of foodstuff suffering first-grade uncleanness and an egg's bulk of foodstuff suffering second-grade uncleanness, and they are combined, the whole suffers first-grade uncleanness. If they are then separated, each of them suffers second-grade uncleanness. If each falls separately upon a loaf of heave offering, they render it invalid; if they fall together, they impart to it second-grade uncleanness.

14. If there is an egg's bulk of foodstuff suffering second-grade uncleanness and an egg's bulk of foodstuff suffering third-grade uncleanness, and they are combined, the whole suffers second-grade uncleanness. If they are then separated, each suffers third-grade uncleanness. If each falls separately on a loaf of heave offering, they do not render it invalid; if they fall together, they render it invalid, since they impart to it third-grade uncleanness.

15. If there is an egg's bulk of foodstuff suffering first-grade uncleanness and an egg's bulk of foodstuff suffering third-grade uncleanness and they are combined, the whole suffers first-grade uncleanness. If they are then separated, each suffers second-grade uncleanness, since the third-grade which touches first-grade uncleanness suffers second-grade uncleanness.

16. If there is two eggs' bulk of foodstuff suffering first-grade uncleanness and two suffering second-grade uncleanness and they

are combined, the whole suffers first-grade uncleanness. If they are then divided into halves, each suffers first-grade uncleanness; if they are divided into three parts or four, each of them suffers second-grade uncleanness.

So, too, if two eggs' bulk of foodstuff suffering second-grade uncleanness and two suffering third-grade uncleanness are combined, the whole suffers second-grade uncleanness. If they are then divided into halves each suffers second-grade uncleanness; and if into three parts or four, each of them suffers third-grade uncleanness.

CHAPTER V

1. By "handles" to foodstuffs we mean the slender twigs next to the fruit by which the fruit hangs from the tree, such as the stalks of figs and pears and parts of a grape cluster. Kernels also, and their like, which are needful to the fruit, count as handles.

By "protectors" to foodstuffs we mean rinds and the like, which protect the fruit.

2. Anything that serves as a handle but not as a protector can contract uncleanness and convey uncleanness, but it is not included with the fruit to make up the prescribed quantity needed to convey uncleanness. If it serves as a protector, even if it does not serve as a handle, it can convey uncleanness and contract uncleanness and is included with the fruit. But what serves neither as a protector nor as a handle can neither contract uncleanness nor convey uncleanness, nor, needless to say, is it included with the fruit.

How can it contract uncleanness and convey uncleanness and not be included with the fruit? If uncleanness touches the handle, the fruit hanging by it becomes unclean; and if uncleanness touches the fruit, the handle becomes unclean; but the handle is not included with the fruit to make up the prescribed egg's bulk or the prescribed half a half loaf's bulk. But if it serves as a protector, it is included to make up the prescribed egg's bulk or the prescribed half a half loaf's bulk.

3. Just as account is taken of a handle in the conveying of uncleanness, so is account taken of a handle in rendering fruit susceptible to uncleanness; for if the handle is rendered susceptible, the whole fruit hanging by it becomes susceptible. The rule about the handle applies to what is less than the size of an olive, and the rule about the protector applies to what is less than the size of a bean. If a protector is severed from the fruit, it is not included with the fruit to make up the prescribed quantity needed to convey uncleanness.

4. And whence do we learn that protectors of fruits contract uncleanness together with the fruits while they are attached to them? Because it is said, *And if there fall aught of their carcase on any sowing seed that is to be sown* (Lev. 11: 37), thus referring to seed in the condition in which men take it forth to sow, that is, wheat with its hairs, barley with its husks, lentils with their skins. And the same applies with all other protectors.

5. And whence do we learn that the handles of fruits contract uncleanness and convey uncleanness while they are attached to the fruit? Because it is said, *It is unclean for you* (Lev. 11: 38)—that is to say, for anything which serves a need in your use of the fruit.

6. The rule about handles does not apply to one who gathers grapes for the wine press, for he is in no need of a handle, seeing that it is the juice that he is pressing out.

7. The rule about handles does not apply to one who reaps straws for thatching, for he is in no need of a handle.

8. No handles of foodstuffs threshed on the threshing floor are susceptible to uncleanness.

9. If the sprig of a grape cluster is stripped of its grapes, it is not susceptible to uncleanness, but if one grape alone remains on it, it serves as a handle to that grape and can contract uncleanness. Likewise if the fruitstalk of a date palm is stripped of its dates, it is not susceptible to uncleanness, but if one single date remains on it, it becomes susceptible. Likewise if a stalk of pulse is stripped,

it is not susceptible, but if one pod alone remains on it, it can contract uncleanness.

10. There can never be "a protector of a protector": only a single protector, the one nearest to the fruit, is taken into account with the fruit.

11. Of the three skins in an onion, the innermost skin, whether it is entire or has holes in it, is included with the fruit; the middle skin, if it is entire, is also included, but if it has holes in it, it is not included; the outermost skin in either condition is not susceptible to uncleanness.

12. All rinds can contract uncleanness and convey uncleanness and are included with the fruit, since they serve as protectors. If the peels of beans or lupines are discarded, they do not contract uncleanness; but if they are gathered up as foodstuff, they can contract uncleanness; and if any of the edible part remains with them, in either case they can contract uncleanness.

The rind of a melon, even though it contains nothing of the inside of the melon, can contract food uncleanness.

When grains of barley are dry the husk is included with the grain, but when they are moist the husk is not included; but whether grains of wheat are moist or dry, the husk is included with the grain.

13. All fruit stones can contract uncleanness and convey uncleanness, but they are not included with the fruit, except the stones of fresh dates; but those of dried dates are not included with the fruit.

14. The skin round the stone of fresh dates is not included with the fruit, but that round the stone of dried dates is included: since it adheres to the edible part, it is accounted one with the edible part.

15. If part of the stone of a fresh date protrudes, whatever adjoins the edible part is included with it, but what protrudes is not included. So, too, with a bone having flesh upon it; whatever ad-

joins the flesh is included with it. If the flesh is on one side of it, only that part of the bone is included which is below the flesh as far as the hollow of the bone; and if the bone has no hollow, it is regarded as though it had the thickness of hyssop, and the rest of the bone is not included. For bones are deemed to serve as "protectors" for flesh.

16. If there is but a bean's bulk of flesh on a marrowbone, it causes all of it to be susceptible to uncleanness.

17. Even if the stones of olives or dates are boiled for use as food, they cannot contract uncleanness.

18. Even though the seeds in carobs are gathered up for use as food, they do not contract uncleanness. If they are boiled for use as food, they can contract uncleanness.

19. These contract uncleanness and convey uncleanness and are included with the fruit to make up the quantity needed to convey uncleanness: the roots of garlic and onions and leeks while still moist, and the nipple end thereof, whether moist or dry, and the scape that is close to the bulb; the roots of lettuce and the round radish—the large root of the long radish is included, but its fibrous roots are not included; the roots of mint and rue, and the roots of wild herbs and garden herbs uprooted for transplanting; the spine of an ear of grain and its husk; and the stalks of fresh figs and dried figs, and acorns and carobs.

20. And these contract uncleanness and convey uncleanness but are not included with the edible part: the roots of garlic, onions, and leeks when they are dry, and the scape that is not close to the bulb; the glumes of ears of grain, namely, the sawlike black hairs at the tip of the ear of grain; the stalks of pears and wild pears, quinces, and medlars; a handbreadth of a gourdstalk next to the edible part; and a handbreadth of the stalk of artichokes; likewise a handbreadth on either side of the stem of the *parḳil*—that is, the branch from which the grape clusters hang; the stem of the grape cluster, whatever its length, and the tail of a cluster that is stripped

of grapes; the stem of the "brush" of a palm tree to a length of four handbreadths—the brush being the red wood on which hang the date rods, with the dates cleaving to the date rods; three handbreadths of the stalk of an ear of grain; the stalks of anything reaped, to a length of three handbreadths; and, in the case of what is not usually reaped, the stalks and the roots, whatever their length.

These all contract uncleanness and convey uncleanness, but they are not included with the edible parts, since they are but "handles" of fruits.

21. And these neither contract uncleanness nor convey uncleanness nor are they included with the edible parts: all other stalks, the roots of cabbagestalks, shoots of beetroots and turnips—that is, roots which are left in the ground when the cabbage or turnip is gathered, and which afterward sprout afresh—and all roots usually chopped off whenever they are pulled up with the edible part.

The nipple end of the pomegranate is included with the fruit, but its "flower" end is not included.

22. If part of a pomegranate or a melon turns rotten, what remains does not serve as a connective with what has rotted nor is what remains of the rind included with the rest, since its protection is of no avail. So, too, if it is sound at either end but rotten in the middle, the sides do not serve as a connective between the one and the other, nor is its rind included with the rest.

The green leaves of vegetables are included with the rest, but the white leaves are not included, since they are as nothing at all.

CHAPTER VI

1. If the shell of nuts or almonds is cracked it still serves as a connective with the kernel until the shell is wholly crushed.

2. After a hole is made in a roasted egg, from which to swallow the contents, the rest of its shell does not serve as a connective. If it is boiled, its shell serves as a connective until the shell is broken

up. If it is spiced in its shell, even though the shell was broken up, all of it serves as a connective.

3. A bone containing marrow serves as a connective until it is broken up. Wool on a sheep's head and hair on a he-goat's beard, even though they have been scorched in fire, serve as a connective until one begins to pluck them off.

4. The wings of locusts and the scales of fish, even though scraped with a knife, serve as a connective until one begins to pare them off.

The rind of a pomegranate cut in two serves as a connective until it has been tapped with a stick to empty it of seeds.

5. The fruit-bearing stems of dates do not serve as a connective with one another.

6. If a melon is cut into sections (but not wholly severed) and set on the table, its rind serves as a connective until one begins to pull it apart. After one has begun to pull it apart, a segment and whatever comes away with it serve as connectives, and what is left does not serve as a connective. The lower knob serves as a connective with its own segment, but not as a connective with the other segments.

If there are two or three melons and a man cuts up each of them and puts them on the table and begins with one of them, the rind of that one serves as a connective, but the rind of the rest does not serve as a connective. Even if he says, "The half of it will I eat in the morning and the other half in the evening," the rind of the half with which he begins serves as a connective with its segments, but the other half does not serve as a connective with the first half.

7. If a man chops up vegetables or the like to cook them, even if he does not wholly cut them through or sever them, they are not deemed connected together: if one part becomes unclean, the other part does not become unclean, even though it is in part attached to it. If he has cut them up to pickle or mash them or set them on the table, they are deemed to be connected together, even though he has begun to separate the pieces that he cut up.

8. Any fruit that has not yet been cut into separate pieces is deemed to be connected together, and if part of it becomes unclean, the whole of it becomes unclean.

9. If fruit is cut into pieces but is still attached in part, and one who is unclean touches one part: if he takes the part that he has touched and the other part comes away with it, this counts as a connective; but if, while he takes and raises the one part, the other part slips away and falls off, it does not count as a connective, but it counts as something that has touched the first one that has become unclean.

10. Of all fruits having leaves or stalks joined to them, such as are usually held by the leaf should be held by the leaf, and such as are usually held by the stalk should be held by the stalk: if then a fruit is suspended by the leaf or the stalk, it serves as a connective in what concerns contact with one who was immersed that day, and, needless to say, in what arises out of other (and graver) uncleannesses.

So, too, if it has a handle, it should be held by its handle. If it has a handle and a leaf, one may hold it by whichever he will. If it has neither handle nor leaf, of such the Sages have said, If it is held by a part that is unclean and the rest comes away with it, it serves as a connective; otherwise it does not serve as a connective.

11. If nuts are chopped up with their stalks while they are soft, or if they are strung together like a rope—so, too, if onions are joined together in like fashion—they count as connectives between the one and the other. If a beginning is made of taking the nuts apart or of peeling the onions, the rest do not count as connected together: even if a man has a hundred kor before him, none count as connectives since he has proved that it is in his mind to take them all apart.

12. If liquid falls on one stem in a bunch of garlic, that becomes unclean, but what is connected with it remains clean, since things connected at man's hand are not deemed connected in every re-

spect. So, too, if a citron is cut apart and stuck through with a spindle or a splinter, it is not deemed connected together.

13. If dough is kneaded in fruit juice the portions of dough are not deemed to be connectives, since the seven liquids alone serve to connect foodstuffs together.

14. If fruits are mashed together and turned into a lump—for example, fig cake, dates, or raisins, which are made into a lump and form a single mass—they are not deemed to be connectives; therefore if unclean liquid falls on part of a round cake of figs, only that part on which the liquid falls need be removed, and the rest remains clean.

15. If dates or dried figs are boiled and turned into a block, they are deemed to be connectives.

16. If olives are mashed together and turned into a single lump, they are deemed to be connected, since from the beginning they are put into the olive vat in order to draw moisture from one another. Therefore if a dead creeping thing is found on a block of olives, namely olives which have been turned into a single mass, even if it touches but a barleycorn's bulk, the whole becomes unclean, since the whole is a single mass. If a man has a block of olives and is about to break it up, so soon as he has thrust in the spade, although there remain many undispersed lumps, they are not deemed to be connected together. And if, after he has broken it up, they are again turned into a single mass, they still are not deemed to be connected together.

17. If separate pieces of foodstuff are collected and stuck together, although they are not deemed to be connected as regards the contracting of uncleanness and do not count as a single mass, as we have explained, yet they combine to make up the egg's bulk needed to convey uncleanness to other foodstuff. But if they are not collected but continue separate, as in the case of pulse in a cooking pot, they do not combine unless they have been collected and turned into a single block. If there are many blocks side by

side and a Father of Uncleanness touches one of them, it suffers first-grade uncleanness, and the block next to it second-grade uncleanness, and that next to the second suffers third-grade uncleanness, and that next to the third suffers fourth-grade uncleanness.

18. If a loaf of heave offering suffering first-grade uncleanness is stuck to other loaves, all incur first-grade uncleanness; if it is then separated from them it still suffers first-grade uncleanness, but the rest bear only second-grade uncleanness. If it suffers second-grade uncleanness and is stuck to other loaves, all incur second-grade uncleanness; if it is then separated from them it still suffers second-grade uncleanness, but the rest bear only third-grade uncleanness. If it suffers third-grade uncleanness and is stuck to other loaves it still suffers third-grade uncleanness, but the others remain clean whether or not it is then separated from them.

19. If loaves of heave offering are stuck together and one of them is rendered unclean by a dead creeping thing, all suffer first-grade uncleanness even though they are afterward separated. If one of them is rendered unclean by an unclean liquid, all suffer second-grade uncleanness even though they are afterward separated. If one of them is rendered unclean by hands, all suffer third-grade uncleanness even though they are afterward separated, since they were a single body when they incurred uncleanness.

CHAPTER VII

1. A jet of liquid does not serve as a connective either for uncleanness or for cleanness. Thus, if a man pours clean liquid into an unclean vessel, even onto a dead creeping thing, the column of the jet remains clean; and if he collects some of the poured-out liquid while it is in the air, what he collects is clean, and, needless to say, the liquid from which it is poured remains clean.

2. This applies if he pours cold liquid into cold, or hot into hot, or hot into cold; but if he pours clean cold liquid into unclean hot liquid, the jet serves as a connective and all the cold liquid from

which he pours becomes unclean and the vessel from which he pours becomes unclean, because of the unclean liquid inside it.

And why have the Sages said that if he pours cold liquid into hot it serves as a connective? Because the steam of the hot liquid rises like columns of smoke and mingles with the jet and with the water in the upper vessel and renders the vessel unclean, because the steam rising from hot liquid counts as liquid.

3. Therefore, if a woman whose hands are clean stirs an unclean cooking pot, and her hands sweat from the vapor of the cooking pot, her hands become unclean as though she had touched the liquid in the cooking pot. So, too, if her hands are unclean and she stirs the cooking pot and her hands sweat, all that is in the cooking pot becomes unclean as though she had touched the liquid itself.

4. The stream from a hive of Zifin honey or Šappāhath honey serves as a connective even if it is poured cold into something cold, because it is slimy and shrinks back like glutinous stuff. Accordingly, it is not of every foodstuff that its stream serves as a connective even if it is very thick, such as grits porridge or melted fat, and the like, since they are not slimy. So, too, not every jet of liquid serves as a connective, but only if it is poured cold into something hot, as we have explained.

5. "A jet of liquid does not serve as a connective for cleanness": how does this apply? If unclean water is poured from a stone vessel or the like into an immersion pool, we do not say that after part of the jet reaches the immersion pool the unclean water becomes clean; but it continues unclean until the immersion pool is in contact with all of it to the very end, as we have explained.

So, too, an incline on which moisture drips does not serve to connect it with other liquid on the sloping part, whether for uncleanness or for cleanness. But any liquid lying in a hollow serves as a connective both for uncleanness and for cleanness.

6. If a kneading trough lies on an incline and moisture drips thereon, and three pieces of unclean foodstuff, an egg's bulk in all, lie on it, one lower than the other, they are not combined; if there

are but two they are combined. But if there is standing liquid beneath them, it serves to unite them all, even if they are as small as mustard seed.

7. We have already explained that one who was immersed that day (*ṭēbul yom*) conveys no uncleanness at all to common food but renders invalid foodstuffs that are heave offering and liquid that is heave offering, imparting third-grade uncleanness to them both. So, too, if he touches foodstuffs that are hallowed or liquid that is hallowed, he renders them invalid, imparting to them fourth-grade uncleanness.

8. Some things do not serve as a connective in the case of a *ṭēbul yom*, though they serve as a connective in the case of any other uncleanness; but if one who was a *ṭēbul yom* touches them, he renders invalid only what he has touched, whereas if, instead of a *ṭēbul yom*, some other person had touched them, he would have rendered everything invalid. Even if he who touched them was a person who had eaten unclean foodstuffs or drunk unclean liquid—which is a minor uncleanness—he would have rendered invalid whatever would not have been rendered invalid by a *ṭēbul yom*. And, needless to say, if he who touched them was a Father of Uncleanness he would have rendered everything unclean.

And why have the Sages shown leniency toward a *ṭēbul yom*? Because he is already clean and lacks nothing but the awaiting of sunset. Furthermore, they have shown leniency toward a *ṭēbul yom* in that certain foodstuffs, set apart for man and susceptible to any other uncleanness, remain clean if touched by a *ṭēbul yom*; and these are they: barley or spelt that are unhusked. But when they are husked, and wheat, even when still unhusked, and black cumin and sesame—all these are rendered invalid by a *ṭēbul yom*, and, needless to say, they are susceptible to uncleanness of every other kind.

9. All stalks that are handles to fruits and count as a connective if touched by a Father of Uncleanness, count also as a connective if touched by a *ṭēbul yom*. So, too, any fruit which is severed yet is

still in part attached, and which counts as a connective if touched by a Father of Uncleaness, counts likewise as a connective if touched by a *ṭēbul yom*. And whatever does not count as a connective if touched by a *ṭēbul yom*, counts as a connective if touched by the hands. Here, also, greater stringency applies to the hands than to a *ṭēbul yom*.

CHAPTER VIII

1. If a priest collects dough offerings or loaves of heave offering and they stick together, and it is his intention to separate them, or if he bakes one dough offering on top of another in an oven and they have not yet formed a crust, and one who was immersed that day (*ṭēbul yom*) touches one of them, he renders invalid only that dough offering which he touches.

So, too, if a *ṭēbul yom* touches the blown-up scum of water that has boiled up and formed a hollow dome, or if he touches the first scum thrown up by boiling bean grits or new wine or rice, this does not serve as a connective, and he renders only the scum "invalid" (v, xi, 1); but if the scum is touched by one suffering any of the other uncleannesses, whether slight or grave, the whole is deemed to be connected together.

But in the case of dough offerings that are stuck together and there is no intention of separating them, or one dough offering baked on top of another that sticks to it and forms a crust in the oven, or scum that has not hollowed like a dome over boiling water, or the second scum that forms over boiling bean grits, or the scum of old wine or the scum on oil, old or new, or the scum on boiling lentils—all these count as a connective if touched by a *ṭēbul yom*, and, needless to say, if touched by one suffering any of the other uncleannesses.

2. If any dough protrudes during baking and is found on the middle of the loaf like a projecting nail; so, too, if part of the dough is stretched out and scorched during baking—such as is called *ḥarḥur*—if these are shorter than a fingerbreadth and a *ṭēbul yom* touches them, he renders the whole loaf invalid.

So, too, if he touches a small piece of salt on the loaf, the whole loaf becomes invalid, and, needless to say, this is the case if it is touched by one suffering any of the other uncleannesses.

But if there is a piece of gravel on the loaf, or lupines, or a large piece of salt, or a scorched strip (*ḥarḥur*) longer than a fingerbreadth, even if a Father of Uncleanness touches them, the loaf remains clean, and, needless to say, this is the case if it is touched by *ṭēbul yom*.

3. If half of a wafer is burnt but the other half remains intact it does not serve as a connective. If the middle is burnt but the sides remain intact, they do not serve as connectives—even if touched by a Father of Uncleanness, or, needless to say, if touched by a *ṭēbul yom*.

If broth congeals over flesh that is hallowed and a *ṭēbul yom* touches the jelly, the pieces of flesh are still permitted; but if he touches a piece of the flesh, that piece and all that comes away with it is deemed to be connected together. The same applies to pottage of pulse that forms a solid layer over slices of bread.

If oil floats on wine and a *ṭēbul yom* touches the oil, he renders the oil alone invalid.

4. If a beaten-up egg is put on the top of vegetables that are heave offering and a *ṭēbul yom* touches the egg, he renders invalid only the stalk of vegetable adjoining what he has touched; but if the egg lies over the vegetables like a cap, it does not serve as a connective.

5. If a streak of egg congeals on the side of a stewpot, and a *ṭēbul yom* touches it, what is within the rim serves as a connective, but what is outside the rim does not serve as a connective. The same applies to pulse that has congealed on the rim of the cooking pot.

6. If a jar of heave-offering wine has a hole in it, either in the bottom or in the sides, and a *ṭēbul yom* blocks up the hole with his hands, the whole of it is rendered invalid.

7. If liquid is poured from one vessel into another and a *ṭēbul yom* touches the stream of liquid, what he has touched is reckoned as one part in a hundred and one; for if unclean heave offering is mingled with clean heave offering in the proportion of one part in a hundred and one, it is neutralized in its scantness, as we have explained in Laws Concerning Heave Offering.

8. If a *ṭēbul yom* is taking up heave offering from a vat of wine and the jar of heave-offering wine slips from his hand and sinks into the vat of wine, and he touches wine that is in the vat: if he touches it at some place beyond the rim of the sunken jar, it does not serve as a connective with the heave-offering wine, but if at some place within the rim, it serves as a connective. But if the vat is a *pithos* jar, even if it is a large vessel holding a hundred kor, all of the wine serves as a connective, and if he touches but part of the wine, he renders invalid the heave offering in the jar at the bottom of the vessel.

9. If a *ṭēbul yom* touches but a part of the fine flour of the meal offering, or the frankincense, the incense, or the charcoal, he renders the whole invalid. This applies to the charcoal carried in the coalpan on the Day of Atonement, since the coalpan in which it is carried is taken into the inner sanctuary; but if the charcoal carried on any other day is poured from the coalpan of silver to that of gold and any of the charcoal is spilled, no sanctity attaches to it, but it may be swept away into the duct of the Temple Court.

10. If heave-offering oil floats on porridge or a wafer that is common food and a *ṭēbul yom* touches the oil, he renders the oil alone invalid, but if he stirs it all up, wheresoever the oil goes becomes invalid.

11. If vegetables that are common food are cooked with heave-offering oil, and a *ṭēbul yom* touches them, he renders invalid only the part that he touches.

12. If porridge is made from heave offering and the garlic and oil with it are common food, and a *ṭēbul yom* touches part of them, he renders the whole invalid.

13. If the porridge is common food and the (garlic and) oil is heave offering, and a *ṭēbul yom* touches part of them, he renders invalid only the part that he touches. If there is much garlic, the decision goes by which of them is in the greater quantity. This applies if the food forms a single block in the dish; but if it is broken up small in a mortar and he touches a part of it, he renders invalid only the part that he touches, seeing that he wished it to be dispersed.

And in the case of all other foods usually mashed with liquids—for example, garlic with oil—if one mashes them without liquid and gathers them up together, even though they form a single block in the dish and he touches them, he renders invalid only the part he touches, since they are like a round cake of figs which, though part of it is rendered unclean, the whole of it is not rendered unclean.

14. If the northern or southern end of a batch of dough is designated as its dough offering—so, too, if the northern or southern end of a cucumber is designated as its heave offering—any part of it serves as a connective, and if a *ṭēbul yom* touches part of the dough, the dough offering becomes invalid. If the dough offering was removed from it and is then returned to it, it does not count as a connective.

15. If dough contains heave-offering dough or is leavened with heave-offering yeast, it is not rendered invalid if touched by a *ṭēbul yom*.

16. If dough is made susceptible to uncleanness by a liquid and is kneaded with fruit juice, and a *ṭēbul yom* touches it, he renders invalid only the place that he touches.

17. If first tithe is made susceptible and is touched by a *ṭēbul yom* or by unwashed hands, heave offering of tithe may still be set apart from it in the required conditions of cleanness, since first tithe is like common food, and a *ṭēbul yom* and unwashed hands do not render common food invalid; for third-grade uncleanness in common food is accounted clean, as we have explained.

So, too, if a woman has been immersed that day she may knead dough and cut off a piece for dough offering and set it apart and put it in vessels together with other dough, and then bring all near together so as to take up the offering from the entire heap, and afterward she may designate that piece and say, "This is dough offering"; once she designates it she should not touch it again lest she render it invalid; and she may do likewise if she kneads it in a trough that has been immersed that day.

18. If a flagon that has been immersed that day is filled from a jar containing tithe from which heave offering has not been taken, and one says, "Let this be heave offering of tithe for what is in the jar, after nightfall," it counts as clean heave offering of tithe, since according to his stipulation it does not become heave offering of tithe until after nightfall; and after nightfall the flagon will have already awaited sunset and so it will have become clean. If the jar is broken before nightfall, the flagon still remains subject to heave offering; and if the flagon is broken, the jar still remains subject to heave offering.

19. It is permissible for a *ṭēbul yom*, after having suffered corpse uncleanness or after having become unclean by intercourse with a menstruant, to work in an olive press. So, too, others who have become unclean and then immersed themselves may engage in acts requiring conditions of cleanness, except for a man or a woman with flux on their seventh day; for although they have immersed themselves, they may not work in the olive press or engage in acts requiring conditions of cleanness, lest they suffer an issue and be found unclean retroactively, since by this they render void all the past days of cleanness, as we have explained.

CHAPTER IX

1. If oil or honey become unclean and then congeal and then melt again, they do not cease to suffer first-grade uncleanness, because they count as liquid even though they congeal after having become unclean.

2. If grease, bean mash, or milk turn solid, they count as solid foodstuffs and require intention, and if they are touched by foodstuff suffering first-grade uncleanness or by an (unclean) liquid, they suffer second-grade uncleanness. If they still contain dripping moisture, they count as liquids and suffer first-grade uncleanness.

If they become unclean while still liquid and they afterward congeal and become solid, they suffer second-grade uncleanness like a foodstuff that is made unclean by an unclean liquid. If they become unclean while in solid form and they then melt and turn liquid, if they are exactly an egg's bulk in quantity the liquid becomes clean. If they are more than an egg's bulk, the liquid remains unclean, for when the first drop is melted it becomes unclean through the egg's bulk of the unclean foodstuff from which it has melted, and that drop renders unclean all the liquid that melts after it.

So, too, if a man suffering corpse uncleanness squeezes olives or grapes that have been made susceptible, and they are only an egg's bulk in quantity, the liquid that issues from them is clean, provided that he does not touch the place where the liquid is; for the liquid is deemed deposited in the foodstuff and is, as it were, another element.

If those olives or grapes are more than an egg's bulk, the liquid which issues from them becomes unclean, for so soon as the first drop comes forth it becomes unclean from the egg's bulk and renders all the liquid unclean.

And if he who squeezes them is a man or a woman with flux, or the like, even if he squeezes but a single berry which has not been made susceptible and has not touched any liquid, the liquid becomes unclean, since so soon as the first drop comes forth it becomes unclean through being carried by a man with flux; for a man with flux who carries foodstuffs or liquids renders them unclean, as we have explained.

So, too, if a man with flux milks a goat, the milk becomes unclean, for as soon as the first drop comes forth, it is rendered unclean through being carried by a man with flux.

3. If a cooking pot is full of preserved vegetables that are common food, and leaves project beyond the cooking pot, and a Father of Uncleaness or one suffering first-grade uncleanness touches a leaf outside the cooking pot on a part that is dry, even though there is an egg's bulk of the leaf, it alone becomes unclean and all the rest remains clean. If it returns to the cooking pot, it renders the liquid therein unclean and the cooking pot and all the preserved vegetables become unclean.

If he touches a leaf outside the cooking pot and there is liquid on it, if there is an egg's bulk of the leaf, the whole becomes unclean; for the leaf renders unclean the liquid on it, and the liquid renders unclean all the liquid in the cooking pot and renders the cooking pot unclean.

If the cooking pot is full of preserved vegetables that are heave offering, and a *ṭēbul yom* stirs it and sees liquid on his hand and it is in doubt whether it splashed from the cooking pot or whether a stalk of vegetable touched his hand, the vegetables become invalid, but the cooking pot remains clean.

4. If an unclean person is eating grapes that have been made susceptible and he drops a single berry into the wine press, if it is intact and its stalk has not fallen away, the wine press remains clean. But if its stalk has been removed and the grapes lie in a grape basket, or the like, ready to be trodden, since he is desirous of the liquid that issues from them, the wine press becomes unclean by the drop of liquid on the top of the berry at the place where the stalk was.

If he drops some of the grapes and they are trodden in an empty part of the wine press, and they are exactly an egg's bulk in quantity, the liquid that issues from them is clean, as we have explained. If they are more than an egg's bulk in quantity, what issues from them is unclean, for so soon as the first drop comes forth it is rendered unclean by the egg's bulk and renders unclean all the liquid that issues after it.

5. If a block of unclean olives that have been collected and stuck together is thrown inside an oven and burnt (so that liquid issues

from them), and they are exactly an egg's bulk, the oven remains clean, for foodstuffs do not render vessels unclean, and the liquid which issues from them is clean, as we have explained. But if the block is more than an egg's bulk, the oven becomes unclean, for so soon as one drop comes forth it becomes unclean by the egg's bulk and renders the oven unclean. Therefore if the unclean olives are in small pieces and not in a block, even though there were a hundred of them, the oven would remain clean.

6. If unclean liquid has soaked into pieces of wood and they are set alight to heat an oven, the oven remains clean, since the liquid is made of no account by the wood. Even if a man takes out the wood so that rain should fall on it, and it falls to his liking, and he sets the wood alight, the oven remains clean; and the water on the wood does not contract uncleanness from the liquid that has soaked into it. But he may not kindle the wood except with clean hands—a precautionary measure lest an unclean person kindle it and the liquid thereon render the oven unclean.

7. If a dead creeping thing is found in the olive milling stones, only that place is unclean which it touches. If flowing liquid is there, all is unclean, for so soon as part of the liquid becomes unclean, the whole of it is rendered unclean; and the oil renders all the olives unclean. If the dead creeping thing is found on the leaves over the olives, inquiry must be made of the olive pressers: if they say, "We have not touched it," they may be believed.

If it is found on the mass of olives itself, the whole block becomes unclean, as we have explained. If it is found on broken-off pieces, and it touches an egg's bulk of them, the whole becomes unclean; for the fruit, being an egg's bulk in quantity, conveys uncleanness to the liquid that is mingled with it, and the liquid conveys uncleanness to the rest of the olives.

If there are broken-off pieces heaped on broken-off pieces and liquid below them only, even if the creeping thing touches an egg's bulk, that place alone becomes unclean which it has touched.

8. If a common person thrusts his hand into the wine press and touches the grape clusters, the grape cluster which he has touched

and those which surround it become unclean, but all the rest of the wine press remains clean, because the clusters that surround this cluster interpose between it and the rest of the wine press.

9. If olive peat or grapeskins have been prepared in conditions of cleanness and unclean persons tread on them and afterward liquid issues from them, they remain clean since from the outset they have been prepared in conditions of cleanness. But if from the outset they had been prepared in conditions of uncleanness and liquid issued from them, they would be unclean.

10. If workers in an olive press go in and out and there is unclean liquid in the olive press and space enough between the liquid and the olives for them to dry their feet on the ground, the olives remain clean, for he who touches unclean liquid otherwise than with his hands remains clean, even in what concerns Hallowed Things.

If there are loaves of hallowed produce having on them hollows, and in the hollows liquid that is hallowed, and a dead creeping thing touches one of them and the first touches the second, and the second the third, even if they are a hundred in number, they all suffer first-grade uncleanness: by reason of the liquid in the hollows and the reverence due to Hallowed Things, it counts as a liquid respecting which no count is made of grades of uncleanness.

But if they are loaves of heave offering, the third loaf is rendered invalid, and from the third onward they remain clean. Yet if there is dripping moisture on all the loaves, even though they are heave offering, they all become unclean and they all suffer second-grade uncleanness except the first, which the creeping thing has touched, which suffers first-grade uncleanness.

11. If a bubble has formed in the thickness of a jar—and this is, as it were, another vessel in its side—and in the bubble is one hole leading to the inside of the jar and another hole leading to the outside, each hole being opposite the other, or the inner hole being lower down and the outer hole higher up—if the bubble and the jar are full of liquid and a Father of Uncleanness touches the

liquid in the bubble, all the liquid in the jar becomes unclean. If the jar is closed up with a tightly fitting cover and put in a "tent" containing a corpse, it becomes unclean because of the hole in this bubble, since it is perforated and opens into the jar's contained space.

So, too, if the hole in the bubble is higher up on the inner side and lower down on the outer side, the jar does not receive protection from a tightly fitting cover; and if a Father of Uncleaness touches the bubble, the liquid in the jar does not become unclean but is, as it were, kept apart from the other liquid.

CHAPTER X

1. We have already explained that it is the seven liquids alone which can contract uncleanness and render foodstuffs susceptible to uncleanness. The rest are called "fruit juices" and do not contract uncleanness or render foodstuffs susceptible. And what applies to the seven liquids which we have enumerated applies also to classes of liquids subsidiary to them.

2. Under "water" are included the liquids which issue from the eye and from the ear and from the nose and from the mouth, and urine whether of grown persons or children. All these which issue from human kind count as liquids, whether they issue intentionally or unintentionally; but the urine of cattle and melted salt count as "fruit juices" and neither contract uncleanness nor make foodstuffs susceptible to uncleanness.

3. The blood which is numbered among the seven liquids is the blood which flows from cattle permitted for food, wild animals, and birds when they are slaughtered; but the blood which spouts out in a jet does not make them susceptible since they are still alive, and it counts as blood from a wound or blood let out from the veins. If, during the slaughtering, blood splashes foodstuffs and the blood is wiped off between the cutting of one tube and the other, it is in doubt; therefore such foodstuff is held in suspense, being neither eaten nor burnt.

Under "blood" is included blood let out from a man's veins to be given as a drink; but if it is let for healing it is not susceptible to uncleanness nor does it render foodstuffs susceptible. So, too, the blood of slaughtering that flows from cattle forbidden for food, wild animals, and birds, and the blood that issues with secretions or excrement, and the blood from a boil or a blister, and what is squeezed out of flesh—all these neither contract uncleanness nor render foodstuffs susceptible, but count as no more than the other fruit juices. And the blood of a dead creeping thing is deemed to be like its flesh: it conveys uncleanness and does not render foodstuffs susceptible. And we have nothing else that is like it.

4. Whey from milk counts as milk. Human milk that is not needful does not count as a liquid: it does not render foodstuffs susceptible nor contract uncleanness. Therefore the milk of a male does not count as a liquid, nor, likewise, does the milk of cattle or wild animals whose flow is not desirable—for example, what oozes of itself from the udder or what is drawn accidentally. But a woman's milk, whether its flow is desirable or not desirable, is anyway a liquid and it contracts uncleanness and renders foodstuffs susceptible, since it is suitable for a child.

5. Liquids which issue from those unclean persons whose liquids are Fathers of Uncleanness convey uncleanness, and what they render unclean need not first be rendered susceptible, for the uncleanness and the rendering susceptible befall at the same time. And these are they: the issue of a man with flux, his semen, his urine, a quarter-log of the blood of a corpse, the blood of a menstruant, the blood issuing from the wound of a man with flux or of his kind, a woman's milk, the tears of the eyes, together with the other things included under "water" which issue from them—all these convey uncleanness in the manner of unclean liquids which convey uncleanness without needing intention; for unclean liquids convey uncleanness whether they fall with or without approval. Therefore if milk from the breasts of a menstruant or a woman with flux drips into an oven, the oven becomes unclean and all that is in it.

6. We have already explained that the liquids which issue from one who was immersed that day are not unclean. Therefore if they fall even on a loaf of heave offering it is not rendered susceptible, unless they fall with approval, as with other clean liquids which do not make foodstuffs susceptible except with approval.

7. Sweat, foul secretion, excrement, liquid pertaining to an eight months' abortion, the excrement of one who drinks the water of Tiberias and the like, even though it comes forth clear—none of these is deemed to be a liquid and they neither convey uncleanness nor render foodstuffs susceptible.

8. If a man drinks any of the other unclean liquids and it comes forth again, it still counts as the liquid which it was before, for none of these liquids becomes clean in the body. Thus, if a man drinks unclean water and vomits it, it is still unclean since it does not become clean on its issuing forth. But if he drinks unclean water and immerses himself and then vomits it, or if it turns foul inside him and he then vomits it, or if it issues forth below—even though he has not immersed himself—it becomes clean.

If he drinks other unclean liquid or eats any unclean foodstuffs, even though he immerses himself and afterward vomits them, they remain unclean, since they do not become clean in the body. If they turn foul inside him or issues forth below, they then become clean.

9. We have already explained that sweat is not a liquid: even if a man drinks unclean liquid and forthwith sweats, his sweat is deemed clean. But if a man goes into drawn water and sweats, his sweat is unclean; yet if he dries himself free of the drawn water and then sweats, his sweat is deemed clean.

10. The drippings from damp walls in houses, pits, caves, or cisterns do not count as a liquid: even if they are unclean, their drippings are deemed clean. But the drippings in a bathhouse count as water, so that if the bathhouse is unclean, its drippings are unclean; and if it is clean and fruits are brought therein, they are made susceptible. If vessels are brought therein, the water that

drips upon them counts as being "detached" with approval and renders them susceptible.

11. If there is a pool within a house and the walls of the house drip moisture by reason of it and the pool is unclean, the drippings in the whole house that are due to it are unclean.

12. If there are two pools in a house, one unclean and the other clean, the drippings nearer the unclean pool are unclean and those nearer the clean pool are clean; and those midway are unclean.

13. Olive sap, liquid which drips from baskets of olives or grapes, does not count as a liquid and does not contract uncleanness nor render foodstuffs susceptible unless it is collected into a vessel.

14. If grapes are weighed in the cup of a scale, the wine remaining in the cup does not count as a liquid unless it is poured into a vessel. In this it is like baskets of olives or grapes which drip moisture.

15. If a man is pressing grapes of heave offering in a jar, even though the wine floats over his hands, the whole remains clean.

16. The liquid in the shambles of the Temple Court—namely, blood from Hallowed Things and water which has been used there—is always deemed to be clean and it neither contracts uncleanness nor renders foodstuffs susceptible. This is a rule received by tradition. Therefore the blood of animal offerings does not contract uncleanness nor render foodstuffs susceptible; and because the blood of Hallowed Things does not make foodstuffs susceptible, Hallowed Things that are slaughtered in the Temple Court are not made susceptible by the blood of slaughtering, and the flesh of Hallowed Things cannot be made susceptible except by liquids which fall upon the flesh other than the liquid of the shambles.

17. If a heifer which has been set apart as a Hallowed Thing is led through a river and slaughtered while dripping moisture is still on it, it is rendered susceptible. Therefore should an unclean needle be found in its flesh, the flesh would be unclean.

So, too, if the heifer is muzzled outside Jerusalem, even though it is not known whether the needle was unclean or clean, the flesh is still deemed to be unclean since it has touched utensils found outside Jerusalem; if the needle is found in the excrement, the flesh is deemed to be clean. In either case the hands (of the priest who touches it) remain clean, for the rule about uncleanness of hands does not concern the Temple, as we have explained.

This applies when the flesh would be unclean on the authority of Scripture; but with uncleanness resting only on the authority of the Scribes, a Hallowed Thing does not need first to be rendered susceptible; but the reverence due to Hallowed Things itself renders the flesh susceptible, and if uncleanness, slight or grave, touches it, it becomes invalid, even though it is not first made susceptible by a liquid, as we have explained.

CHAPTER XI

1. If a man gathers grapes to sell them in the market or to dry them, they become susceptible to uncleanness only when liquid falls on them with his approval, as it is with any other foodstuff. But if he gathers them for the wine press, they forthwith become susceptible to uncleanness even though no liquid at all has fallen on the harvested grapes; and if uncleanness touches them, they become unclean. This is a decree resting only on the authority of the Scribes.

And why have they decreed that grapes gathered for the wine press are forthwith rendered susceptible? Because sometimes a man will go into his vineyard to find out whether the time has come to gather the grapes, and he will squeeze a cluster of grapes to test them, and so he makes them drip over grapes that are to be gathered, since they are all appointed for the wine press. Furthermore, because he is not mindful of the juice, the cluster is squashed and its juice comes forth, but then he is careful that the juice shall not flow on the ground, and so the grapes are rendered susceptible by the juice. Therefore the Sages have decreed that grapes gathered for the wine press are forthwith rendered susceptible.

2. If a man gathers grapes intending to bring them back to the wine press, should he find no market for them, they become susceptible only when they come within the domain of the wine press. So, too, olives that have come within the domain of the olive press are forthwith made susceptible, as will be explained.

3. If a man gathers grapes and puts them in a grape basket, or spreads them out on leaves, they are made susceptible by the liquid that issues from them, since his mind is set on the liquid and he therefore spreads them out on the leaves or puts them in the grape basket, which counts as a vat. Therefore if one who is unclean, or whose hands are unclean, takes of them, he renders them unclean.

If a man gathers grapes and puts them in ordinary baskets or on a stretch of ground, they are not made susceptible, since he is not mindful about the liquid that issues from them. Therefore one who is unclean may take of them and eat. And although they burst and juice drips into the wine press, the wine press remains clean, since they have not been made susceptible and were harvested to be eaten.

So, too, if a man takes grapes from ordinary baskets or from those spread out on the ground, and eats, and leaves a *sē'ah* or two *sē'ah* and then throws these into the wine press, even though the wine splashes onto the grapes, they are not made susceptible.

4. If the grapes are in ordinary baskets or on a stretch of ground and some of them are taken up for the wine press, they are forthwith made susceptible. Therefore they must be taken up with clean hands, and they should not be taken up by one who is unclean, and so be made unclean.

5. If a vineyard stands in a grave area and the grapes are gathered for the wine press, they do not become susceptible so long as they are in the grave area, since the uncleanness of the grave area rests only on the authority of the Scribes; while, if they are gathered (and taken) to the wine press, they become susceptible on the authority of the Scribes. In this decree they have followed a lenient course and enjoined that the grapes become susceptible only after they have gone forth from the grave area. Therefore he who would

gather grapes in a grave area for the wine press in conditions of cleanness should make clean the grape gatherers and the vessels and sprinkle them on the third day and the seventh day and cause them to await sunset, in order to show that they do not deal lightly with the uncleanness of the grave area but take measures of caution since it is a matter that is in doubt. Then they may go in and gather the grapes and take them outside the grave area. And others who are clean should take the grapes from them and convey them to the wine press. If the gatherers touch the others they become unclean and render the grapes unclean; for the men who are in the grave area are unclean and render unclean those who are outside it, imparting to them first-grade uncleanness, and these render the grapes unclean, since they are rendered susceptible after they come forth from the grave area.

6. If a man gathers olives for pickling or to sell them in the market, they become susceptible only when liquid falls upon them with approval, as it is with other foodstuffs. So, too, if olives are gathered to be pressed in the olive press, they become susceptible only when their preparation is finished. And why do olives become susceptible when their preparation is finished? Because the presumption is that they have been made susceptible by their sap, since the owner approves its presence so that the olives may be the easier to press.

But before their preparation is finished, the sap that issues from them does not make them susceptible since the owner does not approve its presence. Therefore if unclean liquid falls on olives whose preparation is not finished, it renders unclean only the place that it touches, as with all foodstuffs which have not been made susceptible.

If unclean liquid falls on them after their preparation is finished, they all become unclean, since the unclean liquid renders unclean the sap that is in them and the sap renders them all unclean, because the sap that issues from them after their preparation is finished counts as a liquid and contracts uncleanness and renders foodstuffs susceptible.

7. A jar of pickled olives needs to be broached sufficiently for the sap to escape; and if it is not so broached, the olives are susceptible to uncleanness. If a breach is made and lees block it up and these are soaked with the sap, they do not render the olives susceptible since the liquid is not there with the owner's approval, for he has broached the jar (to let the sap escape).

8. If olives are gathered for pressing, when is their preparation finished? When the gathering of them is complete and they lie ready for pressing. Even if no liquid has fallen on them and no liquid has come forth from them, in that their preparation is finished they become susceptible to uncleanness. But before their preparation is finished, even though they are squashed together and exude sap and are combined by their liquid, they are not susceptible.

If a man has finished gathering his olives and proposes to buy other olives to add to them, even if he proposes to add but one *kaḇ* or two *kaḇ*, they still do not become susceptible. But if he is practicing deception, then they become susceptible. If he has finished buying other olives but proposes to borrow more and add them to his own olives and some matter of constraint befalls him or he is busied with a wedding feast, and he does not add to them, their preparation is still deemed unfinished and they are not susceptible to uncleanness, and even if a man or a woman with flux walks over them the olives remain clean.

9. If a man divides his crop and packs his olives into two vats, so soon as he has finished packing one of them, its contents become susceptible to uncleanness.

10. If a man gathers his olives in Upper Galilee and proposes to bring them down to Lower Galilee, they are not susceptible to uncleanness until he brings them down thither, provided that he has so intended before gathering them; but if his intention is formed after gathering them, the intention does not avail and they forthwith become susceptible.

If he has finished gathering his olives, but proposes to sell them,

they do not become susceptible. If he proposes to cover them with a layer of leaves, they become susceptible and can contract uncleanness.

11. If a man buys a vat of olives from a Gentile, even if the Gentile is still gathering them on the ground, they should be prepared in conditions of uncleanness since he must be presumed to have finished gathering the olives (which he has sold, and to have rendered them unclean). But (an Israelite who is) a common person can be trusted when he says, "I have not finished this vat of olives."

12. If a man wishes to remove some of his olives before their preparation is finished in order to press them, he may remove them in uncleanness and convey them to the olive press in uncleanness, and he may cover up the rest in uncleanness; and he need have no scruple, since they have not yet become susceptible so as to contract uncleanness.

13. If a man leaves his olives in the basket to soften so that they may be the easier to press, they become susceptible to uncleanness, but if he leaves them to soften so that they may be salted afterward, they do not become susceptible since his purpose was to pickle them.

14. If a man crushes olives that are heave offering with unclean hands, he renders them invalid, for the crushing of them is the end of their preparation. But if he crushes them in order to dry them in salt, they do not become susceptible. So, too, if he crushes them to find out whether there is oil in them and they were ready to be gathered, they do not become susceptible.

15. If a man leaves olives on the roof to let them shrivel and dry up, even though they are a cubit high they do not become susceptible. If he puts them in the house so that they may putrify, even though he has in mind to take them up on the roof; or if he puts them on the roof so that they may putrify, even though he has in mind to let them burst open or to spread them out, they become

susceptible. If he puts them in the house until he can keep watch over his roof, or until he can remove them to some other place, they do not become susceptible, since their preparation has not yet been finished.

16. If a man stacks his olives in the domain of a common person and locks them up and seals them, he need feel no scruple lest the other should have a second key and a second seal; even though he finds the seal damaged and the lock opened, the olives remain clean. What the Sages say here concerning a seal applies even to a small stone or a splinter. If holes and cracks are there, he need not fear lest some person has thrust in a reed and shifted the olives. If there are windows four handbreadths square, they are regarded as though they were doors.

17. If a man has pressed his olives in conditions of uncleanness and now wishes to free the vessels in the olive press and the olive truss from the unclean liquid that has soaked into them, how should he do this? Vessels of wood and stone should be rinsed, those of wickerwork and the like should be dried, and those of reed grass be left unused for the whole twelve months, or scalded in hot water or in olive water, or left for twelve hours under a water spout whose stream is unbroken, or inside a spring whose water flows rapidly; and then he may immerse the utensils that need immersion and use them in conditions of cleanness.

CHAPTER XII

1. All rules about rendering foodstuffs susceptible to uncleanness rest only on tradition. From traditional interpretation it is learned that in so far as it is said, *If water be put upon the seed* (Lev. 11: 38), this verse must be taken to refer not only to water but also to any of the other seven liquids, provided that it comes upon the foodstuff with the owner's approval, and after the foodstuff has been uprooted from the ground, since it is evident that there cannot be seed on which water has not come while it is yet attached to the ground; and the verse *If water be put upon the seed*

can only apply after the foodstuff has been uprooted and the liquid detached from its source.

2. If any liquid fell upon foodstuff with the owner's approval at the beginning, even though in the end it is not with his approval; or if in the end it is with his approval but at the beginning it was not with his approval, such foodstuffs is rendered susceptible to uncleanness; but if it in no wise falls with his approval, it does not render the foodstuff susceptible. Even if a man makes his produce wet out of danger or necessity, while in fact he does not wish it to be made wet, such produce is not rendered susceptible. Thus, if a man hides his fruit in water because of thieves or puts his produce on the stream of a river to bear it along with him, it is not rendered susceptible.

3. If liquid is detached from the ground but not with the owner's approval, it does not render his foodstuff susceptible. Therefore if a man or utensils or fruit is made wet with liquid which was not detached with approval, even though some foodstuff touches that liquid with his approval, the foodstuff is not made susceptible since that water was not detached with his approval, and it is as though it was not yet detached from the ground and therefore not such as to render foodstuffs susceptible. If the water that falls on the person or utensils or fruit was detached with the owner's approval and foodstuff touches it with his approval, it is made susceptible.

Thus, if a man puts a dish on end against a wall to be rinsed, the water thereon renders foodstuff susceptible, and if he puts fruit therein, it becomes susceptible, because the water was purposely detached in the vessel. If he puts the dish on end that the wall might not suffer harm, the water thereon does not count as detached: therefore if he puts foodstuffs therein, they are not rendered susceptible.

If his intention was to rinse the wall, and it was the wall of a house, such water renders foodstuffs susceptible; for anything that is at first detached and then attached counts as still detached in what relates to the rules about rendering foodstuffs susceptible; thus water on the wall of this house counts as water contained in

vessels. But if it was the wall of a cavern which was no part of a structure but part of the ground itself, the water thereon does not count as detached from the ground.

4. If a man stoops down to drink, water that comes up on his mustache and his mouth is detached with his approval, for it is evident that he who drinks must bring up water on his mouth and lips; and in that he drinks it with his approval it is deemed to be detached with his approval. But water that comes up on his nose or on his beard or on his head is not deemed to be detached with his approval.

5. If a man draws water in a jar out of a well, water that comes up on its outside and on that part of the rope wound round its neck and on that part of the rope needful in handling it is deemed to be detached with approval; and water on that part of the rope that is more than is needful in handling it is not deemed to be detached with approval. If he puts it beneath a waterspout, any water on top of it and on the rope is not deemed to be detached with approval; therefore it does not render foodstuff susceptible.

6. If rain falls upon someone, even if he is a Father of Unclean-ness, the water on him remains clean, even though it passes all the way down him, provided that he shakes it off himself with all his might; but if it is still dripping off from him as it leaves him, it is rendered unclean. Such time as it is clean, it does not render foodstuffs susceptible, since it has not come down upon him with his approval; but if he shakes it off, the water that he shakes off is deemed to be where it is with his approval and can render foodstuff susceptible.

If a man stands below a waterspout to cool himself or to rinse himself, then water falls on him with his approval, and if he is unclean the water on him becomes unclean.

7. If a jar is full of fruit and water leaking from the roof drips into it, the owner may pour off the water from the fruit and it does not render the fruit susceptible, even though it was with his ap-

proval that the water remained in the jar until he should pour it off the fruit.

8. If water leaking from the roof drips into a kneading trough, water that splashes or overflows from it is not deemed to be detached with approval. If the trough is taken away to be emptied elsewhere, the water inside it is not deemed to be there with approval. If it has been put there so that water leaking from the roof should drip into it, water that splashes or overflows from inside it is not deemed to be detached with approval. But if the trough is taken away to be emptied elsewhere, the water therein renders foodstuffs susceptible, for since the owner did not empty it where it stood, the water is deemed to be detached with his approval.

9. If a man immerses vessels or washes his garments in a pool in a cavern, water that comes up on his hands is deemed to be detached with his approval, but that on his feet is not deemed to be detached with his approval.

10. If fruit falls into water and the owner stretches in his hand and takes it out, the fruit is not rendered susceptible; but if his purpose was that his hands should thereby be rinsed, the fruit is rendered susceptible by the water on his hands, for the water on his hands and on the fruit is deemed to be detached with his approval.

11. If a man puts his fruit into water with his approval and this water is on the ground, the fruit is not rendered susceptible so long as it is in the water. But if he takes the fruit out, it is rendered susceptible by the water on it or on his hands, since this water is deemed to be detached with his approval. Thus if a radish or a turnip is in a pool in a cavern, a menstruant may rinse it and it will remain clean. But if she lifts it at all out of the water, it becomes unclean by contact with her.

12. If a basket full of lupines is put in an immersion pool, one who is unclean may stretch in his hand and take out lupines from the basket and they will remain clean, since they have not been made susceptible, seeing that he took them from inside the basket

and any water attached to them is not there with his approval. If he lifts them in the basket from the water, those lupines that touch the basket become unclean, because they have been made susceptible by the water in the basket which was detached with his approval. And the rest of the lupines inside the basket remain clean.

CHAPTER XIII

1. If a man draws water with a swipe, water left on the swipe, up to three days, is deemed to be detached with approval; but after three days it is not deemed to be detached with approval, and any liquid that remains there does not render foodstuff susceptible.

2. If liquid falls with approval on pieces of wood, and then rain falls on them without approval, and the rain is the greater in quantity, all is deemed to have fallen without approval. If they have been taken out for the rain to fall on them, even if the rain is the greater in quantity, all is deemed to have fallen with approval.

If the legs of a man or of his beast are covered with mud and he crosses a river and they are washed and he is pleased, the water that has come up on them is deemed to be detached with approval, but if he is not pleased, it is not deemed to be detached with approval.

3. If a man takes wagon wheels or cattle yokes down to the water at the time of the east wind to fill out the cracks in the wood, any water that comes up on them is deemed to be detached with approval.

4. If a man takes his beast down to drink, water that comes up on its mouth is deemed to be detached with approval, but that on its legs is not deemed to be detached with approval; but if his purpose was that its legs should be rinsed, or if it is the season of autumn or of threshing, that which is on its legs is also deemed to be detached with approval. If a deaf-mute, an imbecile, or a minor has taken it down, even though their purpose was that its legs should be rinsed, water that comes up on its legs is not deemed to

be detached with approval because with them the act alone is of consequence while the intention is of no consequence.

5. If a man immerses himself in water, any water on his skin is deemed to be detached with approval; but if he only passes through water, any water on his skin is not deemed to be detached with approval.

6. If a man immerses himself in one river and another river lies before him and he passes through that, the second water makes the first water of no account and so the water that remains on him is not deemed to be detached with approval.

So, too, if a man has immersed himself, and then his fellow pushes him to do him hurt or to hurt his beast and he falls into the water, the first water is made of no account; but if he has pushed him in play, the first water is not made of no account and the water that remains on him is deemed to be detached with approval.

If he immerses himself in a river and comes up and rain falls on him, and the rain is the greater in quantity, the first water is made of no account and none of the water on him is deemed to be detached with approval.

7. If a man is swimming in the water, water that is splashed is not deemed to be detached with approval, but water that comes away with him is deemed to be detached with approval; yet if his purpose has been to splash his fellow, what is splashed is deemed to be detached with approval.

8. If he makes "a bird" in the water, the water that is splashed and that which is inside it is not deemed to be detached with approval.

9. If a man measures a cistern to find out its depth, water that comes up on his hand and on his measuring line is deemed to be detached with approval; but if he is measuring its width, the water that comes up on his hand and on his measuring line is not deemed to be detached with approval.

If he stretches his hand or his foot into a cistern to find out if there was water in it, the water that comes up on his hand or his

foot is not deemed to be detached with approval. If he stretches them in to find out how much water is there, what comes up on them is deemed to be detached with approval.

If he throws a stone into a cistern to find out if there is water in it, the water that is splashed is not deemed to be detached with approval, and what is on the stone does not count as detached.

10. If a man beats upon a pelt outside the water, what is splashed from it is deemed to be detached with approval, since it was his wish that it should come away; but if he beats upon it while it is in the water, it is not deemed to be detached with approval.

11. Water that comes up on the hull of a ship or in the bilge or on the oars is not deemed to be detached with approval; and water on fish traps, nets, or snares is not deemed to be detached with approval; but if they are shaken, the water is deemed to be detached with approval.

So, too, water on the covering of tables and on the matting over bricks is not deemed to be detached with approval; but if it is shaken off, it is deemed to be detached with approval.

12. If a ship is taken out into the Great Sea to tighten its seams, or if a (red-hot) nail is taken out into the rain to temper it, or if a burning brand is left in the rain to turn it into charcoal, then water on them is deemed to be detached with approval; but if the nail or the firebrand are taken out into the rain to quench them, the water on them is not deemed to be detached with approval.

13. If a grappling iron is let down into a cistern to bring up a vessel or a ladle, or if a basket is let down into a cistern to fetch back a hen on it, the water thereon is not deemed to be detached with approval.

14. If a man rubs a leek to remove water from it or squeezes his hair with his garment, the water that comes away is deemed to be detached with approval; but any water that remains is not deemed to be detached with approval because it was his wish that all of it should come away. But the leek itself is rendered suscep-

tible, for at the moment when the water was leaving it, it rendered it susceptible. But if he shakes off the water with all his might, it is not made susceptible.

15. If a man shakes a tree to make fruit fall from it or to shake off some uncleanness, water splashed from it is not deemed to be detached with approval; but if he shakes it to make liquid fall from it, what comes away is deemed to be detached with approval. What is left thereon, although it has fallen from one place to another, is not deemed to be detached with approval because his purpose has been that it should come away from all of the tree. So, too, if it splashes something attached to the ground, it is not deemed to be detached with approval.

16. If a man shakes a tree and the drops of rain on it fall on another tree, or if he shakes a branch and the drops of rain on it fall on another branch, and below them are seeds or unplucked vegetables, and the water falls on the unplucked produce below, the water on the seeds or the vegetables is not deemed to be detached with approval.

17. If water is put on the lees of heave offering wine, the first and the second infusions are forbidden to (lay) Israelites, as we have already explained in Laws Concerning Heave Offerings. If the infusion is of lees from wine whose value is dedicated to the Temple treasury, the third infusion is forbidden also. If it is from wine hallowed for the altar, it is forbidden forever. But if it is from wine that is undoubted second tithe, the first infusion alone is forbidden.

As the Sages have spoken about the prohibition of such infusions (to nonpriests), so have they spoken of them as to whether they render foodstuffs susceptible to uncleanness, as when, for example, the lees are infused by chance with rain water and an animal drinks the infusions one after the other, or when, for example, the owner of the lees has himself removed the first infusion of water, in which case it would render foodstuff susceptible, even though it has fallen by chance, seeing that he has indicated his care and approval.

CHAPTER XIV

1. If water leaking from a roof falls among fruits and the owner mixes them up together to dry them, they are not rendered susceptible.

2. If a man takes his produce up to the roof to keep it free from maggots, and dew falls upon it, it is not rendered susceptible; but if his purpose has been that dew should fall upon it, it is rendered susceptible. Therefore if a deaf-mute, an imbecile, or a minor takes it up, even if their intention was that dew should fall upon it, it is not rendered susceptible, since, on the authority of Scripture, with them it is the act alone that is of consequence, whereas their intention is of no consequence even on the authority of the Scribes. If children turn the produce over on the roof, it is rendered susceptible, for if the intention of a child can be discerned from his acts, his intention does avail, according to the teaching of the Scribes.

3. If a man takes up to the roof bundles of vegetables or blocks of figs or garlic in order to keep them fresh, and the dew falls upon them, they are not thereby rendered susceptible; and we may not say that inasmuch as everyone knows that the dew falls, this is with his approval, for he has taken them up only that they might remain fresh.

4. If a man takes his wheat to the miller and rain falls on it and he is pleased, it is rendered susceptible. If his olives are put on the roof and rain falls on them and he is pleased, they are rendered susceptible. If ass drivers are crossing a river and their sacks fall into the water and they pull them out and are pleased, the produce is rendered susceptible and the water on the sacks is deemed to be detached with approval, since they were pleased.

5. If a sack full of vegetables is put on a riverbank or over the mouth of a cistern or on the slope leading down to a pool in a cavern, and it absorbs water, the vegetables are rendered susceptible.

6. If a jar full of produce is put into liquid or if a jar full of liquid is put among produce, and the produce absorbs any of the liquid, it is rendered susceptible. Of what liquids have the Sages spoken? Of water, wine, or vinegar; but any other of the seven liquids, not enough of them can be absorbed through the earthenware to render susceptible the produce beside them.

7. If a man takes hot bread off the side of an oven and puts it over the mouth of a jar of wine, if it is wheaten bread it is not rendered susceptible, but if it is barley bread, it is rendered susceptible because barley absorbs moisture. So, too, if the wine is unclean and the bread is wheaten bread, the bread remains clean, but if it is barley bread, it becomes unclean because it absorbs unclean liquid.

8. If a man besprinkles his house with water and puts wheat therein and the wheat grows damp, if this is effected by the water, it is rendered susceptible; but if it is effected by the rock floor, it is not rendered susceptible. If a man washes his garments in a trough and then puts wheat therein and the wheat grows damp, if this is by reason of the water, it is rendered susceptible; but if it is by reason of the moisture of the trough, it is not rendered susceptible.

9. If a man buries produce in sand so that it may remain moist, it is rendered susceptible. If he buries it in drying clay and there is still moisture oozing in the clay, the produce is rendered susceptible, but if there is not, it is not rendered susceptible.

10. If a man besprinkles his threshing floor, he need not scruple lest his wheat be rendered susceptible if it grows damp, even though he is pleased.

11. If a man gathers grass while dew is falling to cover up his wheat, it is not rendered susceptible, but if it is his purpose that the dew should moisten it, it is rendered susceptible.

12. If a man besprinkles his house with unclean water and puts ears of grain therein and they grow damp, if there is dripping

moisture on them, they become unclean, but if there is not, they remain clean.

13. If a man shakes a bunch of herbs whereon lies liquid, and this falls from the upper side to the lower side, it is not rendered susceptible.

14. If a man pulls sacks full of produce out of the river and puts them one on top of the other, the lower sack is rendered susceptible by water that falls on it from the upper sack, since it has been with his approval that he put them one on top of the other.

15. If a man blows on lentils to test whether they are good, and they drip with moisture, they are rendered susceptible by the breath of his mouth, since this comes within the category of water. So, too, if a man eats sesame seeds with the aid of his (wet) finger, they are rendered susceptible by the liquid in his mouth and on his finger.

16. If a man bites into fruit and the fruit falls, any liquid on the fruit is not deemed to be there with approval. If he is eating crushed olives or soft dates with any intention of sucking the stone and it falls from his mouth, liquid on it is deemed to be there with approval; but if he is eating dried olives or dried dates without any intention of sucking the stone, and it falls from his mouth, liquid on it is not deemed to be there with approval.

17. If a man gathers endives for cattle and rinses them and then decides to use them as human food, we have already explained that they need to be rendered susceptible a second time; but if there is dripping moisture on them when he decides to use them as human food, they are forthwith rendered susceptible.

CHAPTER XV

1. Water in vessels is susceptible to uncleanness whether it be there with approval or not with approval, and it can convey uncleanness to foodstuffs or vessels whether it falls upon them with

approval or whether it falls upon them without approval. But water on the ground—for example, the water of cisterns, ditches, or caverns, or the water of ponds holding less than forty sē'ah—contracts uncleanness only if its use is with approval, and it conveys uncleanness only if its use is with approval.

Thus, if a corpse falls into water on the ground less in quantity than forty sē'ah, whether drawn or not drawn; or if a man who is unclean enters therein, the water remains clean; but if a man who is unclean drinks of it, or if a man draws water from it into an unclean vessel, or if unclean liquid falls therein with approval, it becomes unclean, even though it is on the ground. If a man who is clean drinks of it after it has been rendered unclean on the ground, or if a man draws water from it into a clean vessel, he who drinks is rendered unclean and the vessel is rendered unclean, because he drank, or drew the water, with approval.

If a loaf of heave offering falls therein, it remains clean as it was before, because the water conveys uncleanness only if its use is with approval. Therefore if a man rinses his hands and pulls out the loaf, the loaf becomes unclean by the water that is on his hands, since it is there with approval.

2. If water in ponds, or other similar water on the ground—for example, the water of cisterns, ditches, caverns, rain ponds after the rain has ceased, or pools, containing less than forty sē'ah—becomes unclean and rain falls into them and the rain is the greater in quantity, even though they do not overflow, they become clean. Therefore, in the rainy season any water on the ground, such as the water of ponds and the like, is presumed to be clean.

3. If the rains have ceased, any gathering of water on the ground near a town or a road is deemed unclean, since the presumption is that someone unclean has drunk from it or that people have drawn water from it with unclean vessels; but any pool that is afar off is deemed clean unless the majority of people pass by it; if everyone passes by, the pools are presumed to be unclean, since they who go by in caravans draw water and drink therefrom. This applies to a pool from which it is possible to drink; but if it is a pool from

which it is possible to drink only with much difficulty, it is presumed to be clean; for water is presumed to be clean unless human footprints can be found or the footprints of large cattle can be recognized there. But if only the footprints of small cattle can be found, the water is deemed to be clean, for it is possible that they alone could have gone down and drunk.

4. During the rainy season the mud and shallow puddles at the entrances of shops in the public domain are presumed to be clean. After the rains have ceased they count as dirty water; and the cleanness or uncleanness of puddles in the streets is determined by the condition of the majority of people in the town.

If wine or milk or honey falls into a pool, its cleanness or uncleanness is determined by the condition of the majority of people in the town. If oil falls into it, although it congeals, the pool can contract uncleanness and convey uncleanness even if its use be without approval, since it cannot be freed from particles of oil.

5. To oil, and to the other liquids except water, the same rule applies whether they are on the ground or in vessels.

6. Water in pools formed by rains which have not ceased, even if the pool contains less than forty *sē'ah*, inasmuch as it is on the ground and water continues to come into it, does not contract uncleanness, and even if a man who is unclean drinks from it, or if a man draws water from it into an unclean vessel, or puts unclean water therein, it is deemed to be clean for any purpose.

7. If a man is eating heave offering with unclean hands—for example, fig cake which has not been rendered susceptible—and he puts his hand into his mouth to take out a piece of gravel, if he turns the gravel about in his mouth, the fig cake is made unclean by his spittle, since this is rendered unclean by his hand, because he has detached the spittle. But if he does not turn it about, the fig cake remains clean, because before he turns the gravel about or sucks it so as to eject it, the liquid in his mouth counts as water which is not detached but is yet on the ground and which does not contract uncleanness or convey uncleanness unless it is detached

with approval, as we have explained; and it is his wish to take out only the piece of gravel.

If he has a pondion in his mouth and he thrusts in his hand to take it out, and there is fig cake inside his mouth, if he has put the pondion there for the sake of allaying his thirst, the spittle counts as though it had been detached, and the fig cake is rendered unclean because of the liquid of his mouth, which is rendered unclean because of his hands.

8. If a woman, while eating foodstuffs which constitute heave offering and have not been rendered susceptible to uncleanness, is cleaning out an unclean oven, and a thorn pricks her and blood issues and she sucks her finger because of the blood, or if she burns herself and puts her finger in her mouth, the heave offering in her mouth becomes unclean, since by the sucking of the finger it is her wish to bring out the liquid from her mouth and to detach it.

CHAPTER XVI

1. Any bundles of vegetables in the market places, and any meal or flour in the market places, are presumed to have been made susceptible to uncleanness: the bundles of vegetables, because the custom is to sluice them constantly with water, and meal and flour, because these are first moistened and then ground. So, too, wheat part-ground in the millstones, one grain into two, or one into three, in order to make of them some sort of pottage, such as grits or the like, is everywhere presumed to have been made susceptible to uncleanness whether in market places or in private houses, since it is moistened to free it from the husk.

2. All things which are presumed to have been made susceptible to uncleanness are presumed to be unclean, because everyone handles them while they are susceptible to uncleanness. And about any of them a common person is deemed to be trustworthy if he says, "They have not been made susceptible." And, needless to say, a common person is deemed to be trustworthy about other food-

stuffs to which this presumption does not apply, if he says, "They have not been made susceptible."

3. All fish are presumed to have been made susceptible, and no common person is deemed to be trustworthy if he says about them, "They have not been made susceptible." Therefore fish are always to be presumed unclean.

If fish are caught in a net, or in a cage, or in a trap, and the water remaining in the trap is not shaken out over them, they are not deemed to have been made susceptible; but if it is shaken out over them, they are made susceptible. And no common person is deemed to be trustworthy if he says, "I did not shake out the trap over them"; and they are presumed to be unclean unless it has been a man's intention to catch them in conditions of cleanness.

4. All manner of brine is presumed to have been rendered susceptible. If any water at all falls into clean brine, the whole counts as a liquid, and it renders foodstuffs susceptible and can contract the uncleanness of liquids; therefore it is presumed to be unclean.

If wine, honey, or milk falls into it, whether the whole counts as a liquid or not is determined by which is the greater in quantity. So, too, if fruit juice is mixed with other liquids, whether the whole counts as a liquid or not is determined by which is the greater in quantity. But if it is mixed with any water at all, the whole counts as a liquid and can contract the uncleanness of liquids and render foodstuffs susceptible.

The brine of forbidden locusts cannot render foodstuffs susceptible, but it can contract the uncleanness of liquids.

5. If a man buys brine from a common person, he may sink its surface level with the water of an immersion pool and it becomes clean, for if the greater part of the brine is water, the water is made clean in the immersion pool, and if the greater part of it is salt from fish, it does not contract uncleanness, and the water in it is of no account in its scantness. This applies if it is used as condiment with a piece of bread; but if it is used for the cooking pot, "like attracts like and (uncleanness) is aroused"—and so the

greater part of the water becomes unclean since the lesser part in the brine has not become clean in the immersion pool.

6. Fruit is everywhere presumed to be clean even if he who sells it is a Gentile, unless it is known to have been made susceptible, or unless it is one of the things that are presumed to have been made susceptible.

7. Sumac berries are everywhere presumed to be unclean. So, too, all cucumbers or gourds or fruits hung on reed grass at the entrances of shops are presumed to have been made susceptible and to be unclean.

8. Whatever is written in Scripture and in traditional teaching about the laws relating to things unclean and things clean is relevant only to the Temple and to its Hallowed Things and to heave offerings and second tithe, for it warns those who are unclean against entering the Temple or eating in uncleanness anything that is hallowed or heave offering or tithe. But no such prohibition applies to common food, and it is permissible to eat common food that is unclean and to drink liquids that are unclean.

It is said in the Law, *And the flesh that toucheth any unclean thing shall not be eaten* (Lev. 7:9), implying thereby that in like case it is permissible for common food to be eaten, since it speaks there only of the flesh of Hallowed Things. If so, why is it said that what suffers first-grade uncleanness in common food is unclean and that second-grade uncleanness is invalid? This is said not that it should be forbidden as food but in order to use it as a gauge for heave offering and Hallowed Things—for if second-grade uncleanness in common food touches heave offering, it renders it invalid and imparts to it third-grade uncleanness; likewise, if it touches foodstuffs that are hallowed, it renders them unclean and imparts to them third-grade uncleanness, as we have explained; likewise, if a man eats foodstuff that has suffered second-grade uncleanness, and it is common food, if he then touches heave offering, he renders it invalid.

9. Just as it is permissible to eat and to drink common food that is unclean, so is it permissible to allow uncleanness to befall common food in the Land of Israel; and uncleanness may be imparted to common food that is at the outset in fit and proper condition.

Similarly, it is permissible to touch any things that are unclean and to incur uncleanness from them, for Scripture warns none but the sons of Aaron and the Nazirite against incurring uncleanness from a corpse, thereby implying that for all other people it is permissible, and that it is permissible even for priests and Nazirites to incur uncleanness from other unclean things, except only corpse uncleanness.

10. All Israelites are warned to be clean at the three feasts, since they must be ready to enter into the Temple and eat of Hallowed Things. And insofar as it is said in Scripture, *and their carcases ye shall not touch* (Lev. 11:8; Deut. 14:8), this applies only to the duration of the feast. Even if a man becomes unclean, he does not become liable to punishment by scourging. But about other days of the year not even a warning has been given. .

11. *The unclean and the clean together* (Deut. 12:22; 15:22): by traditional interpretation it is learned that the unclean and the clean may eat from the same dish, but a husband may not eat from the same dish with his wife while she is a menstruant, nor may he drink with her, nor may she mix his cup for him, as we have explained; nor may a man with flux eat with a woman with flux, since this gives occasion for transgression: perchance he might have intercourse with her.

12. Although it is permissible to eat unclean foodstuffs and to drink unclean liquids, the pious of former times used to eat their common food in conditions of cleanness, and all their days they were wary of every uncleanness. And it is they who were called Pharisees, "separated ones," and this is a higher holiness. It is the way of piety that a man keep himself separate and go apart from the rest of the people and neither touch them nor eat and drink

with them. For separation leads to the cleansing of the body from evil deeds, and the cleansing of the body leads to the hallowing of the soul from evil thoughts, and the hallowing of the soul leads to striving for likeness with the Shekinah; for it is said, *Sanctify yourselves therefore and be ye holy* (Lev. 11:44), *for I the Lord who sanctify you am holy* (*ibid.*, 21:8).

TREATISE VII

LAWS CONCERNING UTENSILS

The subject of these laws is to define which utensils are susceptible to any of these uncleannesses and which utensils are not susceptible to uncleanness and how they contract uncleanness and convey uncleanness.

An exposition of this subject is contained in the following chapters.

NOTE

The subject of this treatise is not such as to be covered specifically by commandments contained in the list of the 613 positive and negative commandments prefixed to the Code.

CHAPTER I

1. Seven kinds of "utensil" contract uncleanness according to Scripture, and these are they: things made of cloth, things made of sacking, articles of leather, utensils of bone, utensils of metal, utensils of wood, and utensils of earthenware. For it is said, *And upon whatsoever any of them, when they are dead, shall fall, it shall be unclean, whether it be any vessel of wood, or raiment, or skin, or sack* (Lev. 11: 32); and of metal utensils it is said, *Howbeit the gold and the silver, the brass, the iron, the tin, and the lead . . . ye shall make to go through the fire and it shall be clean* (Num. 31: 22); and of utensils of earthenware it is said, *Every earthen vessel wherein any of them falleth, whatsoever is in it shall be unclean, and it ye shall break* (Lev. 11: 33). By traditional interpretation it is learned that insofar as it is said in Scripture, *And all work of goats' hair* (Num. 31: 20), this includes also utensils made from the horns, hoofs, and bones of goats; and the same rule applies to other kinds of cattle and wild animals. But utensils made from the bones of birds are not susceptible to uncleanness, save only utensils made from the wing of the vulture.

2. As for the plated eggs of an ostrich, since they resemble bone they are susceptible to uncleanness as are utensils of bone. And in my opinion it is probable that their uncleanness rests only on the authority of the Scribes.

3. Utensils made from the bones of animals which live in the sea or from their skin are not susceptible to uncleanness. Whatsoever lives in the sea is clean, and it is not susceptible to any of the uncleannesses nor to *midras* uncleanness. Moreover, if cloth is woven from wool that grows in the sea, it cannot contract uncleanness, for it is said, *or raiment, or skin* (Lev. 11: 32): for from traditional interpretation it is learned that just as "raiment" applies to what is made of material that grows on the earth, so "skin" applies only to what is made of material that grows on the earth.

If anything that grows in the sea is joined to anything that grows

on land, even if it is but a thread or a cord, and it is joined in such a manner as to make the two count as one in respect to uncleanness, so that if the one becomes unclean the other also becomes unclean, then the whole becomes susceptible to uncleanness.

4. It seems to me that utensils made from the skin of birds are not susceptible to uncleanness, like utensils made from their bones. And if we should say, "But it is fit for phylacteries to be inscribed thereon, as is the skin of cattle and wild animals" we find that the skin of fish is not susceptible to uncleanness, and but for its offensive odor, which ever endures, it would be fit for phylacteries. Thus we learn that even an object that is not susceptible to uncleanness may nevertheless be fit for phylacteries, if it has no offensive odor.

5. Utensils of glass are not susceptible to uncleanness on the authority of Scripture; but the Sages have decreed that they are susceptible: for inasmuch as their formation has its beginning from sand, as has that of earthenware vessels, they count as earthenware vessels; but since their contained space is as visible as their outer side, the Sages have not decreed that they are rendered unclean from uncleanness within their contained space but only if the uncleanness touches them, whether from within or from their outer side, as it is with vessels of metal. Nor have the Sages decreed that they become unclean if they are flat but only if they have a receptacle. Moreover they cannot be restored to cleanness by immersion; and heave offering and Hallowed Things are not burnt on account of them, for they have decreed that these should remain in suspense only.

6. Vessels of dung, vessels of stone, and vessels of unburnt clay are always clean, and they are not susceptible to any of the uncleannesses nor to *midras* uncleanness, whether on the authority of Scripture or on the authority of the Scribes, whether they are flat or whether they have a receptacle.

7. If an elephant swallows palm leaves and evacuates them with its excrement, and vessels are made thereof, it remains in doubt whether they are vessels of dung or whether they are vessels

of the woody substance which they were before. But if a basket becomes unclean and an elephant swallows it and evacuates it with its excrement, it continues to be unclean.

8. If utensils of earthenware are flat—for example, a candlestick, a stool, or a table of earthenware, or the like—they are not susceptible to any of the uncleannesses nor to *midras* uncleanness, whether on the authority of Scripture or on the authority of the Scribes, for it is said, *Into whose midst any of them falleth, it shall be unclean* (Lev. 11:33), implying that any earthenware utensil that has a “midst” is susceptible to uncleanness, and any that has no “midst” is not susceptible to uncleanness.

9. Utensils of metal, no matter whether they are flat—for example, knives or scissors—or have a receptacle—for example, caldrons or kettles—are all susceptible to uncleanness, for it is said, *Whatsoever may abide the fire* (Num. 31:23), whether it has a receptacle or whether it is flat. Even a chest or a cupboard, or the like, made of metal, holding forty sē'ah liquid measure, or more, is susceptible to uncleanness, for it is said, *Whatsoever may abide the fire*.

10. Utensils of wood, utensils of leather, and utensils of bone which have receptacles—for example, a trough, or a waterskin, and the like—are susceptible to uncleanness on the authority of Scripture; but such of them as are flat—for example, tablets, stools, or hide on which food is eaten, and the like—are susceptible to uncleanness only on the authority of the Scribes, for it is said, *Any vessel of wood . . . or sack* (Lev. 11:32). By traditional interpretation it is learned that as a sack which has a receptacle is susceptible to uncleanness, so everything which has a receptacle is susceptible to uncleanness.

And utensils of bone count as utensils of wood in all respects.

When does the uncleanness of flat utensils apply, on the authority of the Scribes? It applies to all kinds of uncleanness except *midras* uncleanness; for such utensils contract uncleanness by pressure from a man with flux and his three equivalents on the authority of

Scripture, for it is said, *Every bed whereon he that hath the issue lieth* (Lev. 15: 4)—namely, any object made for lying upon or riding upon, as we have explained.

So, too, utensils of glass made for lying upon can contract *midras* uncleanness on the authority of the Scribes.

11. Whatever is woven, whether from wool or from flax, or from hemp or from silk, or from other things that grow on dry land, is included under the term “cloth” in what concerns uncleanness. And objects of felt count as things of cloth in all respects.

12. Objects made out of sacking—by which is meant strands of hair plaited like a chain or woven like clothstuffs—are susceptible to uncleanness, whether made from goats’ hair or from the wool of camels or from the tail of a horse or a cow, or the like, and whether woven from them as are packing bags, or plaited like an ass’s strap, or the like. But ropes and bands that are twisted, whether of hair or of wool or of flax, are not susceptible to uncleanness in themselves.

13. All utensils made of bulrushes, or of willow, or of reeds, or of palm branches, or of leaves, twigs, or bark of trees, or of fresh shoots—for example, baskets, nose bags, reed mats, and matting—are all included under “utensils of wood,” for they all grow from the ground, like wood.

Utensils of earthenware and utensils of alum crystal are deemed alike in all respects (in what concerns uncleanness).

Any vessel that is made of any kind of clay and afterward fired in a furnace is styled “an earthenware vessel.” An oven, pot range, stove, or suchlike structure used for baking or cooking, are all susceptible to uncleanness on the authority of Scripture; and their uncleanness and the uncleanness of earthenware vessels are alike.

CHAPTER II

1. If a man makes a utensil that can in anywise be a receptacle, it is susceptible to uncleanness whatever its size, on the authority

of Scripture; for there is no prescribed (minimum) measure for a receptacle, provided that it is made into something lasting that will endure. Thus, if a man makes a utensil of untreated hide that has not been tanned at all, or of paper—although paper does not contract uncleanness—or from the shell of a pomegranate or nut or acorn, or even if children hollow them out to measure dust with them or if they fashion them into a pair of scales, all these are susceptible to uncleanness; for the act of a child, a deaf-mute, an imbecile, or a minor is of consequence even if their intention is of no consequence. But if a man makes utensils from a dried turnip or a citron or a gourd, which he hollows out to measure therewith, or suchlike things, they are not susceptible to uncleanness, since they could endure only for a little while.

2. The beam of a balance or a leveling rod containing a receptacle for metal, or a carrying yoke containing a receptacle for money, or a stick of wood having a receptacle for water, or a staff having a receptacle for a *mēzuzah* or a place for pearls, or a wooden knife sharpener having a receptacle for oil, or a writing tablet having a receptacle for wax—all these and their like, although they are flat utensils of wood, inasmuch as they have some manner of receptacle, are susceptible to uncleanness on the authority of Scripture.

Moreover, on the authority of Scripture, only the receptacle in them is susceptible to uncleanness, together with such other part of the utensil as ministers to the receptacle and of which the receptacle has need; but what exceeds its need in the rest of a flat utensil is clean on the authority of Scripture, but unclean on the authority of the Scribes, as we have explained.

3. If a receptacle is made only to be filled up, it does not count as a receptacle. Thus if a receptacle is hollowed out in a log of wood and an iron anvil is fixed in it, and it pertains to the work of a blacksmith, it is not susceptible to uncleanness, for though it has a receptacle it was made only to be filled up. And the same applies in every like case. But if it pertains to the work of goldsmiths it is susceptible to uncleanness, because the iron is lifted out any time at will, and the pairings of gold and silver which

have accumulated beneath the anvil are gathered up; thus the log is again turned into a receptacle. And the same applies in every like case.

4. Although the hollowed-out foot at the bottom of the legs of beds or cupboards and the like is concave, it is not susceptible to uncleanness and it does not come within the category of "a receptacle," since it is not made to be a receptacle but only a support.

A tube of straw is susceptible to uncleanness like any utensil of wood that is susceptible to uncleanness, even if it holds but a single drop.

If a reed pipe is cut in order to serve as a container, it becomes susceptible to uncleanness only when all the pith is removed; and if it is not so cut, it counts only as a flat utensil of wood. But tubes made from gourds or the like are not deemed to be utensils and count only as foodstuffs.

5. If a man cuts a tube and puts a *mēzuzah* inside it and afterward puts it on the wall, even if he does not place it in the fashion of a receptacle, it is still susceptible to uncleanness. If he fastens it to the wall, and fastens it in the fashion of a receptacle, it is susceptible to uncleanness, otherwise it is not susceptible to uncleanness. If he puts the tube on the wall and afterward puts the *mēzuzah* inside it, and it lies in the fashion of a receptacle, it is susceptible to uncleanness; otherwise it is not susceptible to uncleanness. If he first fastens it to the wall, even in the fashion of a receptacle, it is not susceptible to uncleanness.

6. If a utensil is plaited out of wickerwork or bamboo, and designed for garments to be spread out over it and has a fumigator below so that they can be perfumed, if it is made like a beehive, with no bottom, it is not susceptible to uncleanness; but if it has a covered-up receptacle, it is susceptible to uncleanness.

7. Shoes of cattle are susceptible to uncleanness if made of metal; but if they are made of bamboo they are not susceptible to uncleanness, since they are not reckoned among utensils that have a receptacle.

8. If a man wraps up a pearl in a piece of leather and then removes it and its place remains indented, this piece of leather is susceptible to uncleanness until it is flattened out, for any object forming a receptacle, however small, is susceptible to uncleanness, and the place where the pearl lay is like a small pouch; but if in like fashion he wraps up some coins, the leather is not susceptible to uncleanness since it does not take on the shape of a utensil.

CHAPTER III

1. If any wooden object is made to stay still, even though it can contain somewhat, it is not susceptible to uncleanness either on the authority of Scripture or on the authority of the Scribes; but if any wooden object is made to be moved about like a sack, either full or empty, even though it can contain a hundred *sē'ah* and even though it has a flat bottom, inasmuch as it was not made to stay still it is susceptible to uncleanness on the authority of Scripture, as are other objects which serve as a receptacle.

If any ordinary utensil of wood has a flat bottom on which to rest on the ground so that it will not easily roll about, and it can contain forty *sē'ah* liquid measure—which is two *kor* dry measure—it is not susceptible to uncleanness at all, either on the authority of Scripture or on the authority of the Scribes, since the presumption is that it was made to stay still. And these things are the teaching of tradition. By traditional interpretation it is learned that as a sack, which is moved about either full or empty, is susceptible to uncleanness, so, too, a utensil of wood is susceptible to uncleanness only if it can be moved about either full or empty, thus excluding a utensil of wood that was made to stay still.

2. Objects which can be presumed to have been made to stay still—for example, a chest, box, or cupboard, or a beehive of straw, or a beehive of reeds, or the tank of a large ship, and the like—if they can contain forty *sē'ah* they are not susceptible to uncleanness. And these are wooden objects which are made to be moved about when full: the tub set on a wagon, the food chests of kings, a tanner's

trough, the tank of a small ship that cannot go out into the Great Sea, and an ark—these five wooden objects, even though they can contain more than forty *sē'ah*, are susceptible to uncleanness because from the outset they were made only to be moved about while full.

Of other wooden objects, if they contain forty *sē'ah* and have flat bottoms, it may be presumed that they were not made to be moved about while full, and, therefore, they are not susceptible to uncleanness.

So, too, utensils of bone and utensils of leather which can contain forty *sē'ah* liquid measure are not susceptible to uncleanness unless from the outset they were made to be moved about while full.

3. A chest, box, or cupboard of glass which can contain the prescribed measure is not susceptible; but any other utensil of glass, even though it can contain forty *sē'ah*, is susceptible to uncleanness. Herein greater stringency applies to utensils of glass than to utensils of wood.

4. Any vessel which even in its broken condition still measures one cubit square by three cubits high can contain forty *sē'ah* liquid measure. When the vessel is measured, it is to be measured from the outside. If it is one cubit square and three cubits high, even though inside it measures less than this, it is not susceptible to uncleanness, for the thickness of the sides does not effect a reduction. But the thickness of the feet and the thickness of the rim, if it has a rim, must not be measured together with it.

5. If a utensil has within it a small box—such as the wheeled undercarriage of a chest—which can be slipped off, it is not measured together with it, nor is it deemed a connective with it for uncleanness, nor does it afford protection together with it in a “tent” containing a corpse; but if it cannot be slipped off, it is to be measured with it, and they count as a single utensil.

6. If the utensil has an arched cover and it is fastened on, this must be measured together with it; if it is not fastened on, this

is not to be measured together with it. If there are drawers within the utensil, these must be measured together with it; if they are outside, they are not to be measured together with it.

7. If a wooden utensil cannot contain forty *sē'ah* while resting in its usual way, but only if it is turned on its side or supported by something else, inasmuch as it can, one way or the other, contain forty *sē'ah*, it is not susceptible to uncleanness.

8. If a box, chest, or cupboard loses one of its feet, even if it is not breached and can still contain the prescribed quantity, it remains insusceptible to uncleanness: for it has a flat bottom and can be presumed to rest on the ground as it was before.

CHAPTER IV

1. There are three gradations among wooden objects that are not made to be receptacles:

Any wooden object made to serve man's use only—for example, a ladder—is clean and is not susceptible to uncleanness at all, and the Sages have not rated it among unclean things.

Any wooden object made to serve the use both of utensils and of man—such as a table, a tray, or a bed, and the like—is susceptible to uncleanness. How can things serve both the use of man and the use of things which serve his use? Dishes can be laid on a table, or cups on a tray, or mattresses on a bed.

Any wooden object made to serve the use of utensils only—namely, an object that serves the things that serve man—if it serves the utensils only while they are in use, is not susceptible to uncleanness at all; for example, a wooden candlestick, which serves the candle only while it is alight; likewise any object put beneath utensils while they are in use; and all molds.

But if it serves the utensils both while they are in use and while they are not in use, it is susceptible to uncleanness: for example, the lid of a box and the like, the sheath of a sword or a knife or a spear or scissors or a razor, the case for eye-paint sticks, a stylus box, an eye-paint box, a tablet case, a leather covering, a quiver, a javelin

case, or a case for flutes—all these and their like, even though they are but the “servers” of utensils, are susceptible to uncleanness because the utensil has need of them both while it is in use and while it is not in use.

But the lid of a clothes chest, the lid of an ark, the lid of a basket, a carpenter’s vise, the stool under an ark and its arched cover, the stand on which the case for a scroll is constructed, the socket of a bolt or a lock or a *mēzuzah*, a case for viols and lyres, a turban-maker’s frame, a phylactery mold, the musicians’ wooden horse on which they gambol, the clappers of wailing women, the poor man’s parasol, the struts of a bed, the curtain poles of a bed, and the jack below the bed—all these and their like are not susceptible to uncleanness because they serve utensils only while these are in use.

2. If a bedframe is equipped with knobs and has feet which join it to the bed, it contracts uncleanness together with the bed, since it is put within the bed and counts as one of its parts. If it is only set on two flanges and stands high over the bed, even if it is lashed on with ropes, inasmuch as it has no feet, it is not susceptible to uncleanness, because it is one of those things which serve utensils only while these are in use—such as the frames of the Sons of Levi, on which they hang their harps and instruments of music and which are not susceptible to uncleanness.

3. The saddler’s press on which he stretches leather is not susceptible to uncleanness, because he lays the stone on it in the hollowed part of it, and performs his work thereon, and thus the press serves utensils while they are in use and does not contract uncleanness as a utensil with a receptacle, since the hollow therein was made to be filled up with the stone.

4. The overlaid parts of a bed are not susceptible to uncleanness. So, too, all overlaid parts, whether they are of wood or of bone or of leather or of metal, are not susceptible to uncleanness; for it is said, *Wherewith any work is done* (Lev. 11: 32), so excluding the overlaid parts of utensils. So, too, utensils of wood or of bone having a receptacle overlaid with metal are clean and not suscep-

tible to uncleanness: after they have been overlaid they are of no account, and the overlay itself is not susceptible, as we have explained.

5. If a utensil is made in part of wood and in part of metal, and the wooden part serves the metal part, it is susceptible to uncleanness; but if the metal part serves the wooden part, the whole remains clean. Thus, if a key is of wood and its teeth of metal, even one tooth only, it is susceptible to uncleanness; but if the key is of metal and the teeth of wood, the whole remains clean.

6. If a ring is of metal and its seal of coral, it is susceptible to uncleanness; but if the ring is of coral and its seal of metal, it is not susceptible to uncleanness.

7. A tooth of metal or a seal is susceptible to uncleanness in itself if it is not joined to the wooden part. So, too, if a wooden pitchfork or a winnowing fan, or a rake, or a comb for the head loses one of its teeth and another of metal is made for it, it becomes susceptible to uncleanness.

8. If a nail with a pomegranate-shaped head is made for the top of a staff wherewith to grasp it, it is not susceptible to uncleanness; but if it is made so that the ground should not wear away the wood, it is susceptible to uncleanness.

9. So, too, if nails are affixed to a staff in order to smite therewith, it is susceptible to uncleanness, for the wood serves the need of the metal; if they are made for an adornment, it is not susceptible to uncleanness, since the metal serves the need of the wood.

10. So, too, if metal tubes are affixed to a staff or to a door for adornment, they are not susceptible to uncleanness. And the same applies in like manner to other utensils.

CHAPTER V

1. No utensils become susceptible to uncleanness until their manufacture is complete.

When do wooden utensils become susceptible to uncleanness? A bed or a cot becomes susceptible after it has been rubbed over with fishskin. If it is determined not to rub it over, it forthwith becomes susceptible to uncleanness. Wooden baskets become susceptible after their rims are bound round and the twig stalks and small ends of wood, which protrude beyond the basket, are trimmed. If they are baskets made from the date palm, even though the palm leaves are not trimmed on the inner side, they are susceptible to uncleanness, for thus they are allowed to remain.

A big basket becomes susceptible after its opening is bound round and the palm leaves trimmed and the hangers completed. Wicker containers for cups and flagons, even if their rough ends have not been trimmed on the inner side, are susceptible to uncleanness, for thus they are allowed to remain.

Small food baskets and hand baskets become susceptible to uncleanness after their edges are bound round and the protruding palm leaves trimmed. Large food baskets and large hampers become susceptible after two circling bands have been made round their sides. The containers for a sifter or a sieve, and the cups for scales become susceptible after one circling band has been made round their sides. A willow basket becomes susceptible after two twists have been made round its width. A rush basket becomes susceptible after one twist has been made round its side.

Even if their tops are not finished off, they are susceptible to uncleanness since it is manifest for what purpose they were made, and they bear the form of the proposed utensil. To what can it be likened? To a piece of cloth of which a part has been woven.

A reed mat becomes susceptible to uncleanness after the palm leaves are trimmed, and this is the completion of its manufacture.

No utensil made of wickerwork is susceptible to uncleanness until its edges are bound round.

Unfinished wooden utensils become susceptible to uncleanness after the utensil has assumed its shape. Even though it must still be marked out with a stylus or smoothed off with a lathe or decorated with a graving tool or other like acts, and is yet in unfinished

condition, inasmuch as it needs no more chiseling and the craftsman has finished gouging it out, it becomes susceptible to uncleanness.

Any unfinished wooden utensil is susceptible to uncleanness except those of boxwood, for a utensil made from it is not deemed to be a utensil until it has been adorned. And it is probable, in my opinion, that utensils of bone are like utensils of boxwood and are not susceptible to uncleanness while yet unfinished.

If a wooden utensil still lacks the shape of a utensil, even though use is made of it, it is not susceptible to uncleanness.

The sideboards of bakers, on which they set out the loaves while they are yet dough, can contract uncleanness since they bear the shape of a utensil, but those of householders do not contract uncleanness; but if they are colored crimson or saffron, or the like, they can contract uncleanness since the form of a utensil is given to them.

The bakers' wooden tray, in which they put water to wet their fingers to shape the dough, is susceptible to uncleanness; but that of householders is not susceptible. If it is bordered on all four sides it is susceptible, but if it is open to one side, it is not susceptible.

The board on which the loaves are set out is susceptible to uncleanness.

The wooden utensil with which the flour sifters shake up the flour is susceptible to uncleanness, but that of householders is not susceptible.

The grist dealer's shovel is susceptible to uncleanness, but that of storerooms is not susceptible; that of wine presses is susceptible, but that of threshing floors is not susceptible. This is the general rule: what is made to hold something is susceptible, but what is made to heap stuff together is not susceptible.

2. No hangers are susceptible to uncleanness except the hanger of the flour dealer's sifter or the hanger of a riddle belonging to threshing floors, the hanger of a hand sickle, and the hanger of an exciseman's staff, since these are an aid at the time of use. This is

the general rule: what is made to be an aid at the time of use is susceptible to uncleanness; but if it is made only to be a hanger, it is not susceptible.

3. The harps of singers are susceptible to uncleanness, but the harps of the Sons of Levi on which they play in the Temple are not susceptible. The lute, the tabor, and the drum are susceptible to uncleanness.

4. A rattrap is susceptible to uncleanness, but a mousetrap is not susceptible because it has no receptacle and does not bear the shape of a utensil.

5. If thorns are plaited in the form of a basket in which to put figs or the like, this is susceptible to uncleanness; but if they are plaited in the shape of a large storage bin in which wheat is stored, this is not susceptible because it has not the nature of a utensil.

6. If foliage is woven into a kind of fence around produce, it is not susceptible to uncleanness; but if a fence of wickerwork is made, this is susceptible.

7. If the wrapping of palm leaves in which fresh dates are laid, or the like, is such that its contents can be put in and taken out without harm to it, it is susceptible to uncleanness; but if its contents cannot be taken out without tearing it or undoing it, or if the purpose is to eat the contents and then throw it away, it is not susceptible to uncleanness.

So, too, if a horn has been used and then thrown away, it is not susceptible to uncleanness; but if there was intention to use it again, it is susceptible to uncleanness.

8. A ram's horn is not susceptible to uncleanness, but if it is so cut as to make it a horn to serve some use, it is susceptible to uncleanness.

9. If a dish is fixed to a chest, a box, or a cupboard so that it can act as a receptacle, it is susceptible to uncleanness; but if it is fixed to the side so that it cannot contain anything unless the chest is

turned on its side, it counts as part of the chest and is not susceptible to uncleanness.

10. A wooden fishtrap, a bird basket, or a bird cage is not susceptible to uncleanness.

11. Birdtraps, slings, and fishermen's snares are susceptible to uncleanness because they bear the form of a utensil.

12. Although the benches in inns and those belonging to teachers of children have holes in them into which the legs are thrust, they are not susceptible to uncleanness. If the legs are fixed to them with nails, they are susceptible to uncleanness. This is the general rule: whatever can be removed without its legs being removed with it is not susceptible to uncleanness; and whatever can be removed only if its legs are removed with it is susceptible. And if all the legs are of wood or bone, it is susceptible to uncleanness; but if one of its legs is of stone, it is not susceptible to uncleanness.

CHAPTER VI

1. If a utensil has become unclean and, afterward, it is broken and its shape and its use are destroyed, it becomes clean by being broken. So, too, if utensils are broken while they are clean, their fragments are not susceptible to uncleanness.

2. What is the measure of the breach that must be made in a vessel of wood or of bone so that it becomes clean? For all the vessels of householders, the measure is that of holes as large as pomegranates. Thus, when a vessel has in it a hole big enough for a pomegranate to fall through, it becomes clean. The pomegranate of which the Sages have spoken is one of medium size, neither large nor small in the opinion of the beholder, or there should be in the vessel a hole the size of three pomegranates attached one to the other.

If a vessel has a hole big enough to let out an olive and it is stopped up, and another hole is made in it big enough to let out an olive and this is stopped up, and so on until they make up in all

a hole big enough to let out a pomegranate, even though it is stopped up, the vessel is not susceptible to uncleanness since it has taken on a fresh aspect.

3. If vessels are made from the outset with holes big enough to let through pomegranates—for example, the hampers or crates of camels, or wide-meshed baskets—they are susceptible to uncleanness until the greater part of them is torn.

4. If wide-meshed baskets have staves made to strengthen them above and below, they are not susceptible to uncleanness; but if any manner of handle is made for them, they become susceptible: even if they are entirely made up of holes big enough to let through pomegranates, they are susceptible to uncleanness.

5. For vessels too small to hold a pomegranate—for example, the quarter-*kaḥ* measure and the half quarter-*kaḥ* measure, and small baskets—the measure of a breach in them needed to make them insusceptible to uncleanness is a hole big enough to let out an olive. If their edges are worn down, yet there remains of them enough to hold anything at all, they are susceptible to uncleanness.

6. Breadbaskets become insusceptible to uncleanness if they have in them a hole big enough to let loaves fall through.

7. Gardeners' baskets become insusceptible if they have in them a hole big enough to let bundles of vegetables fall through; those of householders, if they let a bundle of straw fall through; and those of bath keepers, if they let a bundle of shavings fall through.

8. If a dish holder will not hold dishes, yet will still hold platters, it remains susceptible to uncleanness. So, too, if a chamber pot will not hold liquid, yet will still hold excrement, it remains susceptible to uncleanness.

9. Any wooden vessel split in two becomes clean, even though the parts can still contain something on their sides—as do the halves of stewpots—except wooden utensils of which one-half, or a part, is in itself a utensil from the time they are first made, such as a

folding table which from the outset is made in two parts and can be folded up or pulled out flat; or a food tray which is made up of several dishes, each section being a complete dish; or a folding chair, and similar things.

So, too, concerning a wooden holder for flagons and cups: if one section is damaged, that which is damaged becomes clean and is deemed not to be connected with the rest of the holder; if the second section is damaged, it also becomes clean and is deemed not to be connected with the rest; and if the three parts are damaged, all of them become clean. And the same applies to all similar utensils.

10. If a dung basket—whose middle part is high and whose corners hang down—is damaged on one side, it remains susceptible to uncleanness since it can still contain stuff in its other side; but if it is damaged also on its other side, it becomes insusceptible.

If a table or a side table is damaged, it remains susceptible to uncleanness until it is taken apart and each part is separated from the other. If one of its three legs is removed, it becomes insusceptible; the same applies if the second leg is removed. If the third leg is removed yet anyone decides to eat at this table or side table as one would eat at a tray, it becomes susceptible to uncleanness; otherwise it is not susceptible.

11. If the edges of a wickerwork vessel have fallen away, it becomes insusceptible to uncleanness, but if anything at all of the rim of the edges remains, it is still susceptible.

12. If a tablet is inlaid with pieces of wood, tightly fitted, it becomes insusceptible to uncleanness; but if it is overlaid with wooden strips, it remains susceptible.

13. If a bench is taken apart, it becomes insusceptible to uncleanness; but if it is lashed together with cords or ropes, it again becomes susceptible.

14. If camel baskets are unknotted, they become insusceptible to uncleanness; but if they are knotted again, they again become

susceptible. Thus they may become susceptible and insusceptible even ten times in a day.

15. If a table or a side table is overlaid with marble, yet room enough remains to set cups thereon, it is susceptible to uncleanness; but if all of it is overlaid, it becomes insusceptible, whether or not the overlay is enduring, whether or not the table's vertical edges are overlaid, and whether they are of valuable wood like boxwood, or the like, or are of other kinds of wood: inasmuch as they are overlaid, all of them become insusceptible to uncleanness, as we have explained.

CHAPTER VII

1. When do leather objects become susceptible to uncleanness?

A shepherd's bag or its like becomes susceptible after its hem has been stitched and the small excrescences which protrude in the leather have been trimmed, and its thongs sewn on; a leather apron, after it has been hemmed and trimmed and its strings put on; a leather bedcover, after it has been hemmed and trimmed; a leather cushion or pillow, after their hems have been stitched and the protruding excrescences trimmed. And the same applies in every like case.

Phylacteries become susceptible after the capsule is finished; and even though the strap must still be put on, they are susceptible to uncleanness.

The leatherpiece of a cradle for which a "navel" is to be made is not susceptible until the navel has been made. A sandal becomes susceptible after the straps are fastened on. A shoe becomes susceptible after it is shaped on the last; but if there is still intention to polish it or to have patterns cut on it, it remains insusceptible until it is polished or until the patterns are cut.

2. Leather that does not bear the form of a utensil is not susceptible to uncleanness. Therefore the leather "palm" which thorn gatherers tie over their palms so that the thorns may not prick them

is not susceptible, since it is a flat piece of leather and does not bear the form of a utensil. So, too, the piece of leather into which is collected the dung of oxen, or the leather with which a beast is muzzled, or the leather with which bees are diverted when their honey is taken, or the leather with which a draught is stirred up on account of heat: these are clean and not susceptible to uncleanness.

3. All leather fingerstalls are insusceptible to uncleanness except that of fruit pickers: since this is used to hold sumac berries, it is susceptible to uncleanness. But if it was torn and not able to hold the greater part of a sumac berry, it becomes insusceptible.

4. A leather belt, and the pieces of leather which the maimed sew on their knee stumps so that they may shuffle along the ground, are susceptible to uncleanness since they bear the form of a utensil.

So, too, the pieces of leather fashioned in the form of rings, which craftsmen put on their arms so as to hitch up their garments clear of their hands while at work, are susceptible to uncleanness like other flat leather utensils.

5. The leather from which is sewn a covering for the hand and the arm of winnowers, wayfarers, and flaxworkers is susceptible to uncleanness; but if it pertains to (the work of) dyers or blacksmiths, it is not susceptible to uncleanness. This is the general rule: whatever is made for grasping, so that one may grasp a thorn with it without being pricked or may hold something more firmly, is susceptible to uncleanness; but what is made to guard against sweat, so that what one is engaged with may not be spoilt by sweat from the hand, is not susceptible to uncleanness.

6. What is the measure of the breach that must be made in a leather vessel for it to become clean?

A goatskin becomes insusceptible to uncleanness after a hole is made in it big enough to let through anything the size of a warp clew. If it will not hold anything as small as a warp clew, then inasmuch as it can still hold something the size of woof clews, it remains susceptible to uncleanness, unless there are holes in the greater part of it.

7. If the inner pouch of a shepherd's bag is damaged, the shepherd's bag itself is still susceptible to uncleanness; and the bag does not count as a connective with the pouch.

8. If the testicle bags of a goatskin hold water, and they become damaged, they become insusceptible to uncleanness since they will no longer hold water in their usual manner.

9. If leather objects have loops and laces—such as an Amki sandal or a laced-up pouch—although they do not have the form of a utensil when undone, they are susceptible to uncleanness as long as they are undone since even an unskilled person can quickly insert the laces into the loops and make the object a receptacle again as it was before.

So, too, if they have become unclean and the laces are removed from them and they lose their shape, they become insusceptible, although it is possible to restore their shape without the aid of a craftsman.

10. If a laced-up bag has lost its laces, it is still susceptible to uncleanness since it is a receptacle; if it is made flat again, it becomes insusceptible. If it has been patched below, it still remains susceptible to uncleanness even though it was made flat, since it bears the shape of a utensil.

11. A piece of leather in which an amulet is wrapped is susceptible to uncleanness. If it is made flat it becomes insusceptible. If the amulet is again wrapped up in it, it again becomes susceptible: it may become susceptible and insusceptible even ten times in a day. But the leather on which the amulet is written is not susceptible to uncleanness, unless it is cut out and made into part of an ornament; then it is susceptible to uncleanness.

12. The head phylactery counts as four objects. If it is rendered unclean by a corpse and the first capsule is undone and repaired, it remains a Father of Uncleanness as it was before. The same applies if the second is undone and repaired; and even if the third is undone and repaired, or even if the fourth is undone and repaired, the whole suffers first-grade uncleanness since each one of

them was undone and all are now repaired again; and it is as though the latter capsules of the phylactery touch the former ones.

If the first is undone a second time and then repaired, it suffers first-grade uncleanness as it did before. So, too, if the second is undone again, and the third. If the fourth is again undone and repaired, the whole becomes insusceptible to uncleanness, since what suffers first-grade uncleanness does not render vessels unclean, since it is but an Offspring of Uncleanness, as we have explained.

So, too, if a sandal has suffered *midras* uncleanness and one of its flaps is severed and then repaired, it still suffers *midras* uncleanness; but if the second flap is severed and then repaired it becomes free of *midras* uncleanness, since new flaps have been made for it, but it is unclean from contact with *midras* uncleanness.

If before the first flap is mended the second is severed, or if the heelpiece is severed, or the toepiece lost, or if it is split in two, it becomes insusceptible to uncleanness altogether.

13. If a shoe is so damaged that it cannot hold the greater part of the foot, it becomes insusceptible to uncleanness.

14. If a phylactery has become unclean, when does it become clean? An arm phylactery becomes clean after it has been undone on three sides; and a head phylactery, after it has been undone on three sides and between each capsule.

15. If a ball, shoe last, amulet, or phylactery is torn after becoming unclean, he who touches it becomes unclean, but if he touches only what is inside it he remains clean. If a saddle is torn open, he who touches what is inside it becomes unclean, since the stitching joins together the cover and the stuffing, and the whole of it is made a single body.

CHAPTER VIII

1. No metal utensils become susceptible to uncleanness until their manufacture is wholly complete and the utensil lacks no process at all; but unfinished metal utensils are not susceptible to uncleanness.

2. And these are deemed to be unfinished metal utensils: any that still need to be polished, decorated, or incised, or painted, or hammered out, or that lack a handle or a rim; none of these is susceptible to uncleanness until it has been completed and put in order so that it lacks no process at all.

Thus, a sword is not susceptible to uncleanness until it has been furbished, nor a knife until it has been ground. And the same applies with all like processes.

Therefore if a man makes utensils out of raw iron or smelted metal or the hoop of a wheel or sheet metal or metal plating, or out of the bottoms of vessels or the rims of vessels or the handles of vessels, or from metal chips or filings, none of these is susceptible to uncleanness, since the things made are but unfinished metal objects.

But if a man makes a utensil from the broken pieces of other metal utensils or from utensils which have worn away through length of time, or from nails which are known to be made from other utensils, these are susceptible to uncleanness, since they are not unfinished utensils. But nails about which it is unknown whether they were made from utensils or from raw iron are not susceptible to uncleanness: even though they were adapted to serve as a utensil, they still are not susceptible to uncleanness.

3. If metal utensils lack but a lid they are susceptible to uncleanness, since the lid is not deemed to be of a piece with the utensil.

4. If a needle has no hole in it but is polished and was so made from the outset, it is susceptible to uncleanness because a thorn can be drawn out with it; but if a hole is still to be made in it, it counts as any other unfinished metal utensil and is not susceptible to uncleanness.

5. Now since we have explained that unfinished metal utensils are not susceptible to uncleanness while unfinished wooden utensils are susceptible; and that flat metal utensils are susceptible to uncleanness while flat wooden utensils are not susceptible, on the authority of Scripture, it follows that what may be unclean among wooden utensils is clean among metal utensils, and what

may be unclean among metal utensils is clean among wooden utensils.

6. All weapons of war—for example, a sword, a spear, a helmet, a breastplate, greaves, and the like—are susceptible to uncleanness; and all articles of human adornment—for example, a necklace, earrings, finger rings, whether or not they bear a seal, and the like—are susceptible to uncleanness. Even a *denar* that has become defective and has been adapted to hang around a young girl's neck is susceptible to uncleanness. So, too, a metal amulet is susceptible to uncleanness like any human adornment.

7. All adornments put on cattle or utensils—such as the rings made for a beast's neck or for the lugs of vessels—are clean and are not in themselves susceptible to uncleanness, save only bells worn by cattle and objects which give out a sound for people to hear. Thus, bells made for a mortar, or for a cradle, or for the mantles of scrolls or of babies are not susceptible to uncleanness. But if clappers are made for them, they are susceptible to uncleanness: inasmuch as they are made to give out a sound for people to hear, they count as human adornments. And even if their clappers are removed, they are still susceptible to uncleanness since they are still suitable for tapping against earthenware.

8. If a bell is made for human use, and intended for a child, it is susceptible to uncleanness only if it has a clapper, since it is made to give out sound; but if it is made for one who is grownup, it is an adornment and is susceptible to uncleanness even though it has no clapper.

9. All sculptured images are susceptible to uncleanness; but no seals are susceptible save only the metal seal which is used for sealing. And no rings are susceptible save only finger rings. The ring with which a man girds his loins or with which he fastens his garments across his shoulders is not susceptible to uncleanness. The ring on a beast's chain, since it is used to lead the beast, is susceptible to uncleanness. So, too, the metal staff chained to a beast, since it is used to control the beast, is susceptible to uncleanness.

10. All utensils can become susceptible to uncleanness by intention and they do not become free of uncleanness except by an act which changes their use; for such an act cancels an earlier use or an earlier intention, but no intention cancels a present use or an earlier intention.

Thus, if it is intended to change a ring made for cattle or utensils into a ring for human use, it becomes susceptible to uncleanness by this intention and it is as if it was made for human use from the start. If, again, the intention is to let it remain a ring for cattle as it was before, it is still susceptible to uncleanness, even though no one has ever worn it, because no intention can cancel an earlier intention unless some act is performed upon the object itself—as when it is polished or if it is confined to the use for cattle.

If a ring is made for human use and it is decided to use it for cattle, it is still susceptible to uncleanness as it was before, for utensils cannot be made free of their susceptibility to uncleanness by intention alone. But if some act is performed therewith and its use changed into one for cattle, it is no longer susceptible to uncleanness, for an act which marks a change of use cancels an earlier use.

11. With a deaf-mute, an imbecile, or a minor, it is their act that is of consequence, and their intention is not of consequence, as we have explained earlier concerning the rendering of foodstuffs susceptible to uncleanness.

12. If it is proposed to use for a beast a bell belonging to a door, it remains susceptible to uncleanness; and if a bell belonging to a beast is used with a door, then even if it is joined to the ground and even if it is fastened with a nail, it remains susceptible to uncleanness as it was before until some change of use is brought about in the object itself.

13. If a craftsman makes both bells for cattle and bells for doors and puts them aside, and the greater part are for what is susceptible to uncleanness, they all become susceptible until he separates some of them for what is not susceptible to uncleanness; and if the greater part are for what is not susceptible, none of them are sus-

ceptible to uncleanness until he separates some of them for what is susceptible.

14. Bells, wherever they are found, are susceptible to uncleanness, except those found in cities, since the greater part of them are for doors.

15. If a man says to a craftsman, "Make me two bells, one for a door and one for cattle," or, "Make me two reed mats, one for lying on and one for tents," or, "Make me two sheets, one for pictures and one for tents," both of them are susceptible to uncleanness, until he separates them and says, "This is for this purpose, and that is for that."

CHAPTER IX

1. All metal utensils which have a name in their own right are susceptible to uncleanness, except a door, a bolt, a lock, a hinge socket, a hinge, a gate bar, or a threshold groove: for since these are made to be joined to the ground or to serve the need of the wooden part, they are not susceptible to uncleanness, even before they are fixed in their place.

And any metal utensil which has a second name appended to it is not susceptible to uncleanness in itself, because it is but part of some other utensil. Thus, the scorpion bit of a bridle is susceptible to uncleanness, but the cheekpieces on either side of the beast's jaws are clean and are not in themselves susceptible to uncleanness, since they have not a name in their own right; but while they are joined together, the whole is susceptible to uncleanness.

2. The iron plates worn over a man's cheeks in time of battle are not susceptible to uncleanness, since they have no name in their own right, but if they have a cavity that will hold water, they can contract uncleanness like any other utensil that forms a receptacle.

3. If an earring is made with a pot-shaped bottom and a lentil-shaped top, and its pot-shaped part is broken off, it is in itself susceptible to uncleanness since it has a receptacle; and the lentil-

shaped piece is in itself susceptible to uncleanness since it has a name of its own; but the hook which enters the ear or the nose is not in itself susceptible to uncleanness.

If the earring is made in the form of a grape cluster and it falls apart, it is not susceptible to uncleanness since it has no receptacle and none of its berries has a name of its own; and it is not fit for use as an adornment after it has fallen apart.

4. The single ring which girls put on one leg—such as is called a *berit*, “garter”—is not susceptible to uncleanness since it is not shaped like an article of adornment but is like the ring on vessels or the ring with which a man fastens his garment across his shoulders; but the two rings which girls put on their legs with a chain stretching between them from one leg to the other—and such are called *kēbalim*, “anklets”—are susceptible to uncleanness because they are the girls’ adornments.

5. If a necklace has metal beads strung on a thread of wool or flax and the thread is severed, the beads are still susceptible to uncleanness since each of them is an article in itself. If the thread is of metal and the beads precious stones and pearls, or glass, and the beads are broken but the thread remains, it is susceptible to uncleanness in itself. The remnants of a necklace are still susceptible to uncleanness if they are enough to encompass the neck of a young girl.

6. All metal lids are clean and do not contract uncleanness because they have not a name in their own right, except the lid of a boiler or the lid of a physician’s basket; since the plaster is laid therein it is turned into a utensil having a receptacle.

7. If a metal lid is rubbed and polished and made into a mirror, it is susceptible to uncleanness.

8. All metal weights are susceptible to uncleanness; such are called *’unkī’ot*.

If iron weights are suspended from the beam of a scale, it is susceptible to uncleanness because of the weights that are suspended from it. This applies to the scales of dealers in flax and dealers in

wool. But the scales of householders are not susceptible to uncleanness unless the weights are fixed to them.

9. If weights are broken, even though they are again used for weighing, they are not susceptible to uncleanness. If some of them could be set apart as half-pound, or third-of-a-pound, or quarter-of-a-pound weights, they would become susceptible to uncleanness.

10. If a sela' coin has become defective and is adapted for use as a weight, it becomes susceptible to uncleanness.

11. The lading hook of porters is not susceptible to uncleanness, but that of peddlers is susceptible. The hook of bedpoles is not susceptible to uncleanness, but that of a bedstead is susceptible.

The hook of a fisherman's "hive"—in which fish are caught—is not susceptible to uncleanness, but that of a chest is susceptible. The hook of wooden candlesticks is not susceptible to uncleanness, but that of a table is susceptible.

This is the general rule: if a utensil is in itself susceptible to uncleanness according to Scripture, any metal hook or chain belonging to it is susceptible; but if a utensil is not susceptible to uncleanness—for example, flat wooden utensils or wooden vessels having the prescribed capacity, and the like—any metal hook or chain belonging to it is not susceptible to uncleanness, but each in itself is clean. For a hook or a chain is not in itself a utensil but is only a part of a utensil. And even the hook on walls whereon vessels and garments and the like are hung is not susceptible to uncleanness.

12. A chain that has a lockpiece is susceptible to uncleanness, but if it is used only to tie up a beast, it is not susceptible.

13. The chain belonging to corn merchants is susceptible to uncleanness because it is used for locking up shops; but that of householders is not susceptible since it is made only for display.

14. The chain of land surveyors and the pegs which they stick in the ground while they measure are susceptible to uncleanness; but the chain of wood gatherers is not susceptible, since it only serves the need of the wood.

15. Of the chain of a big bucket, a length of four handbreadths next to the bucket is susceptible to uncleanness together with the bucket, because it is needful to the bucket; but the rest is not susceptible since it has no name in its own right. The chain of a small bucket is susceptible to a length of ten handbreadths.

16. A metal ball, an anvil, a builder's crowbar, a carpenter's adz, a blacksmith's jack, a plummet or builder's weight, iron tools for beating olives, a metal funnel, the knife with which scribes cut the point of a reed pen, a metal stylus, a measuring rule, a measuring table with which scribes trace lines—all these are susceptible to uncleanness since each has a name of its own.

CHAPTER X

1. Nails which hold roof beams in place and which are fashioned for driving into wood are not susceptible to uncleanness; and the same applies to nails which are driven into walls to hang things thereon. But if such a nail has been adapted for use as an implement in itself, it becomes susceptible to uncleanness. Thus, if a nail has been so adapted that it can be used for unlocking and locking, or for drawing out a wick, or if it has been put in a hand mill or a donkey mill, it becomes susceptible to uncleanness. But if it has been adapted so that it can broach jars, it is not susceptible to uncleanness unless it is tempered anew.

2. If a nail is used as a sign for safeguarding an entrance, it is not susceptible to uncleanness; likewise the nail of a money-changer, on which he hangs his scales and pouch, is not susceptible; likewise the hangers of strigils are not susceptible—howbeit these nails differ in shape from other nails used for driving into wood or the like.

3. A barber's nail—which is the implement used for blood-letting—is susceptible to uncleanness; but the nail of a sundial is not susceptible.

4. A weaver's nail—which is the long nail, like a skewer, with which the weaver inserts the tube or reed or wood on which to wrap the threads—is susceptible to uncleanness.

5. These are the metal objects in a wagon which are susceptible to uncleanness: the metal cattle yoke, the crossbar, the sidepieces which hold the straps, the iron piece that goes under the neck of the cattle, the pole pin, the metal girth, the trays, the clapper, the hook, and any nail that joins the parts together.

And these parts in a wagon are not susceptible to uncleanness: the cattle yoke only plated with metal, sidepieces made for display, tubes that give out a noise, the lead by the side of the necks of the cattle, the rim of the wheel, the metal plates and mountings, and any other nails therein: these are not susceptible to uncleanness.

6. The scorpion-shaped hook in the olive press is susceptible to uncleanness. Although a grist dealer's chest is not susceptible to uncleanness, if it has below it a metal carrier it is susceptible.

7. A pepper grinder is susceptible to uncleanness by virtue of falling within three categories of utensil: a metal utensil, a utensil with a receptacle, and a utensil used for sifting.

8. The metal door of a cupboard belonging to householders is not susceptible to uncleanness; but that of physicians is susceptible since they put plaster therein and hang scissors therein.

9. The metal bars with which the cooking pot is shifted about are susceptible to uncleanness, but those that are fixed to the stove are not susceptible.

10. The tongs with which a wick is squeezed are susceptible to uncleanness.

The hooks which hold millstones from above are not susceptible to uncleanness, because they are made only to give added strength.

11. If the bolt used for locking doors is of metal, it is susceptible to uncleanness; but if it is of wood plated with metal, it is not susceptible.

12. The clutch and the crosspiece of a lock are susceptible to uncleanness.

13. A metal spindle knob is not susceptible to uncleanness since it only serves the need of the wooden part.

14. If a spindle, a distaff, a rod, a double flute, or a pipe is of metal, it is susceptible to uncleanness; if it is of wood plated with metal, it is not susceptible, except the double flute, for if it has a groove for the "wings," even though it is only plated, it is susceptible to uncleanness.

15. If a trumpet can be taken to pieces and none but a craftsman can put it together, it is susceptible to uncleanness while joined together; but if anyone can take it to pieces and put it together, it is not susceptible to uncleanness.

16. The end to which the mouth is put while blowing is susceptible to uncleanness in itself; but the other, broader end is not susceptible to uncleanness in itself. But while it is joined together the whole is susceptible to uncleanness.

So, too, a branch of a candlestick is not susceptible to uncleanness in itself because it has a second name appended to it; but its cup and base are susceptible to uncleanness in themselves. And while they are joined together the whole is susceptible to uncleanness.

17. The beam for arrows—which is a target shod with strips of metal—is susceptible to uncleanness, but the beam which is put on the legs of prisoners is not susceptible. A neck iron is susceptible to uncleanness.

If a saw's teeth are put in the hole of a door to serve as a jamb, though use is made of the saw, it is not susceptible to uncleanness; and if it is put in the hole of the door after it has become unclean, it continues to be unclean until it is fixed on with a nail. If it is turned about, whether upwards or downwards or sidewise, it is not susceptible to uncleanness.

CHAPTER XI

1. How large a breach must be made in a metal utensil for it to become insusceptible to uncleanness or become clean after being unclean? All is in accordance with what manner of utensil it is.

2. So long as a utensil is able to do anything in the nature of its proper work, it is still a utensil and is deemed to be a sound utensil. Thus if a metal vessel is broken but it is still possible to draw water into it, it remains a usable vessel as it was before.

A boiler is deemed to be still a usable vessel if it is sound enough to heat water therein; a kettle is still deemed a usable vessel, if it will hold sela' coins; a caldron, if it can contain metal flasks; a metal flask, if it can contain *pēruṭahs*; wine measures, if they can still measure wine; likewise oil measures, if they can still measure oil.

If three holes in the bottom of a mustard strainer merge into one another, it becomes insusceptible to uncleanness since it cannot do anything in the nature of its proper work.

If a shovel has lost its blade, although it becomes like a hammer, it is not susceptible to uncleanness since it cannot do anything in the nature of its proper work, but only something of a hammer's work, and it was not made for striking, like a hammer. And the same applies in every like case.

3. If a comb for wool has lost its teeth but at one place three still remain, it is susceptible to uncleanness, but if one of the three is the outermost, it becomes insusceptible since flax cannot be combed therewith, for the outermost is of no avail for combing; and any metal utensil that cannot do anything in the nature of its proper work is not susceptible to uncleanness.

If two teeth are removed from a comb and made into a pair of forceps, they become susceptible to uncleanness. If one tooth is removed and adapted for use with a lamp or to wrap thread around it for embroidery, it is susceptible to uncleanness. And if the tooth is thick and big, even though it has not been adapted for a special use, it is still in itself susceptible to uncleanness.

4. If a flax comb has lost its teeth and only two remain on it, it is still susceptible to uncleanness; but if only one remains it becomes insusceptible.

5. If grappling irons are broken, yet one hook remains, they are still susceptible to uncleanness, since it is possible with the one hook to bring out a bucket from the well, as was done before.

6. If a saw has lost one tooth out of every two, it becomes insusceptible to uncleanness. If there remains a length of one *se* of teeth at one place, it is still susceptible since it is possible to saw with what is left.

7. If an adz, a scalpel, a plane, or a drill is damaged, it is still susceptible to uncleanness; but if it has lost its cutting edge, it becomes insusceptible. And if any one of them is split in two it is still susceptible to uncleanness, except the drill, since no hole can be made therewith. The block of a plane is not in itself susceptible to uncleanness, since it is but part of a utensil.

8. If the parts of a sword, a knife, a knife bent like a sickle, a spear, a hand sickle, a harvest sickle, a householder's small shears, or a barber's large shears are sundered, any part of them is still susceptible to uncleanness, since it is able to do something in the nature of its proper work.

9. If ordinary scissors are sundered, neither part is susceptible to uncleanness, since it can remove hair only with difficulty.

10. If a breastplate is sundered lengthwise, it becomes insusceptible to uncleanness; if it is sundered breadthwise yet can do something in the nature of its former work, it remains susceptible. When does it become insusceptible to uncleanness? When it falls to pieces and cannot do anything in the nature of its proper work. If it falls to pieces but its greater part still remains, and this is the upper part, it is still susceptible to uncleanness; but if it is the lower part, it is not susceptible. If a piece is cut off and used as part of an ornament, this piece is susceptible to uncleanness.

11. If the blowpipe of goldsmiths or of welders or of blacksmiths or of glassmakers is split lengthwise, it becomes insusceptible to uncleanness; but if it is split breadthwise yet can do something in the nature of its former work, it remains susceptible to uncleanness; but if it cannot, it becomes insusceptible.

12. If the tongs of barbers, or of physicians, or of glassworkers are sundered in two, they become insusceptible to uncleanness; but those of blacksmiths remain susceptible, because from the first a blacksmith uses them to pick off coals and now he may still pick off coals with them.

13. If a metal mirror is broken or its surface spoiled and it will not reflect the greater part of the face, it becomes insusceptible to uncleanness; if it will reflect the greater part of the face, it is still deemed a usable utensil as it was before.

14. If a needle has lost its eye or its point, it is not susceptible to uncleanness, but if it is adapted for thread to be wrapped round it to embroider therewith, it remains susceptible. But if a pack needle has lost its eye, it remains susceptible since marks may be incised with the other end.

15. If a needle round which scarlet or gold thread or the like is wrapped in the manner of embroiderers loses its eye or its point, it is still susceptible to uncleanness, since sewing is not its proper work.

16. If a needle has become rusty and this hinders it from sewing, it is not susceptible to uncleanness, but if it does not, it remains susceptible.

17. If a sword or a knife becomes rusty, it is not susceptible to uncleanness. If it is polished and whetted, it reverts to its former state of being susceptible. So, too, if a hook is straightened out, it becomes insusceptible; but if it is bent back again, it reverts to its former state of being susceptible.

18. If a key which has a bent shape like a knee is broken at its joint, it becomes insusceptible to uncleanness—so, too, if a *gamma*-shaped key is broken at its bend, it becomes insusceptible—since no one can open a lock with it and it cannot do anything in the nature of its proper work. If the broken part still has teeth and gaps, it remains susceptible since it is still usable as a key. If it loses the teeth, it is still susceptible to uncleanness because of the gaps; and if the gaps are blocked up, it is still susceptible because of the teeth. But if the teeth are lost and the gaps blocked up, or if the gaps merge into one another, then it becomes insusceptible.

19. If a utensil has at one end a spoon for lifting out ashes and at the other end a fork for roasting flesh, and it loses its spoon, it is still susceptible to uncleanness because of its prongs; and if the prongs are lost, it is still susceptible because of the spoon.

So, too, with an eye-paint stick: if it loses its spoon, with which one scrapes off the eye paint, it is still susceptible to uncleanness because of the point with which the eye paint is put on the eye; and if the point is lost, it is still susceptible because of the spoon.

20. If a utensil has at one end a spoon formed as from network on which to broil, and at its other end prongs for bringing up flesh from the cooking pot or from off the fire, and its spoon is lost, it is still susceptible to uncleanness because of the prongs; and if the prongs are lost, it is still susceptible because of the spoon.

So, too, with a metal stylus of which one end is used for writing and the other for erasing: if the writing end is lost, it is still susceptible to uncleanness because of the eraser; and if the eraser is lost, it is still susceptible because of the writing end. And the same applies in every like case, provided that what is left can do something in the nature of its proper work.

Thus, if a pen has lost its eraser and its writing end remains, but it is still long enough to reach the knuckles, it is still susceptible since it is possible to hold it and write with it. If the writing end has been lost and the eraser remains and what is left of its length is as much as the palm of one's hand, it is still susceptible since

it is possible to erase therewith. If there remains less than this, it becomes insusceptible. And the same applies in every like case.

21. If a hatchet head has lost its cutting edge, it still remains susceptible to uncleanness because of its splitting edge; if it has lost its splitting edge, it still remains susceptible because of its cutting edge; but if its shaft socket is broken, it is not susceptible to uncleanness.

22. If a colter (*ḥarḥur*) is damaged, it still counts as a usable implement until it has lost its greater part; but if its shaft socket is broken, it becomes insusceptible.

23. The oxgoad (*mardea'*) is a long and thick wooden shaft having a sharp, nail-like spike stuck into its upper end, and this iron spike is called the pricker (*darēḥan*); below it, at the other end, is a spearlike piece of iron into which the wooden shaft is thrust, and this piece of iron is called the colter (*ḥarḥur*).

24. If metal piping (*meneket*) which is like a tube becomes unclean, once it is fixed on a staff or on a door and joined with the wood it becomes clean. If it has not become unclean and is fixed on a staff or on a door, it is still susceptible to uncleanness in its present place. For all metal objects fixed to a beam or to a wall remain susceptible to uncleanness as they were before, unless their function is changed; therefore the metal shelf of bakers which is fixed to the wall is susceptible to uncleanness. Likewise all similar metal objects which are fixed in position, whether they form receptacles or whether they are flat, remain susceptible to uncleanness as they were before.

CHAPTER XII

1. If utensils of wood, leather, or bone are broken they become free of their uncleanness. If a utensil is again made of their fragments, or if their fragments are gathered together and other utensils made from them, these become like clean utensils which have not

previously been unclean, and they become henceforth susceptible to uncleanness.

So, too, if metal utensils are broken after having become unclean, they become clean. If, however, they are recast and other utensils made from them, they revert to their former state of uncleanness.

2. Metal utensils can become completely clean only if they are immersed in an immersion pool such time as they are whole, or if they are allowed to remain broken. The reversion of unclean metal utensils (that have been broken and then recast) to their former uncleanness rests only on the authority of the Scribes.

And why have the Scribes decreed that such metal utensils revert to their former uncleanness? It is a precautionary measure lest a utensil should become unclean and a man were to recast it and make of it another utensil the same day. If he were to think it clean, according to the rule of Scripture, he might come to think that, since breaking alone or immersion alone renders it clean: then just as it becomes clean the same day if it is broken and recast and a utensil made of it as before, so, therefore, it also becomes clean the same day if it is immersed—although it is still as it was before; and so it would come to be supposed that utensils do not need to await sunset. Because of this precaution it is decreed that they continue to be unclean.

3. No matter whether a utensil is rendered unclean by a corpse or by other uncleannesses, if it is recast it reverts to its former uncleanness unless it is immersed. If it is rendered unclean by a corpse and is sprinkled on the third day, and is then recast and another utensil made from it, and then it is sprinkled on the seventh day and immersed, it is still unclean; and the sprinkling which precedes the recasting cannot be counted with the sprinkling after the recasting. It cannot be restored to cleanness unless it is sprinkled on the third day and on the seventh day and then immersed—as is the case of a utensil before it is broken; or (in the case of a recast utensil) it is sprinkled on the third day and on the seventh day and immersed after it is recast.

4. If iron from an unclean utensil is smelted with clean iron and the greater part is from the unclean iron, the whole is unclean; if the greater part is from the clean iron, the whole is clean; but if the two are equal, the whole is unclean.

So, too, if clay is mixed with dung and the mixture is fired in a furnace and made into a vessel, if the greater part is of clay, the vessel is susceptible to uncleanness because it is an earthenware vessel; but if the greater part is of dung, it is not susceptible to uncleanness.

5. If clean metal vessels are glazed with an unclean glaze, they become unclean; but if vessels are made from the unclean glaze, they are clean.

6. If an ax is made of clean iron and its cutting edge is made of unclean iron, the ax is unclean. If its cutting edge is made of clean iron and the ax of unclean iron, the ax is clean, for its condition is determined according to the part that fulfills the function of the utensil.

7. If a clean ax is glazed with unclean iron it remains clean.

8. If a flask is made of unclean metal and its base of clean metal, the whole is clean; if it is made of clean metal and its base of unclean metal, the whole is unclean; for its condition is determined according to the container which performs the function of the utensil.

9. If a metal vessel is rendered unclean by an uncleanness which rests only on the authority of the Scribes—if, for example, it is made unclean by an idol or the like—and it is broken and recast and another vessel made from it, it remains in doubt whether it does or does not revert to its former uncleanness.

10. If glass vessels become unclean and are broken, they become clean, like all vessels; even if they are recast and other vessels are made from them, they do not revert to their former uncleanness. Since the principle governing their uncleanness rests only on the

authority of the Scribes, as we have explained, it has not been decreed that they revert to their former uncleanness.

So, too, if glass vessels are broken, even though their fragments are usable as vessels and fit for use, inasmuch as they are fragments of vessels they are not susceptible to uncleanness, since they do not resemble earthenware vessels. Thus, if a glass dish is broken and its base is adapted for use, the base is not susceptible to uncleanness, although it is like a dish. But if the broken edge is trimmed and smoothed with a file, it becomes susceptible to uncleanness.

11. If a small phial, which can be picked up with one hand, has lost its neck, it is still susceptible to uncleanness, since no one puts his hand inside it but only pours from it. But if a large phial, which must be picked up with both hands, loses its neck, it becomes insusceptible, since it might cut the hand if the hand were put inside it. So, too, if a phial of spikenard, although it is small, has lost its neck, it becomes insusceptible, since it wounds the finger if anyone fetches out the perfume from inside it.

12. If large glass flagons have lost their necks, they still count as usable vessels since they can be adapted to hold pickled produce.

13. If the greater part of a glass cup is broken away, it becomes insusceptible to uncleanness. If a third part of its circumference is broken away round the greater part of its height, it becomes insusceptible. If there is a hole in it and it is blocked up with tin or pitch, it is still insusceptible.

If a glass cup or a glass phial has a hole in it, whether it is high up or low down, it becomes insusceptible.

14. If a glass tray or a glass dish has a hole high up in the rim, it remains susceptible to uncleanness; but if the hole is low down, it becomes insusceptible. If it is cracked yet can still hold hot and cold water alike, it remains susceptible; but if it cannot, it becomes insusceptible.

15. If cups are chipped, even if their rims scratch the mouth, they are still susceptible to uncleanness.

16. A glass funnel is not susceptible to uncleanness since it counts as a ladle which cannot contain anything.

17. If glass is made to be a mirror it is not susceptible to uncleanness even though it forms a receptacle, since it is not made as a container.

If a glass spoon can hold anything—although when it is laid down on the table it turns on its side and will hold nothing—it is susceptible to uncleanness.

18. If a glass tray is used as a mirror, it is still susceptible to uncleanness; but if it is made from the first to be a mirror, so that things put on it can be reflected in it, it is not susceptible to uncleanness.

Glass vessels do not become susceptible to uncleanness until their manufacture is complete, as with all other vessels.

CHAPTER XIII

1. We have already explained several times that an earthenware vessel contracts uncleanness only from its contained space or by being shifted by a man with flux. But with all other vessels, if uncleanness touches them they become unclean, and if uncleanness enters their contained space without touching the vessels, they remain clean. Hence what is unclean in the case of earthenware vessels is clean in the case of all other vessels, and what is unclean in the case of all other vessels is clean in the case of earthenware vessels.

And whence do we learn that an earthenware vessel is susceptible to uncleanness only from its contained space? Because it is said, *Every earthen vessel into whose midst any of them falleth . . .* (Lev. 11: 33)—that is to say, it is susceptible to uncleanness from its *midst*, and not from its outside.

2. And as it contracts uncleanness from its contained space so it conveys uncleanness to foodstuffs and liquid from its contained space. Thus, if an earthenware vessel has become unclean and foodstuffs or liquid enter its contained space, even though they do not

touch it, they become unclean, for it is said, *Whatever is in it shall be unclean (ibid.)*. But other unclean vessels do not convey uncleanness to foodstuffs or liquid unless they touch them.

3. An earthenware vessel does not convey uncleanness from its contained space to other vessels, whether another earthenware vessel or any other kind of vessel. Thus, if a large earthenware vessel contains other vessels and uncleanness enters into its contained space, it becomes unclean, but all the vessels inside it remain clean. If there is liquid in the vessels contained inside it, the liquid becomes unclean from the contained space of the large vessel and in turn it renders the smaller vessels unclean: and these may say, to the large vessel, "Thy defilers could not defile me, yet thou didst defile me!"

4. If unclean liquid touches an earthenware vessel only on its outside, its outside becomes unclean, as with any other vessel. This applies if it has an inside; but if it has no inside, and unclean liquid touches it, it remains clean; for if any earthenware vessel has no inside, its outer side cannot contract uncleanness from liquids.

If foodstuffs or liquid touch the outside of an unclean earthenware vessel, they become unclean, and in this it is no matter whether they are earthenware vessels or any other kind of vessel: whatever unclean vessels foodstuffs or liquid may touch, whether inside them or outside them, the foodstuffs and liquid become unclean.

5. No matter whether the uncleanness enters into the contained space of an earthenware vessel, or whether the vessel is turned upside down over uncleanness that lies on the ground and thus becomes a "tent" over it, in either case the uncleanness is inside it. From traditional interpretation it is learned that the verse, *into whose midst (ibid.)*, is to be understood as including any uncleanness lying within "tents."

6. If a dead creeping thing lies inside a hollow and an earthenware vessel is turned upside down above the hollow, the vessel does not become unclean, for it is said, *into whose midst*: that is to say,

it is not unclean unless the uncleanness itself enters into its midst. Therefore if the creeping thing is found below an oven's *nēhošēṭ*—which is the oven's floor—the oven remains clean, since we may say, "It fell in while alive and has only now died within this hollow."

So, too, if an (unclean) needle or a ring is found below an oven's floor, although any vessels found therein are unclean, as we have explained, the oven remains clean, for we may say, "They were there before the oven came, and the oven was built above them, and they did not fall within its midst."

If they have been found in its ashes, the oven is unclean, because there is nothing to support a contrary conclusion. If they have been found in the floor of the oven, visible, but not protruding into its contained space, and dough is baked there and touches them, the oven becomes unclean—as if they were in the midst of its contained space; but if the dough does not touch them, the oven remains clean as if they lay below its floor. Of what kind of dough did the Scribes speak? Of medium dough, which is neither very soft nor very hard.

7. If the creeping thing is found in the vent of an oven or a pot range or a stove, and it is outside the inner rim, the oven remains clean. So, too, if it is found in the contained space of the vent, the oven remains clean, since the creeping thing did not enter inside the contained space of the oven or the pot range or the stove, but is suspended under the thickness of their sides. And even if there is an olive's bulk of corpse within the vent, they still remain clean, unless there is in the thickness of the vent an opening one handbreadth square, for this would give passage to the uncleanness into the contained space of the oven, as has been explained in Laws Concerning Corpse Uncleanness.

8. If the creeping thing is found in the place where the wood is put in, in the space from the inner rim outwards, the oven remains clean. If it is found on that part of the oven where the bathkeeper sits, or where the dyer sits, or where the olive seethers sit, the entire oven remains clean.

9. Neither an oven nor a pot range nor any other place of heating contracts uncleanness unless the uncleanness is found within the part that is shut in.

10. The earthenware vessel from which householders drink water, the middle of which is like an earthenware grating and whose rim above the grating is like a comb—and this is what is called a *şirşur*, a water cooler—if uncleanness enters the contained space of the comb above the grating, the whole of it becomes unclean, for this is the *midst* of this vessel.

11. If an earthenware vessel has three rims, one within the other, and the innermost exceeds the others in height, and uncleanness enters the contained space of the innermost, any foodstuff or liquid in the contained space between the innermost rim and the middle and outer rims remains clean. If the middle rim exceeds the others and its contained space becomes unclean, what lies inwards of it becomes unclean, and what is outside it remains clean. If the outermost rim exceeds the others, and its contained space becomes unclean, the entire vessel becomes unclean. If they are equal, and the contained space of any rim becomes unclean, it alone becomes unclean, and the rest remains clean.

12. If stewpots lie one within the other with their rims at the same level, and there is a creeping thing in the uppermost one or in the lowest one, that containing the creeping thing becomes unclean, and the rest remain clean along with any foodstuff contained in them. If each stewpot has in it a hole big enough to let liquid through, and the creeping thing is in the uppermost, any foodstuff or liquid in any of the stewpots becomes unclean since the uncleanness is in the contained space of them all, as will be explained.

If the creeping thing is in the lowest, this becomes unclean but the rest remain clean, for the creeping thing did not enter the contained space of the uppermost, and the rim of the lowest does not exceed the others in height so as to convey the uncleanness to all foodstuff or to liquid in its midst.

If the creeping thing is in the uppermost stewpot and the rim of the lowest exceeds the others in height, the uppermost becomes unclean because the creeping thing is in its midst; and likewise the lowest becomes unclean because its rim is higher than the rest: and so the creeping thing is within its contained space. But the rest of the stewpots contained within the lowest remain clean, since an earthenware vessel does not convey uncleanness to the vessels that are within it.

But if there is dripping moisture in them, whichever contains dripping moisture becomes unclean, for the liquid contracts uncleanness from the contained space of the lowest which overtops the others, and in turn conveys uncleanness to the stewpot.

13. If dishes are stuck to an earthenware tray when it is first made so that the whole forms one utensil, and one of them becomes unclean, they do not all become unclean; but if the tray's side exceeds in height all the dishes inside it, and one of them becomes unclean, they all become unclean.

And the same applies to an earthenware spice box or a double inkstand, or the like.

14. If one compartment of a wooden spice box is rendered unclean by a liquid, the other compartments do not become unclean; but if the spice box's side exceeds the height of the rims of the compartments inside it, and one of the compartments is rendered unclean by a liquid, they all become unclean, for they are all within a single vessel; and if the midst of a vessel is rendered unclean by a liquid, the whole becomes unclean.

If its compartments are fastened in with a nail, they count as connectives, one with the other, both when they contract uncleanness and when they are sprinkled. If they are only set in tightly, they count as connectives when they contract uncleanness but not when they are sprinkled. And if its compartments can be taken in and out, they do not count as connectives either when they contract uncleanness or when they are sprinkled.

CHAPTER XIV

1. Whatever affords protection by a tightly fitting cover in a "tent" containing a corpse affords protection by a tightly fitting cover in the contained space of an earthenware vessel. If it affords protection in the graver matter of a corpse, how much more does it afford protection in the lighter matter of an earthenware vessel. And whatever affords no protection in a "tent" containing a corpse also affords no protection in the contained space of an earthenware vessel.

2. As a tightly fitting cover does not avail against uncleanness in a "tent" containing a corpse, so a tightly fitting cover does not avail against uncleanness in the contained space of an earthenware vessel. Thus, if a cooking pot full of foodstuff or liquid is closed up with a tightly fitting cover and put in the midst of an unclean oven, the cooking pot and all that is inside it remains clean. But if there is a creeping thing or unclean liquid inside the cooking pot and it is closed up with a tightly fitting cover and put within the contained space of an oven, the oven becomes unclean. And the same applies in every like case.

3. If an unclean ring is sunk inside a brick or if an unclean needle is sunk inside a piece of wood, and it falls into the contained space of an earthenware vessel, this becomes unclean. Although if a loaf of heave-offering produce had touched the wood or the brick it would have remained clean, nevertheless it conveys uncleanness to an earthenware vessel through its contained space.

4. If a cock has swallowed a dead creeping thing or flesh of a corpse, and it falls into the contained space of an oven, this remains clean. But if the cock dies there, the oven becomes unclean, for what is swallowed by a living creature is protected from an earthenware vessel in the manner that it is protected in a "tent" containing a corpse.

5. What is inside the mouth or inside creases of the body does not count as "swallowed." Thus, if a man has unclean liquid in his

mouth and he closes his mouth and thrusts his head into the contained space of an earthenware vessel, he renders it unclean.

So, too, if one who is clean holds foodstuff or liquid inside his mouth and he thrusts his head into the contained space of an unclean oven, the foodstuff in his mouth becomes unclean.

If inside a crease of his body a man has a lentil's bulk of a dead creeping thing and he thrust it into the air space of an oven, the oven becomes unclean, even though the uncleanness is inside a crease of his body.

6. If a sponge has soaked up unclean liquid yet is dry outside, and it falls into the contained space of an earthenware vessel, it renders it unclean, since absorbed liquid will in the end emerge. And the same applies if a piece of turnip or reed grass has absorbed unclean liquid.

If potsherds that have been used for unclean liquid have dried and they fall into the contained space of an earthenware vessel, they do not render it unclean. If they fall into an oven and it is then heated, it becomes unclean, since the absorbed liquid will in the end emerge. This applies to liquid of lesser uncleanness; but with liquid of grave uncleanness—for example, the blood of a menstruant or her urine—if it can emerge and a man is finical about its emerging, it renders the oven unclean even though it is not heated; but if he is not finical about it, it conveys uncleanness only if it is heated and the liquid emerges.

So, too, if an oven is heated with fresh olive peat that has come from unclean liquid, it becomes unclean, for absorbed liquid will in the end emerge. But if it is old olive peat, it remains clean. When does it count as "old"? After twelve months. But even after three years if it is known that liquid emerges from it when it is heated, the oven becomes unclean when it is heated.

7. If an earthenware vessel has been divided into two divisions by a partition from its rim to its bottom, and uncleanness enters into the contained space of one of the two divisions, the whole vessel becomes unclean, since it is not customary to make partitions in earthenware vessels in the manner that it is customary to make

partitions in "tents." Therefore if an oven has been divided into two divisions by boards or by curtains, and a creeping thing is found in the one place, the whole oven becomes unclean.

8. If there is uncleanness inside a vessel and the vessel is inserted into the contained space of an earthenware vessel, and the rim of the unclean vessel is outside the earthenware vessel, although the uncleanness lies directly inside the earthenware vessel, this remains clean, for it is said, *in the midst of it*, and not "in the midst of the midst of it."

9. So, too, if an earthenware vessel is unclean and into its contained space another vessel containing foodstuff or liquid is inserted, and the rim of the other vessel projects outside the earthenware vessel, although the foodstuff or liquid lies directly inside the unclean earthenware vessel, it remains clean, for it is said, *Whatsoever is in the midst of it shall be unclean* (Lev. 11: 33), and not "Whatsoever is in the midst of the midst of it."

Thus, if a dead creeping thing lies in a hive, a basket, a cooking pot, a goatskin, or the like, and the basket or the like is dangled inside the contained space of a big jar or oven, although the creeping thing lies directly inside the contained space of the jar, inasmuch as the rim of the basket or goatskin is above the rim of the jar or the rim of the oven, it remains clean. And if there is foodstuff or liquid inside the goatskin or cooking pot, or the like, and it is dangled inside the contained space of an unclean oven or jar, it remains clean.

If there is a hole in the hive, the basket, the goatskin, or the like, they do not afford protection; but if the creeping thing is inside them and they are dangled inside the contained space of a clean earthenware vessel, it becomes unclean. And if there is foodstuff or liquid inside them and they are dangled inside the contained space of an unclean earthenware vessel, they become unclean.

And how large should the hole be? If it is in an immersible vessel, a hole big enough to let out olives; and if it is an earthenware vessel made for foodstuff, its measure is a hole big enough to

let out olives; if it is one made for liquid, its measure is a hole big enough to let out liquid; and if it is for either the one purpose or the other, the more stringent ruling is imposed on it, and when the earthenware vessel has a hole in it only big enough to let out liquid, it does not afford protection from the effect of an earthenware vessel.

10. If a hole in an earthenware vessel is stopped up with pitch and a dead creeping thing is in it, and it is dangled inside the contained space of a clean oven, this becomes unclean, for a thing that is stopped up does not afford protection against uncleanness that is within it so as not to render other things unclean, as we have explained.

But if foodstuff or liquid is in this stopped-up vessel and it is dangled inside the contained space of an unclean oven, they remain clean, because the hole is stopped up. And as for any other vessels that are stopped up with pitch or the like, they do not afford protection from the effect of an earthenware vessel.

11. If a hive has been damaged, even though the damaged part is blocked up with straw, it does not afford protection from the effect of an earthenware vessel, since it does not count as a vessel.

12. If a waterskin or an olive basket is so damaged that it lets out pomegranates, even though it is of no account as a vessel, it still affords protection from the effect of an earthenware vessel, provided that the damaged part remains outside, above the rim of the earthenware vessel, and that the undamaged part of its receptacle is dangled inside the earthenware vessel.

13. If a flat piece of leather or the like is lowered into the contained space of an earthenware vessel or the contained space of an oven, and a dead creeping thing is wrapped in the leather, the oven becomes unclean. And if the creeping thing is in the oven, foodstuffs or liquid in the leather become unclean, for nothing affords protection against the effect of the earthenware vessel except vessels that have a *midst*, for example, a hamper, a basket, or a waterskin.

14. If there is uncleanness in the midst of an earthenware vessel, and a clean earthenware vessel is turned upside down over the mouth of the unclean vessel, or if a vessel having uncleanness stuck to its inside is turned upside down over the mouth of a clean vessel, although the contained space of the two of them combines, what was unclean remains unclean and what was clean remains clean, since the uncleanness itself does not enter the contained space of the clean earthenware vessel.

Therefore if a jar is full of clean liquid and it is put beneath the floor of an oven, and a dead creeping thing falls inside the oven, the jar and the liquid remain clean, although the contained space of the oven is combined with the contained space of the jar.

So, too, if the jar is turned upside down over the mouth of the oven, with its mouth toward the contained space of the oven, even liquid in the bottom of the jar remains clean.

CHAPTER XV

1. An earthenware vessel becomes susceptible to uncleanness only when its manufacture is complete. And when is its manufacture complete? After it has been fired in the furnace. And an oven?—after it has been heated to a degree sufficient to bake spongy cakes. And a pot range?—after it has been heated to a degree sufficient to cook a hen's egg that is broken and put in a stew-pot. And a stove?—if it was made for baking, the degree to which it should be heated is that for an oven; if it was made for boiling, the degree to which it should be heated is that for a pot range.

2. If a beginning has been made in setting up an oven, and it is a large one, it becomes susceptible to uncleanness after the first four handbreadths have been set up and fired; if it is a small one, it becomes susceptible after the first handbreadth has been set up and fired. A pot range becomes susceptible after the first three fingerbreadths have been set up and fired; and a stove—if it was made for baking—is treated like an oven, and if it was made for boiling, it is treated like a pot range.

3. If an unfired oven is heated on its outer side, or heated while still in the craftsman's house, or heated unwittingly, since it is in any wise heated it becomes susceptible to uncleanness. Fire once broke out and burned an oven in a certain village, and when the case came before the court, they ruled that it had become susceptible to uncleanness.

4. If an oven is heated sufficiently to roast therewith, it becomes susceptible to uncleanness; if only sufficiently to bleach raw bundles of flax, it does not become susceptible, since this would not be doing an act of work with the oven itself.

5. If an oven has been divided into two, and one of its divisions is heated and rendered unclean by a liquid, it alone becomes unclean and the other division remains clean. If it is rendered unclean by a creeping thing, or a similar uncleanness set forth in Scripture, the whole oven becomes unclean, and the thickness of the partition between the divisions becomes unclean.

If both are heated and one of them is rendered unclean by liquid in its contained space, the thickness of the partition is divided: that half serving the need of the unclean division is deemed unclean, and that serving the need of the clean is deemed clean.

This applies if the oven is divided and then heated; but if it is heated and then divided, and one of the divisions becomes unclean, even by a liquid, the whole oven becomes unclean.

6. An oven or pot range made of stone is never susceptible to uncleanness. One made of metal is not susceptible to uncleanness by virtue of being an *oven or range for pots* (Lev. 11: 35); for it is said, *It shall be broken in pieces (ibid.)*—thus it must be something which can be broken in pieces. An oven or pot range of metal is susceptible to uncleanness only by virtue of being a metal vessel. Thus, it is not susceptible to uncleanness from its contained space nor when it is joined to the ground, as is an (earthenware) *oven or range for pots*; but if uncleanness touches it, even on its outer sides, it contracts uncleanness as do other metal vessels; and if it is rendered unclean by a corpse, it becomes a Father of Uncleanness, as

do other metal vessels; and it can be restored to cleanness by immersion.

7. If a metal oven has a hole in it, or if it is damaged or split, and it is stopped up with clay or mended by plastering or patched up with clay, it becomes susceptible to uncleanness as an earthenware oven. And how big must the hole be? So large that the flame will come through. And the same applies to a pot range.

If clay props are made for the pot range, it is susceptible to uncleanness as an earthenware pot range. But if it is smeared over with clay, whether inside or outside, it still remains insusceptible to uncleanness.

8. If an oven is not joined to the ground, even if it is hung from a camel's neck, it is susceptible to uncleanness as an oven, for it is said, *They are unclean* (Lev. 11: 35)—that is, anywhere at all.

9. If the earth-oven of metal smelters has a place on which to set a pot, it is susceptible to uncleanness as a pot range. And if the pot range of glass blowers has a place on which to set a pot, it also is susceptible to uncleanness.

10. The kiln of lime burners or of glassmakers or of potters is not susceptible to uncleanness. But if a big baking oven has a usable sidepiece, it is susceptible to uncleanness.

11. If stones have been joined together and made into an oven and plastering is applied to it inside and outside, it is deemed to be an oven in all respects, and it is susceptible to uncleanness from its contained space. But if it is plastered only on the outside, it is susceptible to uncleanness by contact, but not from its contained space. If stones have been joined to an oven but not joined one to another, they can contract uncleanness together with the oven. If they have been joined one to the other but not joined to the oven, they count as a fender. If a man has dug into the ground and made the stones into a fender, this is not susceptible to uncleanness. And the fender of a pot range is not susceptible.

12. If two jars or two stewpots are used as a pot range, they are susceptible to uncleanness from the contained space between them and by contact, but the space within the jars is not susceptible to uncleanness; and the thickness of the sides of the jars is divided: that half serving the need of the pot range is susceptible to uncleanness, and that serving the need of the space within the jars is not susceptible.

13. If a man makes three clay props on the ground and joins them to the ground with clay so that he can set a cooking pot on them, this is susceptible to uncleanness as being a pot range. If he drives three nails into the ground so that he can set the cooking pot on them, even if he makes a place of clay on top whereon the cooking pot can rest, it is not susceptible to uncleanness since it counts as a metal pot range.

So, too, if stones are not smeared over with clay so that the cooking pot can be set on them, they are not susceptible to uncleanness, and they count as but a pot range of stone.

14. If a man makes two stones into a pot range and joins them to the ground with clay, this is susceptible to uncleanness. If he joins only one with clay and does not join the other, it is not susceptible to uncleanness.

15. If the pot is set on a stone and on an oven, or on a stone and on a pot range, or on a stone and on a stove, the stone becomes susceptible to uncleanness. If the pot is set on a stone and on a wall, or on a stone and on a rock, it is not susceptible to uncleanness.

16. If in a butchers' stove—where one stone is put side by side with another and all are joined to the ground with clay—one stone becomes unclean, they do not all become unclean.

17. If three stones are joined with clay and made into two pot ranges—whether they are joined together and not joined to the ground, or whether they are joined to the ground and not joined together—and one of the two pot ranges becomes unclean, the part of the middle stone serving the need of the unclean pot range be-

comes unclean, and the part of it serving the need of the clean pot range remains clean. If the outer stone of the clean pot range is removed, the whole middle stone must be adjudged unclean. If the outer stone of the unclean pot range is removed, the whole middle stone becomes clean. If the two outer stones are rendered unclean and the middle stone is a large one, as much of it as is needed to support the pot is reckoned to one outer stone and a like amount to the other outer stone, and the residue between is deemed clean. But if it is a small stone, the whole of it becomes unclean.

If the middle stone is removed and it is still possible to set a large caldron on the two outer stones, the whole pot range becomes unclean; but if they are farther apart than this, it becomes clean. If the middle stone is put back, the whole becomes clean as it was before. If it is plastered over with clay, it becomes henceforth susceptible to uncleanness, provided that each of them is heated to a degree sufficient to cook an egg.

18. If two stones are used to make a pot range and it becomes unclean, and another stone is set up against the stone on one side and another stone against the stone on the other side, half of each of the two stones of the first pot range remains unclean and half clean. If the two clean stones which were set up are taken away, the two forming the pot range become again wholly unclean.

19. An earthenware ash box—which has a receptacle holding cooking pots and inside which hot ashes are placed—is not susceptible to uncleanness as a pot range, but it is susceptible to uncleanness as a vessel having a receptacle. Therefore if it is joined to the ground, it is insusceptible to uncleanness, like other vessels; and if a hole is made in it, it becomes insusceptible to uncleanness, like vessels having a receptacle, which is not so with a pot range. What touches its outer sides does not become unclean by virtue of conditions applying to a pot range; but the flat expanse, on which things rest while cooking, contracts uncleanness if the ash box becomes unclean.

So, too, if a basket is turned upside down and a pot range is built on top of it, it is susceptible to uncleanness in virtue of being a

wooden vessel, but not in virtue of being a stove. Therefore it does not contract uncleanness from its contained space, like a pot range.

CHAPTER XVI

1. To be still susceptible to uncleanness as a usable vessel, what remains of a large oven must be four handbreadths high, and what remains of a small oven must be the greater part of it. Thus, if an oven has been broken, it is still susceptible to uncleanness if there remain four handbreadths of a large oven, or the greater part of a small oven; if there is less than this it is not susceptible to uncleanness.

So, too, if it has become unclean and is torn down so that there remains less than four handbreadths of a large oven, or less than the greater part of a small oven, it becomes clean; but if there remain four handbreadths of a large oven, or the greater part of a small oven, it remains unclean.

In what remains of a pot range, three fingerbreadths high suffice to make it still susceptible to uncleanness; and, in a stove made for baking, the measure that suffices is that of an oven, or, if it was made for boiling, the measure that suffices is that of a pot range.

2. If an oven has become unclean and its owner is unwilling to demolish it, how can he render it clean? He should break it into three parts and scrape the plastering off the sherds until every sherd remains on the ground without any clay on it.

If it has been broken into two parts, one large and the other small, the large part remains unclean and the small part becomes clean; if it has been broken equally into two parts, each of them is deemed unclean, since it is not possible to divide it into exact halves.

But if an unclean earthenware tray having a rim has been divided into two, it becomes clean; and if one part is large and the other small, the large part remains unclean.

3. If an unclean oven has been divided into three parts, one being as big as the other two, the big part remains unclean and the two small parts become clean.

If it has been cut up breadthwise into rings, and the height of each ring is less than four handbreadths, it becomes clean. If the owner arranges the rings afresh, one on top of the other, and smears them over with clay and restores the oven as it was before, it is as though he had made another oven: it is free of its former uncleanness and it contracts uncleanness only from that time forward, provided that it is heated to a degree sufficient to bake spongy cakes, after it is plastered over.

If the plastering is set up round the oven at a distance from it, and sand or gravel is put between the rings and the plastering, it can never contract uncleanness; and this it is of which the Sages have said, "Be she a menstruant or one who is clean who bakes therein, it continues clean." If there is in it one ring four handbreadths high, it is susceptible to uncleanness by contact, but it is not susceptible from its contained space. And the other rings remain clean.

4. If an oven is brought from the craftsman's house cut in pieces, and stays are made for it to hold it together in one piece, and these are put on it while it is clean and it then becomes unclean, so soon as the stays are taken off it becomes clean, and even if they are put back again, it is still clean. If it is smeared over with clay, it can thereafter contract uncleanness, and it need not be fired since it has been fired already.

5. If an oven is cut up into rings and sand is put between each ring, and the whole of it is plastered outside with clay, it becomes susceptible to uncleanness.

6. As for the caldron of the Arabs—which is a hollow scooped out in the ground and plastered with clay—if the clay can stand by itself, it is susceptible to uncleanness, but if it cannot, it is not susceptible.

7. If pieces of broken earthenware are taken and stuck together and an oven is made out of them, and this oven is given a coat of plaster inside and outside and it is fired, it is susceptible to uncleanness, although in no one piece is there the prescribed measure.

8. If a broken storage jar is smoothed and rounded off and used as an oven and given a coat of plaster outside, even though its sides hold the prescribed measure, it is not susceptible to uncleanness, for an earthenware vessel that has been rendered clean can never become unclean, unless it is made into an oven and coated with plaster both inside and outside.

9. If an oven has many cracks, and a coat of plaster is spread over each crack and the place of the cracks remains apparent, it is not susceptible to uncleanness; but if clay, lime, or gypsum is spread over the cracks, it becomes susceptible to uncleanness. If fine clay, pitch or sulphur, wax or lees, dough or dung is laid over them, it does not become susceptible to uncleanness. This is the general rule: stuff from which an oven is not made does not serve to join the cracks together.

10. If there is a crack in an oven and the oven is put into the corner of a room and its sides plastered to the walls of the room with clay, it is not susceptible to uncleanness.

11. The ledge of an oven—such as is put on a corner of the oven to bake thereon—is not susceptible to uncleanness; but if it extends along the greater part of the oven, it is susceptible to uncleanness.

12. If an oven is half filled up with earth and it incurs uncleanness from its contained space only, it becomes unclean only from the surface of the earth upwards; but if it incurs uncleanness by contact, and uncleanness has touched it from within, the whole of it becomes unclean, even from the surface of the earth downwards.

13. The *kirah* (or “pot range”) has room to hold two cooking pots, and the *kuppah* (or “stove”) has room to hold one cooking pot. If therefore a *kirah* is split in two lengthwise, it becomes insusceptible to uncleanness, but if breadthwise it is still susceptible to uncleanness. If the *kuppah* is split either lengthwise or breadthwise it becomes insusceptible.

14. If the floor of the fire basket of householders has worn into a hollow and the depth of the hollow is less than three handbreadths, the fire basket is still susceptible to uncleanness, for if fire is kindled in the hollow below, the pot above can still boil; if the hollow is three handbreadths deep or more, it is not susceptible to uncleanness, since the fire is too far from the pot and it will not boil. If a stone or gravel is put over the hollow it still remains insusceptible; but if it is plastered over with clay, the stone becomes the floor of the pot range, and thereafter the stove becomes susceptible to uncleanness.

CHAPTER XVII

1. All handles of vessels count as one with the vessels themselves and, if the vessel becomes unclean, as much of its handle as is needful for its use also becomes unclean, but what is not needful for its use remains clean, as will be explained. Therefore a stone that projects one handbreadth from an oven, or three fingerbreadths from a pot range, serves as a connective, and if the oven or the pot range becomes unclean, these stones become unclean, and if food-stuffs or liquid touch these stones, they also become unclean; but if they touch the stone beyond the one handbreadth in the case of the oven, or beyond the three fingerbreadths in the case of the pot range, they remain clean.

2. If a stove is made for baking, the extent of the handle that serves as a connective is like that of an oven; if it is made for boiling, the extent is like that of a pot range.

3. The chimney piece on a householder's oven is not susceptible to uncleanness, but that of bakers is susceptible to the same uncleanness as the oven, since they rest the roasting spit on it. So, too, the rim round the olive seethers' boiler is susceptible to uncleanness, but that of dyers is not susceptible.

4. The crown of a pot range is not susceptible to uncleanness. If an oven's fender—namely, the place built adjacent to it, in which to put bread when it is removed from the oven—is four hand-

breadths high, it suffers the same uncleanness as the oven; if it is less than four handbreadths high, it is not susceptible to uncleanness since it is not deemed to be connected with it. But if it is joined to the oven, if only by three stones, it is susceptible to uncleanness.

5. As for the places on a pot range for the oil cruse, the spice pot, and the lamp, if the pot range becomes unclean by contact, they all become unclean; but if it becomes unclean from uncleanness within its contained space, they do not become unclean, since they count as a connective with it only on the authority of the Scribes; and they have made this distinction so that heave offering and Hallowed Things need not be burnt on account of contact with them.

So, too, whenever we say, in this context, that something "is susceptible to uncleanness by contact but is not susceptible from uncleanness within its contained space," we imply that it counts as a connective only on the authority of the Scribes; and they have made this distinction so that Hallowed Things need not be burnt on account of it but should be held in suspense.

6. If the fender round a pot range is three fingerbreadths high, it counts as a connective, and if the pot range or its fender becomes unclean, whether from uncleanness within its contained space or by contact, the other becomes unclean. If the fender is lower than this and one of them becomes unclean by contact, the other becomes unclean; but if one of them becomes unclean from uncleanness within its contained space only, the other does not become unclean, since it counts as a connective with the other only on the authority of the Scribes.

If the pot range's fender is separate from it, so long as it is three fingerbreadths high it counts as a connective with it for uncleanness, both by contact and from uncleanness within its contained space. But if it is lower than this, or if the fender is flat without any rim at all, it is not deemed to be a connective with the pot range; and if the pot range becomes unclean, whether from uncleanness within its contained space or by contact, the fender remains clean. So, too, if the fender becomes unclean, the pot range remains clean.

7. If the three clay props that bear the cooking pot on top of the pot range are each three fingerbreadths long, or less, and the pot range becomes unclean, whether by contact or from uncleanness within its contained space, the three of them become unclean. The same applies if there are four. If one of them is removed and the pot range is rendered unclean by contact, the two props that remain become unclean; but if it becomes unclean from uncleanness within its contained space, they do not become unclean together with it.

If the pot range is made with only two props, one opposite the other, and the pot range is rendered unclean by contact, they become unclean; but if it becomes unclean from uncleanness within its contained space, they do not become unclean.

If the props are more than three fingerbreadths high, the part of the prop three fingerbreadths high and downwards is susceptible to uncleanness together with the pot range, whether it becomes unclean by contact or from uncleanness within its contained space. The part higher than three fingerbreadths is susceptible to uncleanness together with the pot range if it is rendered unclean by contact, but if it becomes unclean only from uncleanness within its contained space, the higher parts of the props do not become unclean together with it.

If the props are moved less than three fingerbreadths from the rim of the pot range's mouth, they are still susceptible to uncleanness together with it, whether it becomes unclean by contact or from uncleanness within its contained space; if they are moved beyond three fingerbreadths, they are susceptible to uncleanness together with the pot range if it becomes unclean by contact; but if it becomes unclean only from uncleanness within its contained space, they do not become unclean together with it.

And no one need be finical about all these measurements, since they all rest only on the authority of the Scribes.

CHAPTER XVIII

1. An earthenware vessel is susceptible to uncleanness only if it

ing something; but if it has no receptacle, or if it can contain something but is not made for the purpose of containing anything, it is not susceptible to uncleanness at all, whether on the authority of Scripture or on the authority of the Scribes. Therefore a seat, a bed, a bench, a flat candlestick, or a tray of earthenware—so, too, anything like them among utensils which have no *midst*—are not susceptible to uncleanness. So, too, although the gutters along which water runs are concave, and although they can contain something, they are not susceptible to uncleanness, since they are not made for the purpose of containing anything but only that water might flow away through them.

So, too, the stopped-up jar used by swimmers, and the small jar set into the base of a ladling jar—which is made as a handgrip by which to lift the ladling jar and not for the purpose of containing anything—are not susceptible to uncleanness.

2. If a lantern has a container for oil it is susceptible to uncleanness, but if it has not, it is not susceptible. So, too, if a potter's mold has an inside, it is susceptible to uncleanness.

3. A funnel belonging to householders is not susceptible to uncleanness; but that belonging to a spice peddler is susceptible since he tips it on its side to allow the buyer to smell it.

4. The lids of wine jugs, oil jugs, and jars are not susceptible to uncleanness because they are not made for the purpose of containing anything; but if they have been adapted for such use, they are susceptible.

5. If the lid of a stewpot has a hole in it or has a pointed top, it is not susceptible to uncleanness; but if it has no hole in it or has not a pointed top, it is susceptible, because a woman drains out vegetables into it. This is the general rule: whatever serves the use of an earthenware vessel only when it is upside down is not susceptible to uncleanness.

6. Even if a sprinkler has holes in it big enough to let through *pēruṭahs*, it is susceptible to uncleanness since the water collects in the sides and they are made for the purpose of containing

7. A torch of earthenware—in which cloth rags and oil are put and set ablaze—is susceptible to uncleanness. So, too, the vessel that lies below lamps to hold the oil is susceptible to uncleanness.

8. A flawed vessel that lies below vessels to catch any liquid that drips from them is susceptible to uncleanness.

9. Although an earthenware boat is of the nature of a container, it is not susceptible to uncleanness since a boat does not come within the class of vessels spoken of in Scripture, whether it be of earthenware or of wood, whether it be large or small.

10. If a utensil is broken and its shape spoiled, the fragments thereof are not susceptible to uncleanness even though those fragments are suitable for some use; save only the fragments of earthenware vessels, for if there is a potsherd among them able to contain anything, it is susceptible to uncleanness, for it is said, *And every earthen vessel* (Lev. 11:33); and by traditional interpretation it is learned that the particular purpose of this verse is to include fragments of earthenware vessels.

This applies only if the potsherd has a *midst* wherein to contain liquid such time as the potsherd rests unsupported; but if it cannot contain anything unless it is supported, it is not susceptible to uncleanness.

11. If a potsherd cannot stay in a position to contain anything because of its handle piece, or because its bottom is pointed and the point overbalances it, it is not susceptible to uncleanness, even though the handle piece is removed or the point broken off; for if an earthenware vessel is rendered clean even for a moment, it can never again become unclean.

12. If the bottoms of earthenware vessels are pointed like basins, and they are broken and their bottoms can still contain something, even though they cannot contain anything unless they are supported—for example, the bottoms of Korfian jugs and cups—these are susceptible to uncleanness, for from the first they were so made that their bottoms should contain something while they were supported or held.

13. How much must a potsherd hold for it to be susceptible to uncleanness? If the vessel ranges in size from one which, unbroken, holds enough to anoint a small person, to a jar which holds a *sě'ah*, more or less: if these are broken and from the sherds there remains—whether from their bottoms or their sides—a sherd that can hold, lying unsupported, a quarter-*loḡ*, this is susceptible to uncleanness.

14. If the vessel ranges in size from a jar holding a *sě'ah* to a jar holding two *sě'ah* or more, and it is broken, if a sherd that remains big enough to hold a half-*loḡ*, this is susceptible to uncleanness.

If the vessel ranges in size from a jar holding two *sě'ah* to great storage jars, and they are broken, then if a sherd that remains is big enough to hold a *loḡ*, this is susceptible to uncleanness.

If the sherds hold less than these quantities, they are not susceptible to uncleanness.

15. If a small earthenware vessel—for example, a phial or the like—is broken and, from its bottom, there remains a sherd that can hold anything at all lying unsupported, and it belongs to the more sharply pointed shapes found among small vessels, this is susceptible to uncleanness. But if, from their sides there remains a sherd that can hold something, it is not susceptible to uncleanness, since the sides of these vessels and their like are almost level and have no discernible *midst* and so are like flat earthenware utensils.

16. The presumption is that sherds, wherever found, are not susceptible to uncleanness, except those found in a potter's house, since most of them are flawed pieces of vessels, and a flawed vessel is susceptible to uncleanness even though it is reckoned among the fragments of vessels.

CHAPTER XIX

1. How great must be the breach in an earthenware vessel so that, if it has been unclean, it shall become clean from its unclean-

ness, or so that, if it is clean, it shall cease to be susceptible to uncleanness? If it is a vessel made to hold foodstuff, it becomes clean or insusceptible to uncleanness after a hole has been made in it big enough to let out olives; or if it was made to hold liquid, after a hole has been made in it big enough to let in liquid, so that if it lay in liquid, the liquid would enter into the vessel through the hole. If it is a vessel made to hold either the one or the other, the more stringent ruling applies to it, and it remains susceptible to uncleanness until a hole is made in it big enough to let out an olive.

The Scribes have spoken here of a hole big enough to let out a liquid only in the case of a flawed vessel since this is made use of to catch liquid dripping from other vessels; and if it lets out liquid, this puts an end to its use.

2. There are five gradations among earthenware vessels:

If a vessel has a hole in it big enough to let out liquid, it becomes clean to a degree that it is not susceptible to uncleanness as a flawed vessel; but it is still deemed a usable vessel so that water of purification can be sanctified therein.

If it has a hole in it big enough to let in liquid, it is not fit for water of purification to be sanctified therein; but it is still deemed a usable vessel so that seeds can be made susceptible to uncleanness by detached liquid contained therein, as we have explained.

If it has a hole in it as big as a small root, the water in it cannot render seeds susceptible to uncleanness, and it is as though the water therein is not detached from the ground and put in a vessel; but it is still deemed a usable vessel so that it can contain olives and be susceptible to uncleanness.

If it has a hole in it big enough to let out olives, it becomes insusceptible to uncleanness and counts as a vessel of dung or of stone which is not susceptible to uncleanness; but it is still deemed a usable vessel which affords protection if it is closed up with a tightly fitting cover, until the greater part of it is damaged, as we have explained in Laws Concerning Corpse Uncleanness, in Chapter twelve.

3. In a jar, the breach by which it becomes clean or insusceptible to uncleanness must be large enough to let out nuts; in a stewpot

or a cooking pot, the breach must be large enough to let out olives. So, too, with an earthenware kneading trough: if it is large and can hold forty *sē'ah* liquid measure, and is so damaged as to let out olives, even though anyone could tip it to one side and knead in it, it is not susceptible to uncleanness, because it was not made from the beginning to be used in that manner.

4. In a phial or cruse, the size of the breach must be such that oil will drip through; in a water cooler, the size of the breach must be such that water will drain through.

5. If a lamp has lost its nozzle, it is no longer susceptible to uncleanness. If it is of unbaked clay and its nozzle is burnt by the wick, it is not susceptible to uncleanness, and it does not come within the category of an earthenware vessel until the whole of it has been fired in a furnace, like other earthenware vessels.

6. If a jar is damaged, yet can still hold something while lying on its side, or if it is split into two troughs, it is still susceptible to uncleanness.

If it is so cracked that it cannot be moved about with a half-*ḳab* of dried figs in it, it is no longer susceptible to uncleanness.

7. If a jar has lost its handles, it counts as "a flawed vessel"—even if it has lost but one handle. If it is split below its handles, even though its handles remain, it counts as a flawed vessel. But if it is made from the first without handles, it is to be dealt with as a usable jar.

8. If a jar is split in the furnace and is found to be like two flawed vessels, and it is so split after its manufacture is complete, each of such flawed vessels is susceptible to uncleanness; but if it is split before its manufacture is complete, and it is afterward fired in the furnace, then it is not susceptible to uncleanness.

And how can this be known? If the broken pieces are straight and the inside is reddish in color, then it was split before its manufacture was complete; if the broken pieces are not straight nor the inside reddish in color, then it can be known that it was broken after its manufacture was complete; and it is susceptible to un-

cleanness like other fragments of earthenware vessels that are suitable for use.

9. If a flawed vessel is so cracked that it cannot hold liquid although it can hold foodstuffs, it nevertheless becomes insusceptible to uncleanness, since it is used only for catching liquid dripping from other vessels, as we have explained; and if it leaks itself, another flawed vessel would not be provided for this flawed vessel.

So, too, if a flawed vessel is damaged or split in two, it becomes insusceptible to uncleanness, for the Sages have not said that "remnants of remnants" are susceptible to uncleanness; for it is only remnants of earthenware vessels themselves that are susceptible to uncleanness.

10. If sharp points of broken edges project from a flawed vessel as it rests upright without support or as it lies on its side, and any of the sharp points can retain olives when the flawed jar is filled with olives, it is susceptible to uncleanness by contact, and what lies directly opposite to it is susceptible to uncleanness from anything unclean within its contained space; but any sharp point that cannot retain olives is susceptible to uncleanness by contact only, and what lies directly opposite to it is not susceptible to uncleanness from anything unclean within the contained space.

11. How does it become unclean by contact while what lies directly opposite to it does not become unclean from anything unclean within its contained space? If something unclean touches the flawed vessel from within, the sharp point becomes unclean; if something unclean enters into the contained space of the flawed vessel, then even if it is directly opposite to the sharp point, the sharp point does not become unclean.

12. How does what is directly opposite to it become unclean from anything unclean within its contained space? If something unclean is in the contained space of the flawed vessel, directly opposite the sharp point, the sharp point becomes unclean together with the flawed vessel.

And the same applies wherever it is said of an earthenware vessel, oven, or pot range, "It is susceptible to uncleanness by contact, and what is directly opposite to it is susceptible to uncleanness from anything unclean within the contained space," or, "What is directly opposite to it is not susceptible to uncleanness from anything unclean within the contained space."

So, too, wherever "uncleanness by contact" is mentioned in connection with an earthenware vessel, oven, or pot range, it means that the unclean thing touches them from within; and wherever "uncleanness from the contained space" is mentioned, it means that the uncleanness does not touch them at all but only enters into the contained space.

13. If a jar is cracked and is plastered over with cattle dung, even though the sherds will fall apart if the cattle dung is taken away, it is still susceptible to uncleanness, since it has never ceased to belong to the category of "vessel"; but if it is broken in pieces and its sherds are stuck together after they have come apart, or if sherds are brought from elsewhere and plastered over with cattle dung, even if the dung is taken away and the sherds hold together, it is not susceptible to uncleanness, since it has ceased to belong to the category of "vessel."

If one among the sherds can hold a quarter-loḡ, only what is directly opposite to that sherd can become unclean from anything unclean within the contained space, since it is a vessel in its own right; but the rest of the jar becomes unclean only if something unclean touches it from within, because it is not a whole vessel.

14. If a hole is made in a jar and the hole is stopped up with pitch and is afterward broken, if the sherd blocked with pitch is able to hold a quarter-loḡ, it is susceptible to uncleanness, since it counts among the broken pieces of a jar and it has not ceased to belong to the category of "vessel."

But if a hole is made in a sherd after it has been sundered from the vessel, and the hole is stopped up with pitch, even if it can hold a quarter-loḡ it is not susceptible to uncleanness, because when the

hole was made in it, it ceased to belong to the category of "vessel," and it was rendered clean. And if an earthenware vessel is rendered clean for a moment, it can never again suffer uncleanness.

15. If a caldron has a hole in it and is mended with pitch, it becomes insusceptible to uncleanness since it cannot hold hot water as well as cold. So, too, if a vessel is made of pitch or of wax, or the like, it is not susceptible to uncleanness, and does not come within the category of "vessel."

16. If an earthenware funnel is blocked with pitch, it is not susceptible to uncleanness, since the pitch does not cause it to become a vessel with a receptacle; but if a wooden funnel is blocked with pitch, it counts as a vessel with a receptacle, and is susceptible to uncleanness.

CHAPTER XX

1. We have already explained that all "handles" of vessels needful to the vessel at the time of use are deemed to be of a piece with the vessel in contracting and conveying uncleanness. If, therefore, anyone plasters over a sound earthenware vessel and the vessel becomes unclean, and foodstuff or liquid touches the plastering, they remain clean since the vessel was not in need of the plastering; but if he plasters over a cracked earthenware vessel, the plastering is deemed to be of a piece with the vessel itself. So, too, if a hoop is bound round the gourdshell with which water is baled out. If it is overlaid with leather or parchment or the like, and the shell is cracked, they are deemed to be of a piece with it.

2. If a man plasters over an earthenware vessel to use it for cooking, the plaster does not count as a connective; if he plasters over vessels to use them for boiling pitch, the plaster counts as a connective.

3. If a hole is made in a jar and it is mended with pitch, tin, sulphur, lime, or gypsum, these do not count as a connective, but other things count as a connective.

4. The moist, matted stuff with which large water jars are plastered so that the vessel shall not leak counts as of a piece with the vessel itself, so that even if the vessel becomes unclean from uncleanness within its contained space, any foodstuff or liquid that touches the plastering becomes unclean. So, too, the plastering of an oven counts as the earthenware, provided that the thickness of the plastering is one handbreadth or less, which is what is needful to the oven; but if it is more than one handbreadth, it is not part of what is needful to the oven, and whatever touches a part of it that exceeds one handbreadth in thickness remains clean.

The thickness of plastering needful to a pot range is three finger-breadths.

5. If a hole is made in a jar and it is blocked up with more pitch than is needful to it, what touches the pitch that is needful becomes unclean, but what touches the pitch that is not needful remains clean. If pitch drips onto a jar, what touches the pitch remains clean.

6. If an unclean kettle is plastered over with both mortar and potter's clay, anyone who touches the mortar becomes unclean, but anyone who touches the potter's clay remains clean, for potter's clay does not attach itself to the vessel.

7. If the plug of a jar is plastered over with clay together with the jar, it does not count as a connective with it, and if unclean liquid touches the jar, the plug does not become unclean; and if it touches the plug, the outside of the jar does not become unclean.

8. If copper vessels used for heating water are coated with pitch, the pitch does not count as a connective; but if they are used for wine, the pitch counts as of a piece with the vessel.

9. If a dead creeping thing touches leavened dough in the cracks of a kneading trough, and this occurs during Passover, since its prohibition is important, it interposes between the creeping thing and the trough, and the kneading trough does not become unclean. But if it occurs on other days of the year, and the owner is fastidious about the dough, the kneading trough remains clean; but if he is

content to let the dough remain, it counts as part of the kneading trough, and the kneading trough becomes unclean.

10. If the thongs or straps on the mantles of scrolls or on the mantles of babies are sewn on, they count as connectives; but if they are only tied on, they do not count as connectives. And the same applies to the straps on a hoe or on a sack or on a basket. But those on the handles of earthenware vessels, even if they are sewn on, do not count as a connective, for there can be no connectives with an earthenware vessel.

11. Three fingerbreadths serve as a connective in the part of an ax shaft that projects behind, and as for the part that exceeds three fingerbreadths, he who touches it remains clean. Of the part of an ax shaft that is in front of the blade, the handbreadth next to the blade serves as a connective; as for the part that exceeds this, he who touches it remains clean.

12. The length of the remnants of a scourge that suffices to make it a usable utensil and that serves as a connective for uncleanness is one handbreadth; and of the shaft of a stone engraver's hammer, one handbreadth; of the shaft of a goldsmith's hammer, two handbreadths; and of a carpenter's hammer, three handbreadths. The length of the remnants of an oxgoad that suffices for its use is the four handbreadths next to the point; of the handle of the spade with which water cisterns are dug out, four handbreadths; of the shaft of a weeding spade, five handbreadths; of the shaft of a small hammer, five handbreadths; and of a common hammer, six handbreadths; likewise, of the shaft of a wood-splitting hammer or of a hoe, six handbreadths; and of the shaft of a stone-trimmer's ax, six handbreadths.

The length of the remnants of the goad shaft next to the metal blade, and the end of the oxgoad that suffices for its use, is seven handbreadths; of the shaft of a householder's trowel, eight handbreadths; and of a plasterer's trowel, ten handbreadths.

And whatever exceeds this, if a man is content to leave it so, is susceptible to uncleanness.

The shaft of fire implements—for example, roasting spits or grids—however long it may be, is susceptible to uncleanness.

13. If a staff is used as the haft of an ax, it serves as a connective for uncleanness at the time of use; and if anything unclean touches the staff while a man hews or splits with it, the axhead becomes unclean; and if it touches the axhead, the staff becomes unclean.

So, too, the parts of a yarn winder—which is like two utensils with a nail joining them together for weaving yarn thereon—count as connectives at the time of use. If it is fixed to a post, it is susceptible to uncleanness, but the post does not serve as a connective with it. If part of the post itself is used as a yarn winder, whatever part is needful to the winder serves as a connective; but if anyone touches the rest of the post, he remains clean, for not all of the post counts as a connective.

14. If a wagon becomes unclean and anyone touches the yoke, or the crossbar, or the collarpiece, or the ropes, even at the time of use, he remains clean. But if anyone touches the tailpiece, the knee, the plow-handle, the metal ring, the plow guards, or the plow flanks, he becomes unclean.

So, too, if a saw has become unclean and anyone touches either end of its handle, he becomes unclean; but if he touches its string, cord, crosspiece or sidepieces, he remains clean, since these do not count as a connective with it. But if he touches the framework of a large saw, he becomes unclean.

15. If the bolt of a carpenter's vise becomes unclean and someone touches the vise, he remains clean. If a drill becomes unclean and he touches the bow handle which is twisted over it, he remains clean, for it does not count as a connective.

If a bow is stretched and the arrow drawn with it, and the arrow becomes unclean, anyone who touches the cord or the bow remains clean, even when it is stretched. So, too, if the barb of a moletrap becomes unclean, the trap itself does not become unclean, even though it is set.

So, too, if the woven weft is rendered unclean at the time of

weaving, and anyone touches the upper beam, or the lower beam, or the heddles, or the sley, or the thread that is drawn over fine purple, or a spool which is not to be shot back again into the web, he remains clean. For none of these counts as a connective with the woven piece. But if he touches the shedded weft or the standing warp, or the double thread that is drawn over fine purple, or a spool which is to be shot back again, he becomes unclean, for all of these count as connectives with the woven piece.

16. If a man touches the wool on the distaff or spool, he remains clean; but if he touches the spinner before it is laid bare, he becomes unclean; but if after it is laid bare, he remains clean.

17. If a man touches the thread that hangs loose from a needle, even if it is knotted at both ends it does not count as a connective with the needle; but if the thread is inserted into a garment, it counts as a connective with the garment, but the needle is not a connective with the garment. Nor is the whole of the thread a connective with the garment; but whatever is needful for the sewing counts as a connective, and what is not needful for the sewing does not count as a connective.

If thread is unraveled from a garment, even to a length of a hundred cubits, all of it counts as a connective.

If a rope is tied to a baling sherd, even to a length of a hundred cubits, all of it counts as a connective. If another rope is tied to this rope, from the knot inward toward the sherd, it counts as a connective, and from the knot outward it does not count as a connective.

If a rope is tied to a basket, it does not count as a connective unless it is sewn on.

CHAPTER XXI

1. The threads which hang free at the ends of woven work and are found at the top of a curtain and at its bottom, and which are called *nimin* ("fringes")—what is the length of them that serves as a connective with the woven piece? Of the fringes of a sheet or

a neckcloth or a veil or a head cover, the length is six fingerbreadths. Of a shirt which is cut open from top to bottom and, when it is put on, has its two sides tied together with loops, the length of its fringes that serves as a connective is ten fingerbreadths; in a thick cloak, or a mantle, or a shawl, the length is three fingerbreadths. And if they exceed these measures, whoever touches the surplus remains clean, even if the cloth has suffered *midras* uncleanness or any other uncleanness. And, needless to say, if anything unclean touches the surplus, the cloth itself remains clean.

2. The fringes of a woman's headcloth, or of the wrap which Arabs put round their faces, or of a Kilikion cloth—which is made of twisted goatshair—or of a money belt worn next to the skin, or of a coat, or of the curtain put over a door as a screen—these fringes serve as a connective however long they are.

3. If a plummet becomes unclean, twelve handbreadths of its cord serves as a connective with it, but what touches the cord beyond the twelve handbreadths remains clean. Of a carpenter's plummet eighteen handbreadths of its cord serves as a connective, and of a builder's plummet, fifty cubits; what is in excess of these measures, even though it was purposely allowed to remain so, is not susceptible to uncleanness.

4. The cord of the plummet of plasterers or of molders is susceptible to uncleanness however long it is.

5. The cord of the scales of goldsmiths, money-changers, or purveyors of fine purple—which the weigher holds, suspending the scales from his hand—serves as a connective up to three fingerbreadths; the beam and hanging cords of the scales serve as a connective however long they are.

The cord of the scales of those who deal in pieces of metal and the like serves as a connective up to three handbreadths, and their beam and hanging cords up to twelve handbreadths. The cord of the scales of shopkeepers and of householders serves as a connective up to one handbreadth, and the beam of the scales and its hanging cords up to six handbreadths. The cord of the scales of wool

dealers and glass weighers serves as a connective up to two handbreadths, and the beam of the scales and its hanging cords up to nine handbreadths. And what is in excess of these measures does not count as a connective.

6. When does the rope used to make the webbing of a bed count as a connective for uncleanness? After three meshes have been knotted. And if a man touches the rope from the knot inward he becomes unclean, and if he touches it from the knot outward, up to three fingerbreadths, he becomes unclean: since this length of rope serves the need of the knot, it is included with the bed. But if he touches the rope beyond the three fingerbreadths he remains clean, because this part of the rope is not needful to the bed, for even if this part of the rope is cut off, the knot will not come undone.

7. If rope hangs over from the webbing of a bed which is unclean, anyone who touches it as far as four handbreadths from the bed remains clean, because this piece of the rope is not needful to the bed, since it is not usable for anything. But if he touches the rope from five up to ten handbreadths from the bed he becomes unclean, because with this piece of the rope the beds can be hung up. If anyone touches it from ten handbreadths outward, he remains clean, since that exceeds what is needful to the bed.

8. Of the belt of wovenwork which is wrapped round a bed to keep together its several parts—such as is called *mizran* (a “bed girth”)—and part of which hangs over from the bed, up to ten handbreadths is deemed to be needful to the bed. What exceeds this is not needful to the bed. If a bed girth is worn out, yet there remains of it seven handbreadths, enough to make an ass’s girth, it remains susceptible to uncleanness.

9. If a bed has suffered *midras* uncleanness and part of the bed girth hangs loose, the part up to ten handbreadths is a Father of Uncleanness like the bed itself, and both suffer *midras* uncleanness. The part beyond ten handbreadths counts as unclean from contact with *midras* uncleanness.

If a man with flux presses on the loose part of the bed girth within ten handbreadths, the whole bed suffers *midras* uncleanness; but if he presses on it beyond the ten handbreadths, the bed remains clean. This applies in the case of *midras* uncleanness; but in the case of other uncleannesses, even if the loose part of the bed girth is a hundred cubits long, all of it counts as a connective. Thus, if the bed girth is wrapped round the bed and the loose part of it is inserted into a "tent" containing a corpse, or if a dead creeping thing touches part of it, or if unclean liquid falls on part of it, the bed becomes unclean, even though the end that becomes unclean extends a hundred cubits from the bed.

10. If a bed has suffered *midras* uncleanness and a bed girth is wrapped round it, the whole suffers *midras* uncleanness. If it is separated from the bed, the bed suffers *midras* uncleanness as it did before, and the bed girth is unclean from contact with *midras* uncleanness.

If the bed has suffered seven-day uncleanness and the bed girth is wrapped round it, the whole suffers seven-day uncleanness. If it is separated from the bed, the bed remains unclean as it was before, and the bed girth suffers evening uncleanness.

If the bed has suffered evening uncleanness, and the bed girth is wrapped round it, the whole suffers evening uncleanness. If it is separated from the bed, the bed still suffers evening uncleanness, but the bed girth becomes clean.

11. If a bed girth is wrapped round a bed and a corpse touches them, both suffer seven-day uncleanness. And if they are taken apart they still suffer seven-day uncleanness. If it is a dead creeping thing, or the like, that has touched the bed, they suffer evening uncleanness. And if they are taken apart they still suffer evening uncleanness.

12. If a bed leg has suffered *midras* uncleanness and is then joined to a bed that is clean, the whole bed suffers *midras* uncleanness. If it is taken off again, the bed leg suffers *midras* uncleanness as before, but the bed is unclean only from contact with *midras* uncleanness.

So, too, if the bed leg has suffered seven-day uncleanness and is then joined to a clean bed, the whole bed suffers seven-day uncleanness, as though a corpse had touched its leg. If the bed is sprinkled, it becomes clean, and the bed leg is included with it. But if it is taken off before the sprinkling, the bed leg remains unclean with seven-day uncleanness as it was before, and the bed suffers evening uncleanness.

If the bed leg has suffered evening uncleanness and is then joined to the bed, the whole suffers evening uncleanness. If it is taken off again, it still suffers evening uncleanness, but the bed is clean, since what suffers evening uncleanness by reason of a corpse conveys uncleanness neither to persons nor to vessels, because it is only an Offspring of Uncleanness, as we have explained.

So, too, in the case of the prong of a mattock which is rendered unclean by a corpse and is afterward joined to the mattock.

CHAPTER XXII

1. What size must a piece of cloth be in order to become susceptible to uncleanness? To be susceptible to *midras* uncleanness it must measure at least three handbreadths square; to contract corpse uncleanness or other uncleannesses it must measure at least three fingerbreadths in length and in breadth, including the hem. This applies to cloth made from wool or flax; but cloth of other kinds is not susceptible to any of the uncleannesses unless it measures three handbreadths square or more, for it is said, *Or raiment* (Lev. 11: 32): from tradition it is learned that the particular purpose of the verse is to include pieces of cloth measuring three handbreadths square among other garments in what concerns uncleanness. This applies to parts torn off from garments; but if a piece of cloth was woven complete in itself, however small, it is susceptible to any of the uncleannesses except *midras* uncleanness, which can be incurred only by what is of a size fit to be sat upon.

2. Very thick cloth, for example, felts or hard felt mattresses, or very thin cloth, for example, garments of Egyptian flax under which the skin is visible, are not susceptible to uncleanness unless

the torn piece measures three handbreadths square, whether in a matter of *midras* or any other uncleanness.

3. All kinds of netting are susceptible to uncleanness as articles of cloth—whether threads are plaited and made into a fringe, or woven and made into a girdle, or the like—except only the netting made by wool dealers to bind up wool, which is not susceptible to uncleanness.

A sling which has a receptacle for a stone, whether it be of woven-work or leather, is susceptible to uncleanness. If its fingerhold is severed, it is not susceptible, but if its thonghold is severed, it remains susceptible.

Snares and nets are susceptible to uncleanness. A fishing net is susceptible to uncleanness because of its network bag, since the meshes are very small and it counts as cloth. If a garment is made from a fishing net, it is not susceptible to uncleanness, but if it is made out of its network bag, it is susceptible.

4. If a shirt is made out of a wine filter and it measures three handbreadths square, it is susceptible to uncleanness.

5. If a wine filter is worn out, yet it can still perform something of the nature of its proper work, it is susceptible to uncleanness; but if it cannot, it is not susceptible.

6. The decorated mantles of scrolls are not susceptible to uncleanness, since they do not serve any person's need, for their decoration testifies that they were made for a scroll; but those that are not decorated are susceptible to any of the uncleannesses except *midras* uncleanness, since it would be said to one who sat on them, "Get up and let us do our work!", as we have explained in treating of Laws Concerning Such as Render Couch and Seat Unclean.

7. The porters' pad—which they put on their shoulders on account of the yoke—is susceptible to *midras* uncleanness; but a wine filter is not susceptible to *midras* uncleanness.

8. If a man intends to use a piece of cloth for decoration, it is not susceptible to uncleanness; but if he gives up his intention, it is

susceptible to uncleanness. If a householder makes tapestries to drape walls or pillars, they are not susceptible to uncleanness.

9. A shirt made like network, with which to amuse the drinkers of strong drink, is not susceptible to uncleanness.

10. If a headwrap is put over a scroll, it is not susceptible to *midras* uncleanness, but it is susceptible to uncleanness from a corpse and to other uncleannesses.

11. If a plaster is spread over leather or cloth, even though these are of the measure prescribed, they become insusceptible to uncleanness. If they are used to make a poultice, the cloth becomes insusceptible to uncleanness since it is rendered filthy and is not suitable for further use; but the leather is still susceptible to uncleanness, since it can be wiped clean and is suitable for sitting on.

12. From what time does a piece of cloth become susceptible to uncleanness? After a piece of it measuring three fingerbreadths square has been woven. And no articles knitted on a needle—for example, a purse or socks—are susceptible to uncleanness until their manufacture is complete.

13. As for articles fashioned by means of a needle—for example, a hunting snare—so soon as they are made into the receptacle which serves their use they become susceptible to uncleanness.

14. As for the net which girls put on their heads, if it is made beginning with the hem, it becomes susceptible to uncleanness only when the bottom part is finished; but if it is begun with its bottom part, it becomes susceptible to uncleanness only when the hem is finished. Its headband is susceptible to uncleanness in itself, and its strings count as a connective with it both in conveying uncleanness and in contracting uncleanness.

15. If a hairnet is torn and cannot hold the greater part of the hair of the head, it is not susceptible to uncleanness.

16. At what stage is the manufacture of a shirt of cloth, felt, or paper complete? When its neck-hole is laid open—a large one ac-

cordova to its largeness and a small one according to its smallness.

And if a shirt becomes unclean, at what stage does it become clean? When it is worn out and can perform nothing in the nature of its former work. If most of it is left to the top it continues unclean, but if most of it is low down, it becomes clean; and if it is torn away from the neck-hole, it becomes clean.

17. If a girdle is made out of the side of a garment or out of the side of a sheet, it is not susceptible to uncleanness until its edges are hemmed. If it is made out of the middle of a garment or out of the middle of a sheet, it is not susceptible until it is hemmed on the second side also.

18. If the sides of a girdle are worn away, but its middle part remains, it is still susceptible to uncleanness.

19. If the hem is severed from a garment and is made into a loin cloth, it is susceptible to uncleanness, since it counts as a girdle.

20. If a beggarman's cloak is worn out but the greater part of its hems remains, although there is no sound piece measuring three fingerbreadths square, it is still susceptible to uncleanness. If nothing of its hems is left, but there is still in it a piece strong and sound measuring three fingerbreadths square, it is susceptible to uncleanness; but if there is not, it is not susceptible to uncleanness. And the same applies to other beggarman's garments.

21. Patches measuring less than three handbreadths square are not susceptible to uncleanness, but if a man intends to make use of them and puts them in readiness, they become susceptible to uncleanness, unless they measure less than three fingerbreadths square; for whatever measures less than three fingerbreadths square is not susceptible to uncleanness at all, even though it is put in readiness for use.

22. If a piece of cloth less than three handbreadths square is used to block up a hole in a bathhouse, or to hold and empty out a cooking pot, or to wipe millstones clean, or the like, and it is then thrown away on the dunghheap, it is not susceptible to uncleanness.

If it is hung up on a clothes frame or put behind the door, it is as though the owner put it among his own clothes; therefore it is still of some account to him and it is susceptible to any of the uncleannesses except *midras* uncleanness, since it is less than three handbreadths square.

23. If a piece of cloth three handbreadths square is thrown away on the dungheap, but is sound enough to wrap up a quarter-*ḳāḇ* of coarse salt without tearing, it is susceptible to *midras* uncleanness; but if it is not, it is not susceptible. If it is in the house and is sound, even though it cannot wrap up salt or, though it can wrap up salt, it is not sound, it is susceptible to *midras* uncleanness.

24. If a piece of cloth three handbreadths square is torn, the torn pieces remaining unsevered, then if it is put on a chair, and anyone who sits upon it will touch the chair with his flesh, the cloth is not susceptible to uncleanness; but if he will not, the cloth is susceptible to *midras* uncleanness.

25. If from a piece of cloth three fingerbreadths square even a single thread is rubbed away, or if a knot is found in it, or if two threads run alongside each other, it is not susceptible to uncleanness.

26. If a piece of cloth three fingerbreadths square is thrown away on the dungheap, it is not susceptible to uncleanness. If it is fetched back again, it is susceptible to uncleanness. Throwing it away always renders it insusceptible to uncleanness, and fetching it back renders it susceptible, excepting only purple or fine crimson stuff, for even if it is on the dungheap it is still susceptible to uncleanness, since it is considered of value.

27. If a piece of cloth three fingerbreadths square is used to stuff a ball, or is itself made into a ball, it becomes insusceptible to uncleanness; but if a piece three handbreadths square is used to stuff a ball, it remains as it was before and is susceptible to *midras* uncleanness. If it is itself made into a ball, it is not susceptible to *midras* uncleanness, since the sewing lessens its measure of three handbreadths square.

CHAPTER XXIII

1. Although a mat—such as is made of matting woven from ropes, bulrushes, reed grass, or the like—does not come within the category of “vessel” spoken of in Scripture, it is nevertheless susceptible to *midras* uncleanness on the authority of Scripture, since the Law includes anything that serves as a “couch”; and a mat is suitable for a couch since it is made for that purpose. So, too, it is susceptible to uncleanness from a corpse and the other uncleannesses on the authority of the Scribes, as are all flat wooden utensils, as we have explained.

This is an important general rule: whatever is susceptible to *midras* uncleanness is susceptible to the other uncleannesses.

2. We have already explained that a piece of cloth is susceptible to uncleanness—namely, to other uncleannesses, as we have explained, if it measures three fingerbreadths square, and to *midras* uncleanness, if it measures three handbreadths square.

3. For sacking, the measure which makes it susceptible to uncleanness is four handbreadths square; for leather, five handbreadths square; for matting, six handbreadths square—whether to *midras* uncleanness or to other uncleannesses. And if they measure less than this, they are not susceptible to any uncleanness at all.

This applies to a single piece torn from them without special intention. But if a piece is cut off intentionally, if only one handbreadth square for a seat, or three handbreadths square for a couch, such a piece is susceptible to *midras* uncleanness, whether the one square handbreadth or the three square handbreadths cut off are cloth, sacking, leather, or matting.

So, too, if from any of these a piece is cut off to serve as a holder—so as to hold it in the hand in the manner of fig cutters so that their fingers should not suffer hurt—it is susceptible to uncleanness however small it is, provided that it is not less than three fingerbreadths square; for whatever is less than three fingerbreadths square is not susceptible to any uncleanness at all.

4. If two handbreadths of cloth are joined to one handbreadth of sacking, or three of sacking to one of leather, or four of leather to one of matting, they are not susceptible to *midras* uncleanness; but if five handbreadths of matting are joined to one of leather, or four of leather to one of sacking, or three of sacking to one of cloth, these are susceptible to *midras* uncleanness. This is the general rule: if the measure is completed with stuff which falls under the more stringent rule, it is susceptible to *midras* uncleanness, but if it is completed with stuff which falls under the less stringent rule, it is not susceptible.

5. If worn-out pieces of a riddle or a sieve are adapted for use as a seat, they are clean and are not susceptible to uncleanness, unless they are trimmed; and thereafter they count as matting.

6. The shirt of a child is not susceptible to *midras* uncleanness unless it measures three handbreadths square; and it should be measured doubled, as it ordinarily hangs.

These are things that should be measured doubled: garments worn on the feet and legs and head, and drawers and caps, and the pouch of a money belt. As for a patch sewn on a hem, if it is undoubled, it is to be measured undoubled; if it is doubled, it is to be measured doubled.

7. If a man is weaving a piece of cloth three handbreadths square and it becomes unclean by *midras*, and he then finishes the piece of cloth, the whole of it suffers *midras* uncleanness. If he then takes away one thread from the first part, it becomes free of *midras* uncleanness but remains unclean from contact with *midras* uncleanness, suffering first-grade uncleanness like a utensil which touches *midras* uncleanness. If he first takes away one thread from the first part and afterward finishes the whole piece of cloth, the whole piece is unclean from contact with *midras* uncleanness.

So, too, if a man is weaving a piece of cloth three fingerbreadths square and it contracts corpse uncleanness, and he then finishes the whole piece of cloth, the whole becomes unclean with corpse uncleanness. If he takes away a single thread from the first part, he renders it free from corpse uncleanness, but it remains unclean

from contact with corpse uncleanness. If he first takes away a single thread from the first part and then finishes the whole piece, the whole becomes clean.

And why should the whole become clean? Because the Sages have said that if a piece three fingerbreadths square is reduced in size it is not susceptible to any uncleanness. But if a piece three handbreadths square is reduced in size, although it is not susceptible to *midras* uncleanness, it is susceptible to all other uncleannesses.

8. If a patch of cloth three handbreadths square suffering *midras* uncleanness is sewn onto a basket or onto a piece of leather, the whole suffers first-grade uncleanness. If the patch is then severed, the basket or the leather suffers first-grade uncleanness, since it has touched *midras* uncleanness; but the patch becomes clean since, once it has been sewn on and severed, it becomes of no account.

If it is sewn onto cloth or sacking, the whole suffers *midras* uncleanness and is a Father of Uncleanness. If the patch is then severed, the cloth or sacking suffers first-grade uncleanness, since it has touched *midras* uncleanness; and the patch remains a Father of Uncleanness as it was before, since it does not become of no account on other cloth.

If the patch is sewn onto other cloth, and it is sewn on only by one side or by two sides in the form of a gamma, it does not count as a connective, and the whole does not become a Father of Uncleanness but is unclean only by reason of contact with *midras* uncleanness. If it is sewn on by two sides, opposite to one another, it counts as a connective, and the whole becomes a Father of Uncleanness.

9. If a piece of cloth three handbreadths square has suffered *midras* uncleanness and is afterward divided, it becomes free from *midras* uncleanness, and in the torn pieces there is no uncleanness at all, and they are like fragments of a vessel that has been unclean. But if a piece measuring three fingerbreadths square is torn from cloth suffering *midras* uncleanness, that fragment is free from *midras* uncleanness but is unclean from contact with *midras* un-

cleanness, for at the moment of its severance from the large piece of cloth it becomes unclean by contact.

10. If a sheet has suffered *midras* uncleanness and is afterward made into a curtain, it becomes free from *midras* uncleanness. And from what time does it become free from *midras* uncleanness? From the time that there are fastened onto it the loops by which it is hung up like other curtains.

11. If someone immerses a cloak that has incurred *midras* uncleanness, but before it has awaited sunset he begins to tear it apart, as soon as the greater part of it is torn neither part any longer counts as a connective with the other, and the whole cloak is rendered clean, even though there still remains of it, unrent, enough for an apron—since he continues rending it. This applies in the case of something that was immersed that day; for just as he has not hesitated to immerse it, so he will not hesitate to tear up the whole; and, therefore, he renders the whole of it clean.

CHAPTER XXIV

1. These hides are susceptible to *midras* uncleanness: the hide intended for use as a rug, the hide laid on top of a bed on which to sleep, the hide laid on an ass under its load, the hide laid on a cot under a child, the hide of a mattress and the hide of a cushion, the hide laid beneath a table during a meal for crumbs to fall on—since anyone's foot may rest on it; the hide which the flaxbeater girds round him while beating, the hide which the ass driver girds round him, the hide which the porter lays on his shoulder while bearing his load, the hide which the physician lays on his knees when pricking ulcers: because all these hides can be used for sitting upon. Also the hide over a child's chest on which its dribble falls so that its clothes are not spoiled, the hide for wearing over the chest during harvest because of the hot wind, the hide in which raiment is wrapped, and the hide sewn inside a coffer wherein raiments are laid: because people can turn themselves about on all these objects or lean upon them.

2. No hide is susceptible to *midras* uncleanness unless it measures five handbreadths square. And these are hides which are not susceptible to uncleanness: the hide which the wool comber girds round him while combing, the hide wrapped round combed wool, the hide wrapped round fine purple, and the sewer's hide in which fine purple is laid. But they are all susceptible to the other uncleannesses.

3. A hide used as a covering for utensils is not susceptible to any uncleanness. But if it is used as a covering for weights, it is susceptible to the other uncleannesses, since it was made as a receptacle; but it is not susceptible to *midras* uncleanness.

4. If a hide is shaped to cover the heel or the sole, and it covers the greater part of the foot, it is susceptible to uncleanness; but if it does not, it is not susceptible.

5. If a shoe is on the last, even though it has not yet been worn, it is susceptible to *midras* uncleanness, since its manufacture is already complete.

6. If a hide is of a kind to incur *midras* uncleanness and nothing is lacking to complete its manufacture, intention to make a certain use of it renders it susceptible to uncleanness. And if the intention is that it should be a hide for a table, or the like, it becomes susceptible to *midras* uncleanness. But if something is still lacking to complete its manufacture, any intention concerning it avails nothing until its manufacture is complete, except for the hide used to protect a saddle against dust; for in this case intention avails even though its manufacture is not complete.

This applies to hides belonging to a householder; but with hides belonging to a tanner, which are ordinarily for sale, intention does not render them susceptible to uncleanness until some act is carried out with them and they are made fit to be sat, lain, or ridden upon.

7. No one can convey *midras* uncleanness to any couch or saddle that is not his, for it is said, *And whosoever toucheth his bed . . .* (Lev. 15:5). If someone wrongly acquires a bed and presses

against it without touching it, it remains clean; but if its owner has lost hope of recovering it, it becomes unclean. If someone gets a bed by theft, and sits on it, it becomes unclean, for the presumption is that its owner has lost hope of recovering it, since he does not know who has stolen it; but if it is known that the owner has not as yet lost hope, it remains clean. Therefore if a thief steals a hide and intends to lie on it, the intention avails and it becomes susceptible to *midras* uncleanness; but the intention of the robber does not avail unless the owner has lost hope.

8. If a hide has suffered *midras* uncleanness, and its owner begins to rend it into strips, its uncleanness endures until he has reduced it to less than five handbreadths square.

9. If a leather utensil has suffered *midras* uncleanness from a man with flux, and it is changed into some other utensil: if it is changed from one flat utensil into another flat utensil, its uncleanness remains; if it is changed from a flat utensil into one having a receptacle, or from one having a receptacle into a utensil that is flat, it becomes clean. But if it is a garment, in either case it remains unclean. Thus, if a waterskin is made into a rug or a rug into a waterskin, it becomes clean; but if a waterskin that has suffered *midras* uncleanness is made into a shepherd's wallet, or if a shepherd's wallet is made into a waterskin, the *midras* uncleanness remains as it was before.

10. If a bolster cover of cloth has suffered *midras* uncleanness and is made into a sheet, or if a sheet is made into a bolster cover, or if a cushion cover of cloth is made into a napkin, or if a napkin is made into a cushion cover, they remain unclean from *midras* as they were before.

11. If the primary use of articles is to be both a receptacle and something to lie upon—for example, bolsters, cushions, sacks, or packing bags—and they are damaged, although they may have become insusceptible to corpse uncleanness and to other uncleannesses, because they cannot contain anything, they remain never-

theless susceptible to *midras* uncleanness since they are still fit to be sat upon.

But if the primary use of articles is only to be a receptacle—for example, waterskins or shepherds' wallets—yet they are big enough to be fit for sitting on, inasmuch as they are sat upon because of their size they are susceptible to *midras* uncleanness so long as they remain intact. If they are damaged, although it is still possible to sit on them, they are not susceptible to *midras* uncleanness since their primary use was to be a receptacle only: inasmuch as they are now of no account as a receptacle, they become insusceptible to uncleanness, whether *midras* or any other uncleanness.

And what must their measure be so that they shall be of a kind fit to be sat upon? A waterskin must be able to contain seven ḳab ; and a wallet, five ḳab ; the nose bag—in which the barley is hung on a beast's head—four ḳab ; the traveling bag—with which water is ladled out—one sē'ah . If their measure is less than this, they are not of a kind fit to be sat upon, nor is it the habit of people to sit on them.

If they have been damaged and the damaged place is tied up, they become insusceptible to uncleanness, and it is as though the damaged place has not been tied up. And all waterskins that have been damaged and tied up again become insusceptible to uncleanness, except those of the Arabs, since it is always their custom to tie them up.

The bladder of bagpipes is not susceptible to *midras* uncleanness since it is not of a kind that is fit to be sat upon.

CHAPTER XXV

1. All flat wooden objects that are made for sitting, lying, or riding upon are susceptible to *midras* uncleanness: for example, a bed or a chair or the like.

2. A bier, mattress, and pillow of a corpse, a bride's stool, a midwife's travailing stool, and a washerman's stool—over which he

washes clothes—and a child's stool with legs—though less than one handbreadth high—are all susceptible to *midras* uncleanness.

3. An iron stool used in a privy, together with the hide laid thereon, is susceptible to *midras* uncleanness and to the other uncleannesses; if the hide covering the iron is separated from it, the hide is susceptible to *midras* uncleanness and the iron is susceptible to the other uncleannesses but not to *midras* uncleanness.

4. The three-legged stool of bulrush, or the like, that is covered with hide, is susceptible to *midras* uncleanness and to the other uncleannesses; if the hide is separated from it, the hide is susceptible to *midras* uncleanness but the stool itself is not susceptible to any uncleanness, since it is like the broken pieces of vessels.

5. The bench of bathhouses, which has two wooden legs, is susceptible to *midras* uncleanness. If one is of wood and the other of marble, it is not susceptible to uncleanness.

6. If the boards in a bathhouse are fastened together, they are not susceptible to uncleanness since they are not made for sitting on, but for the water to flow away beneath them.

7. If a basket or hamper is stuffed with straw or flocking, although it is adapted for use as a seat, it is not susceptible to *midras* uncleanness since it is not suitable for a seat; but if its opening is knit together with reed grass or cords, it becomes susceptible to *midras* uncleanness.

8. If one end of the beam of an olive press is used as a seat, it is not susceptible to *midras* uncleanness, since it could be said to a man, "Get up, and let us do our work!" If a seat is fixed to the beam of an olive press, the seat is susceptible to *midras* uncleanness; but if a man with flux presses upon the beam, the seat does not become unclean.

So, too, if a seat is fixed to a large beam, or if the end of a large beam is made into a seat, only the place of the seat becomes unclean and the rest of the beam remains clean. Such also is the case if a seat is fixed to a kneading trough—the seat remains clean.

9. If a stonemason adapts part of a beam to sit on, the place where he sits is susceptible to *midras* uncleanness; but the place which is sat upon behind a wagon is not susceptible, since it is but a seat of discomfort.

10. The ends of posts on which craftsmen sit and trim stones or the like are not susceptible to *midras* uncleanness. So, too, the stump of a date palm that is sat upon, even though it is a hand-breadth high, is not susceptible, since it does not count as a "utensil." So, too, even if a block of wood is colored red or saffron and cut to shape for a gateway or the like, it is not deemed to be a utensil and is not susceptible to uncleanness, unless it is hollowed out.

11. If the ends of posts are hollowed out purposely, they are susceptible to uncleanness. If they are found already hollowed out, and an intention is formed to use them, they thereafter become susceptible to uncleanness. If one who is a deaf-mute, an imbecile, or a minor, or someone to whom they do not belong, forms the intention, they remain insusceptible.

So, too, with any like object which becomes susceptible to uncleanness only through intention. For no intention avails except the intention of an owner possessed of understanding.

12. If a heap of leavened dough has been made and then dried and put aside to serve as a seat, it ceases to be of account as foodstuff and becomes susceptible to *midras* uncleanness, since it serves the purposes of a wooden object.

13. A mat of straw is susceptible to *midras* uncleanness, but one of reeds or young branches is not susceptible, since it is not of a kind that is fit to be sat upon. But as for any other kind of mat, if it is made for lying upon it is susceptible to uncleanness; if it is made for roofing it is not susceptible. If it is not made for a special purpose and is large, its ordinary use would be for roofing; if it is small, its ordinary use would be for lying upon.

14. If the reeds in a mat are laid lengthwise, it is susceptible to *midras* uncleanness, since it is still suitable for lying upon. If they

are arranged diagonally, it is not susceptible. If they are laid across the breadth of the mat and there is less than four handbreadths between each, it is not susceptible.

If it is divided along its breadth, it is still susceptible to uncleanness; but if along its length, and there is left in it three end knots, six handbreadths in all, it is still of a kind fit for lying or sitting upon and is therefore susceptible to *midras* uncleanness; but if there is less than this, it is not susceptible. So, too, if the end knots are unloosed, it becomes insusceptible.

Moreover, a mat does not become susceptible to uncleanness until its manufacture is complete and its ends have been trimmed, as we have explained.

15. If a box is damaged on top, it is not susceptible to *midras* uncleanness, since it is not suitable for sitting upon, but it is susceptible to the other uncleannesses. If it is damaged at the side, it is susceptible both to *midras* uncleanness and to the other uncleannesses.

16. A child's wagon is susceptible to *midras* uncleanness, since he leans upon it.

17. The staff of aged men is not susceptible to any uncleanness, since it is nothing more than an aid.

18. The sandal of lime burners—which is a wooden sandal—is susceptible to *midras* uncleanness since the lime burner sometimes walks in it until he reaches his house.

19. If a cripple's stump has a cavity for pads, it is susceptible to the other uncleannesses because of its receptacle, and it is susceptible to *midras* uncleanness because he leans on it.

20. And these are susceptible to uncleanness, as being of a kind that are ridden upon: the packsaddle of an ass, a horsecloth, a camel's pad, the saddle of a female camel, and all the like of these.

The boards that are laid on the back of an ass before putting on its load are not susceptible to uncleanness, but if such a board is suitable for riding upon, it is susceptible.

CHAPTER XXVI

1. If a wooden object of the kind fit to be sat upon is fastened to a wall in course of building, and it is fastened on without anything built on top of it, or if something is built on top of it but it is not fastened on, it is susceptible to *midras* uncleanness as it was before. If it is fastened on with nails and built over, it is not susceptible to uncleanness.

So, too, if matting is spread over the roof beams, whether it is fixed on but no plasterwork is laid over it, or whether plasterwork is laid over it but it is not fixed on, it is susceptible to uncleanness; but if it is both fixed on and plasterwork laid over it, it is not susceptible.

2. If a bench loses one of its upright ends, it is still fit to be sat upon; if it also loses the other, it becomes insusceptible; but if it is still one handbreadth high, it is susceptible to *midras* uncleanness.

3. If a bride's stool loses its ornaments, it becomes insusceptible to uncleanness; but if the seat boards do not project beyond the sides and they are taken away, it is still fit to be sat upon, for it is the custom to turn it over on its side and sit on it.

4. If a stool has lost its seat boards but is still suitable for sitting upon, it is susceptible to uncleanness. If it has lost two adjoining seat boards it becomes insusceptible.

5. If a chest loses its top, it remains susceptible to uncleanness because of its bottom, since this is still fit to be sat upon. If it loses its bottom, it remains susceptible because of its top; but if it loses both, the side boards that remain are not susceptible to uncleanness.

6. A box which is damaged on its side is susceptible to *midras* uncleanness as it is to the other uncleannesses, because it is still suitable for sitting upon and anyone can sit upon it. If it is damaged on top, it is not susceptible to *midras* uncleanness since it is not suitable for sitting upon; but it is susceptible to the other unclean-

nesses since it still serves as a receptacle. If it is damaged below, it is not susceptible to any uncleanness—even though it is possible to use it as a stool—because its primary purpose was to be a receptacle and the primary purpose is now of no account.

Moreover, its partitions are susceptible to uncleanness, but they do not count as a connective with it.

So, too, if a rubbish basket is too damaged to hold pomegranates, even if it is fit to be sat upon it is not susceptible to any uncleanness, since its primary use is to be a receptacle; and since its primary purpose is of no account, the secondary purpose is also of no account.

7. Although the wooden trough in which builders mix mortar is susceptible to the other kinds of uncleanness, it is not susceptible to *midras* uncleanness; but if the trough in which dough is kneaded, and which holds from two *lōg* to nine *ḵab*, is so split that no one could wash a single foot in it because of the split, it is susceptible to *midras* uncleanness since, ordinarily, it can be tied up and sat on, according to its size and the split in it.

If the trough is left out in the rain so that it swells and the split is closed up, it is not susceptible to *midras* uncleanness since it is still suitable for kneading dough and its primary purpose is to knead dough; but it is susceptible to the other kinds of uncleanness. If again it is left out in the east wind, so that the split opens once more, it again becomes susceptible to *midras* uncleanness, but it is not susceptible to the other kinds of uncleanness.

8. If a large trough, holding more than nine *ḵab*, is too damaged to contain pomegranates, and it is made into a seat, it is not susceptible to any uncleanness, not even to *midras* uncleanness, unless its rough parts are smoothed off; for the intention does not avail with a large trough which has been damaged unless some action is performed upon it. If it is made into a manger for cattle, even though it is fixed to the wall, it is susceptible to any uncleanness.

9. If the two long sides of a bed are removed after it has become unclean, and new long sides made for it, while the sockets remain

unchanged, if the new pieces are broken, the uncleanness of the bed still remains. But if the old pieces are broken, it becomes clean, since its condition is determined by the old pieces.

10. If a bed has contracted *midars* uncleanness, and a short side and two bed legs are removed, its uncleanness continues since the form of the bed still remains. If a long side and two bed legs are taken away, it becomes insusceptible to uncleanness.

11. If two stays of the bed at opposite corners are cut off, or if one handbreadth is cut off from two legs at opposite corners, or if they are reduced to less than one handbreadth, it is deemed to be broken and it becomes insusceptible to uncleanness.

If one long side is broken and then mended, the bed is still a Father of Uncleanness as it was before; if the other long side is broken and then mended, it becomes free of *midras* uncleanness but remains unclean from contact with *midras* uncleanness. If the second is broken before the first can be mended, the bed becomes clean.

12. If a bed has contracted *midras* uncleanness or any of the other kinds of uncleanness, and half of it is stolen, or half of it is lost, or if brothers or joint owners divide it, it becomes clean, since it counts as a vessel that has been broken. If the halves are brought together again, it is thereafter susceptible to uncleanness. This is as though a vessel were made from fragments of a vessel that had become unclean; although the new vessel would be clean, it would thereafter be susceptible to uncleanness.

13. If a bed has fallen apart and one long side and two bed legs are broken, or one short side and two bed legs, the other parts of the bed are susceptible to uncleanness since they are still suitable to be propped up against the wall and slept on.

14. If the entire bed becomes unclean and it is immersed piece by piece, it becomes clean.

15. If a man dismantles a bed to immerse it and touches the ropes thereof, he remains clean.

CHAPTER XXVII

1. There are three kinds of box: a box which is damaged at the side, which is susceptible to *midras* uncleanness; that with its opening at the top, which is susceptible to corpse uncleanness; and that holding the prescribed measure, which is not susceptible to any uncleanness.

2. There are three kinds of baking trough: a trough holding from two *loḡ* to nine *kaḇ*, which, when split, is susceptible to *midras* uncleanness; and the same, when whole, which is susceptible to corpse uncleanness; and that holding the prescribed measure, which is not susceptible to any uncleanness.

3. There are three kinds of wagon: that made like a throne, which is susceptible to *midras* uncleanness; that made like a bed, which is susceptible to corpse uncleanness; and that made for carrying stones, which is not susceptible to any uncleanness.

4. There are three kinds of shield: the bent shield, which is susceptible to *midras* uncleanness; that with which they play in the arena, which is susceptible to corpse uncleanness; and the toy shield of the Arabs, which is not susceptible to any uncleanness, since it is made only in the shape of a shield and serves no human need; and any utensil which serves no human need is not susceptible to any uncleanness at all.

5. There are three kinds of leather cover: that of barbers, which is susceptible to *midras* uncleanness; that off which men eat, which is susceptible to corpse uncleanness; and that for spreading out olives, which is not susceptible to any uncleanness, since it is not of the things which serve human needs.

6. There are three kinds of dais: that which stands in front of a bed and in front of scribes, which is susceptible to *midras* uncleanness; that of a table, which is susceptible to corpse uncleanness; and that of a cupboard, which is not susceptible to any un-

cleanness, since it is a part of the cupboard, for which its shape affords proof.

7. There are three kinds of bed: that used for lying upon, which is susceptible to *midras* uncleanness; that of the glassmakers—on which they lay glass vessels—which is susceptible to corpse uncleanness; and that of the trellismakers—over which they twine their trellising—which is not susceptible to any uncleanness, since it is not of the things which serve human needs.

8. There are three kinds of refuse basket: that for dung, which is susceptible to *midras* uncleanness; that for straw, which is susceptible to corpse uncleanness; and the camels' rope bag, which is not susceptible to any uncleanness, since its ropes are very stiff and thick and not suitable for containing straw or the like; and thus it comes within the category not of utensil but only of rope.

9. There are three kinds of mat: that used for sitting upon, which is susceptible to *midras* uncleanness; that of dyers—on which they lay clothes—which is susceptible to corpse uncleanness; and that in wine presses—on which they lay the grapes and with which they cover them—which is not susceptible to any uncleanness, since it is not of the things which serve human needs.

10. There are three kinds of waterskin and three kinds of shepherds' wallet: those holding the prescribed quantity, which are susceptible to *midras* uncleanness; and what is their prescribed quantity?—for a waterskin four *ḳab*, and for a shepherd's wallet five; those which do not hold the prescribed quantity, which are susceptible to corpse uncleanness; and those of fishskin, which are not susceptible to any uncleanness.

11. There are three kinds of hide: that used as a rug, which is susceptible to *midras* uncleanness; that used as a wrapper for utensils, which is susceptible to corpse uncleanness; and that used for straps and sandals, which is not susceptible to any uncleanness, since it does not bear the shape of a utensil.

12. There are three kinds of sheet: that used for lying upon, which is susceptible to *midras* uncleanness; that used as a curtain,

which is susceptible to corpse uncleanness; and that used for designs—which is made for the embroiderer to derive instruction therefrom—which is not susceptible to any uncleanness, since it is not of the things which serve human needs.

13. There are three kinds of wrappings: that for the hands, which is susceptible to *miḍras* uncleanness; that for covering scrolls, which is susceptible to corpse uncleanness; and that used around shrouds of a corpse or for the harps of the Sons of Levi, which is not susceptible to any uncleanness, since it is not of the things which serve human needs.

14. A hide that is made like a hand, and into which hand and fingers are inserted on account of the cold or the like, is called *pěraḳlinin* ("gloves"). And there are three kinds of glove: that of those who hunt wild animals and birds, which is susceptible to *miḍras* uncleanness, since it is leaned upon; that of locust catchers, which is susceptible to corpse uncleanness, since they put locusts therein; and that of fruit pickers, with which they pick the fruit, which is not susceptible to any uncleanness, since it is not of the things which serve human needs.

15. There are three kinds of headnet: that of a girl, which is susceptible to *miḍras* uncleanness; that of an old woman which is susceptible to corpse uncleanness; and that which is made to amuse the drinkers of strong drink, which is not susceptible to any uncleanness, since it is not of the things which serve human needs.

16. There are three kinds of sandal: that of men, which is susceptible to *miḍras* uncleanness; the metal sandal of beasts, which is susceptible to corpse uncleanness; and that of cork and twisted rope, which is not susceptible to any uncleanness.

The sum of the matter is that any object which is not suitable for lying upon or riding upon, or which, though suitable, was not made for this but for some other use—such is not susceptible to *miḍras* uncleanness; if it was made for some other use and, in addition, serves the purpose of a seat—for example, a mantle or a cloak—it is susceptible to *miḍras* uncleanness; and everything that is suscep-

tible to *miḡras* uncleanness is susceptible to corpse uncleanness; and there are things which are susceptible to corpse uncleanness but are not susceptible to *miḡras* uncleanness, as we have explained.

Whatever is susceptible to corpse uncleanness is also susceptible to the other Fathers of Uncleanness, whether they are Fathers of Uncleanness on the authority of Scripture or on the authority of the Scribes; and they are also susceptible to uncleanness from liquids.

17. There are three kinds of store basket: if a worn-out basket is patched onto one that is sound, the condition is determined by the one that is sound; if a small one is patched onto a large one, the condition is determined by the large one; if they are equal, the condition is determined by the inner one. How is their condition determined? If the inner one has holes large enough to let out a pomegranate, both are deemed to be insusceptible to uncleanness.

18. There are three kinds of writing tablet: that of papyrus, on which the scrolls are laid, which is susceptible to *miḡras* uncleanness; that which has a receptacle for wax, which is susceptible to corpse uncleanness; and that which is polished, which is not susceptible to any uncleanness, since it does not bear the shape of a utensil and is not of a kind that is fit to be sat upon.

CHAPTER XXVIII

1. If the outer part of vessels having a receptacle is rendered unclean by liquid, their inside does not count as unclean for heave offering, neither do their rims, nor their lugs, nor their handles, nor the fingerhold that is sunk into the edge of the vessel; but if the inside of the vessel becomes unclean, all becomes unclean.

If unclean liquid falls upon the bases of vessels, or on their rims, or on their lugs, or on the handles of vessels that have receptacles, they need only to be dried and are then clean; and not even the outer part of any of the vessel becomes unclean.

2. Whether an article is of sacking, such as sacks or packing bags, or of leather, such as bolsters or cushions, or of wood, or even store

baskets or refuse baskets, if its outer part is rendered unclean by liquid, its inner part does not become unclean.

3. Inasmuch as flat immersible utensils not of a kind fit to be sat upon, such as a table or a tray without a rim, are not susceptible to uncleanness on the authority of Scripture, if their outer part is rendered unclean by liquid, their inner part does not become unclean. But in flat immersible utensils which are of a kind fit to be sat upon, such as a bed, or a hide used for sleeping on, or a stool, and the like, an outer part and an inner part are not distinguished, and if liquid touches them either on their inner part or on their outer part, the whole becomes unclean.

So, too, in the measuring vessels for wine and oil, or a soup ladle, or a mustard strainer, or a wine filter, an outer part and an inner part are not distinguished, and if liquid falls on part of them, all becomes unclean, as with garments.

4. In an oxgoad, an outer part and an inner part are to be distinguished. Thus, if liquid falls on the blade, only the seven handbreadths of shaft next to the blade becomes unclean, and the rest of the shaft remains clean; so, too, if liquid falls on the spike, only the four handbreadths of shaft next to the spike becomes unclean. If it falls outside the seven handbreadths, or outside the four handbreadths, it is like a vessel with a receptacle whose outer part liquid has touched and nothing becomes unclean except the place that is touched and beyond it.

5. If there is a pouch within a pouch and one of them is rendered unclean by liquid, the other does not become unclean. This applies if their edges are level; but if the outer edge is the higher and the inner pouch becomes unclean, the outer pouch also becomes unclean; but if the outer one becomes unclean, the inner one does not become unclean. In either case, if the uncleanness is a dead creeping thing and one of them becomes unclean, the other one does not become unclean.

6. If in the same piece of wood, cavities have been hollowed out for a quarter-log measure and a half quarter-log, and one of them is

rendered unclean by liquid, the other does not become unclean, although they are a single piece of wood. Thus, if unclean liquid touches the inner part of the quarter-log̃ measure, the quarter-log̃ and its outer part become unclean; but the half quarter-log̃ measure and its outer part remain clean.

If it has touched the half quarter-log̃ measure on its inner part, the half quarter-log̃ and its outer part become unclean, but the quarter-log̃ measure and its outer part remain clean. But when one is immersed the whole must be immersed.

If the outer part of the quarter-log̃ or the outer part of the half quarter-log̃ measure is rendered unclean by liquid, the outer part of both becomes unclean, since the outer parts cannot be divided.

7. If the outer part of a boiling kettle is unclean none need scruple lest liquid come forth from the inner part and touch the outer part and return to the inner part. But the liquid that is in its inner part is deemed to be clean for heave offering.

TREATISE VIII
LAWS CONCERNING
IMMERSION POOLS

Involving One Positive Commandment

To Wit

That whatsoever is unclean shall be immersed in the water
of an immersion pool and thereafter be clean.

An exposition of this commandment
is contained in the following chapters.

NOTE

In the list of the 613 positive and negative commandments prefixed to the Code, this commandment appears in the following form.

109. That purification from any uncleanness be by immersion in the water of a *mikweh* (immersion pool), as it is said, *He shall bathe all his flesh in water and be unclean until the even* (Lev. 15: 16).

It is learned from tradition that this washing shall be in water into which all of a man's body can enter at once.

CHAPTER I

1. Whatsoever is unclean, whether a person or a utensil, whether rendered unclean by some grave uncleanness resting on the authority of Scripture, or by some uncleanness resting only on the authority of the Scribes, can become clean only by immersion in water that has gathered on the ground.

2. Wherever "washing of the flesh" or "cleansing of garments" from uncleanness is spoken of in Scripture, it means nothing else but the immersion of the whole person or object in an immersion pool; and insofar as it is said of the man with flux, *And hath not rinsed his hands in water* (Lev. 15: 11), it means that he should immerse his whole person. And the same rule applies to others who are unclean—for even if a person has wholly immersed himself, all but the tip of his little finger, he continues to be unclean.

And though all these things are learned only from tradition, it is nevertheless said, *It must be put into water and it shall be unclean until the even; then shall it be clean* (Lev. 11: 32)—a basic principle applying to all that are unclean, that they should enter into water.

3. Any utensil that has become unclean can be rendered clean in an immersion pool, save only vessels of earthenware and vessels of glass; and the same applies to matting.

Of the vessel of earthenware it is said, *And it ye shall break* (Lev. 11: 33): that is, by breaking alone can it become clean. Even if it is joined to the ground, or even if it is fixed with a nail, or even if it is filled up with lime or gypsum, it still remains as it was before until it is broken. And the Sages have made vessels of glass equal to vessels of earthenware in this respect.

4. Matting does not come within the class of utensils that are susceptible to most of the uncleannesses since it is not a utensil having a receptacle, and so it does not come within the class of wooden utensils spoken of in Scripture. But inasmuch as it is suit-

able for lying upon it is included among things susceptible to *midras* uncleanness only, on the authority of Scripture. Yet since there is no explicit rule about its cleanness and uncleanness and it is included only among things susceptible to *midras* uncleanness, it is not included among things that can become clean in the immersion pool; for only those utensils spoken of in Scripture can become clean in an immersion pool. Hence matting cannot become clean except by being torn up until there remains of it fragments less than six handbreadths square.

5. A man with flux can become clean only in a spring, since of him it is said, *In running water* (Lev. 15: 3). But a woman with flux and others who are unclean, whether persons or utensils, may immerse themselves also in an immersion pool.

6. All upon whom immersion is incumbent must immerse themselves by day, except the menstruant and a woman after childbirth, whose immersion must be by night, as we have explained when treating of the subject of the menstruant. And he who suffers an emission may immerse himself any time of the day after the onset of night, for it is said, *And it shall be when evening cometh on he shall bathe himself in water* (Deut. 23: 12), teaching that he may immerse himself after the onset of night until sunset.

7. Whosoever immerses himself must immerse his whole body, naked, and all of it at once; and if he is hairy he must immerse all the hair of his head, since it counts as part of his person, on the authority of Scripture. And if any who is unclean immerses himself in his garments, the immersion still avails him since the water enters through the garments and these do not interpose.

So, too, if a menstruant immerses herself in her garments, she becomes permissible to her husband.

8. Whosoever immerses himself must have the intention of undergoing immersion; yet if he does not have the intention, the immersion avails him to a degree that he becomes clean for common food. Even if a menstruant immerses herself without intention—for example, if she falls into the water, or goes down only to

cool herself—she becomes permissible to her husband; but for heave offering or Hallowed Things, she does not become clean unless she immerses herself with that intention.

9. If a man has his hands and feet tied together and sits in a channel of water, and the water enters over the whole of his body, he becomes clean. If a man jumps into an immersion pool, he is considered blameworthy. Also if he immerses himself twice in an immersion pool, he is considered blameworthy. And if a man says to his fellow, "Press thy hand upon me in the immersion pool," he is considered blameworthy.

10. It is not needful that the water enter the secret parts and the creases in the flesh, for it is said, *And his hands he hath not rinsed in water* (Lev. 15: 11)—implying that the water need cover only those members of the body that are visible; but even then such parts should be exposed so that water can easily come upon them and so that there be nothing to interpose. Therefore the Sages have said, "Always let a man teach in his household that a woman should first rinse with water the parts inside the creases of her flesh, and then immerse herself."

A woman should immerse herself in her natural position, as when weaving or suckling her child.

11. A woman should not immerse herself in a harbor since she would feel abashed by the townsfolk and not immerse herself properly; but if matting or the like surrounds her so as to hide her, then she may immerse herself in a harbor. Nor should she immerse herself standing on an earthenware vessel or a basket, or the like, because she would be afraid (lest she slip, and thus fail to immerse herself completely), so that the immersion would not avail her.

12. Whether it be persons or utensils, nothing may interpose between them and the water; and if anything interposes between them and the water—if, for example, dough or clay sticks to a person's skin or to the substance of a utensil—they remain unclean as they were before, and the immersion does not avail them.

It is in accordance with Scripture that if what interposes covers

the greater part of the person or the utensil, immersion does not avail them, provided that the person is fastidious and would wish to remove it; but if he is not fastidious about it nor gives heed whether or not it is removed, then it does not interpose, even though it covers the greater part of him. So, too, if it covers the lesser part of him, it does not interpose even though he is fastidious about it.

But on the authority of the Scribes, if a man is fastidious about what interposes, immersion does not avail him even though it was only on the lesser part of him—a precautionary measure lest it be on the greater part of him; and if anything that interposes covers the greater part of him, immersion does not avail him, even though he is not fastidious about it—a precautionary measure lest it cover the greater part of one who is fastidious about it.

Thus we may say that if, on the skin of a person or on the substance of a utensil, there is one of the things that interpose—for example, dough, or pitch, or the like—even a drop as small as mustard seed, and he is fastidious about it, immersion does not avail him; but if he is not fastidious about it, immersion avails him unless it covers the greater part of the utensil or the greater part of the person, as we have explained.

CHAPTER II

1. These interpose in human beings: rheum outside the eye, congealed pus outside a wound, dried blood on a wound and the plaster thereon, clots of excrement on the skin, dough or clay under the fingernail, dirt from sweatings on the body, miry clay, potters' clay, and road clay that persists always, even in summer-time. These all interpose. But as for any other kind of clay, when it is wet it does not interpose, since it dissolves in water; but when it is dry it interposes.

2. When they are dry, honey, ink, milk, blood, syrup of mulberries, figs, sycamore figs, and carobs interpose; but when they are wet they do not interpose. All other syrups interpose, whether

wet or dry. And blood that has clotted on the skin interposes even while it is yet wet. Moreover a member or flesh that hangs loosely interposes.

3. The secret parts in a woman interpose, unless she has first rinsed them, because sweat is there continually and dust accumulates and interposes. This applies to a married woman; but in an unmarried woman, insofar as she is not fastidious, it does not interpose.

4. The bandage over a wound, splints over a fracture, chains, earrings, necklaces, and finger rings—if these are tight and stick to the skin, they interpose; but if they are loose, they do not interpose.

5. Strips of wool, strips of flax, and ribbons which women bind round their heads for adornment interpose because they keep the water from the body; but strips of hair do not interpose, because the water penetrates them even though they are not loose.

6. Bands round the neck do not interpose even if made of flax, since a woman does not tie these very tightly; but close-fitting neck ornaments, such as necklaces and neck chains, interpose, since a woman ties these very tightly so that she may seem to be fat of flesh.

7. The hair over the heart which is tangled and matted, and the matted hair of the beard, interpose.

8. If an arrow is thrust into a man it interposes such time as it is visible; but when it is not visible, a man may immerse himself and eat of heave offering at eventide, even if it is an unclean arrow.

So, too, if a man swallows an unclean ring and immerses himself, he becomes clean; but if he vomits it up after he has immersed himself, he becomes unclean from contact with it. For we have already explained that whatever is swallowed in a living body neither conveys uncleanness nor contracts uncleanness.

If pieces of gravel or splinters enter into the cracks beneath the feet, they interpose.

9. A soothing poultice and a plaster over secret parts interpose: even though the water need not penetrate them they must be of a kind that the water can penetrate and there must be nothing in them that interposes, as we have explained.

If one hair, or two hairs grow outside a wound and its tip or both tips stick to the wound, or if the tips of the two hairs stick to clay or excrement, or if two hairs grow in the eyelids below and they pierce a way through to the eyelids above, then these interpose.

10. No one should immerse himself with dust on his feet, but if he does do so it does not interpose.

11. If a man holds a person or utensils and immerses them, they continue in their uncleanness even if he relaxes his hands when the water comes over them—a precautionary measure lest he does not relax them. But if he has rinsed his hands in the water, the immersion avails them.

12. If a woman carries her child behind her and she thus immerses herself, the immersion does not avail her, lest there may have been clay on the child's feet or hands and this stuck to his mother at the time of immersion and interposed, but fell off after she came up from the pool.

13. If a menstruant puts her hair in her mouth or closes her hand or presses her lips together, or if a bone is stuck between her teeth, it is as though she has not immersed herself. And the same rule applies to all other cases of unclean persons. If she puts coins in her mouth and goes down and immerses herself, then she becomes free of the menstruant's uncleanness, but she becomes unclean on account of her spittle, and she thus incurs first-grade uncleanness like one who has touched the spittle of a menstruant. And the same rule applies to a man with flux.

14. And these are the things that do not interpose in human beings: matted hair of the head and the armpits and the secret parts of a person, rheum in the eye, congealed pus formed over a wound, undried excrement on the skin, excrement under the

fingernails, a loosened fingernail, and the down of a child—that is, the fine hair on its skin—none of these interposes.

15. If two hairs or more are knotted together, they do not interpose, since the water can enter into them. Yet a single knotted hair can interpose provided that the person is fastidious about it; but if he is not fastidious about it, immersion avails him, unless the greater part of the hair is knotted into single separate strands.

Such is the ruling of the Geonim. But it seems to me that a person's hair is to be reckoned as one with his body in what concerns immersion, and not as something independent, of which it can be said "the greater part of his hair"; but even if all the hair of his head is knotted into separate strands, and he is not fastidious about it, immersion avails him, unless it combines with something else that interposes on his body, and both together cover the greater part of his body, as we have explained. This applies alike to a menstruant and any other unclean person having hair on his head.

16. By an enactment of Ezra, a woman should wash her hair before immersing herself; and if it is possible for her to wash it in the evening and immerse herself immediately after washing it, this is praiseworthy. But in time of constraint, or because of illness, she may wash her hair even on the eve of Sabbath and immerse herself at the outgoing of the Sabbath.

17. If she immerses herself and comes up, and something that interposes is found on her, the rule is that if she has immersed herself on the same day that she has washed her hair, she need not wash it a second time, but need only immerse herself again at once. But if it is not on the same day, then she must wash her hair a second time and then immerse herself.

18. A woman should not wash her hair with soda since it causes the hair to come out, nor with alkali since it clots the hair, but with hot water, if only with water warmed by the sun, because hot water preserves the hair and makes it curl; but cold water does it harm and clogs the hair, and it forms into knots.

19. If a menstruant has fed her child with stewed food and then immerses herself, her immersion does not avail her because of the greasiness on her hands.

20. If she has scratched her skin and it exudes blood and she then immerses herself, the rule is that within the first three days the scratched place does not interpose; but after three days it does interpose, because the blood is then congealed in the crust formed over the wound. So, too, if rheum in the eye has dried—provided that it has begun to turn yellow—it interposes in the case of a menstruant.

21. Eye paint inside the eyelid does not interpose; but what is over the eyelid does interpose; but if her eyes stay open (while she is immersed), even what is over the eyelid does not interpose.

22. If, while immersed, she opens her eyes very wide or closes them very tight, the immersion does not avail her. This applies in what concerns foodstuffs requiring conditions of cleanness; but in whatever concerns her husband, she becomes permissible to him. Even if she has fed her child with stewed food, has on her an old scratch, or eye paint on her eyelid, then whether she has kept her eyes open or shut she is permissible to her husband, since all these things, and the like of them, interpose only on the authority of the Scribes. And they have so decreed in whatever concerns foodstuffs requiring conditions of cleanness; but in whatever concerns marital relations, they have not so decreed.

Whatever interposes in the case of a menstruant so far as concerns foodstuffs requiring conditions of cleanness, interposes also in the case of others who are unclean so far as concerns foodstuffs requiring conditions of cleanness. It also interposes in the case of a proselyte at the time of his immersion.

23. If a man has immersed himself and come up, and afterward there is found on him some interposing substance, then even though he is engaged all the day (after his immersion) with that kind of substance, he remains unclean unless he can say, "I know of a surety that this was not on me before the immersion": for

inasmuch as his status was that of one unclean, we let the unclean abide in his uncleanness until we know of a surety that he has become clean.

CHAPTER III

1. These are the things that interpose in utensils: pitch and bitumen and the like. If there is pitch on the inside of a cup or a phial, it interposes; but if it is outside, it does not interpose. This applies to utensils in the house of a craftsman; but concerning utensils belonging to a householder, pitch or the like interposes whether inside or outside them. If there is pitch or the like on a tray or a dish, whether inside or outside, and whether the utensil belongs to a householder or is in the house of the craftsman, it interposes.

2. Gum of myrrh or resin interposes whether on a cup or a phial, whether on a tray or a dish, whether the utensil belongs to a householder or is in the house of the craftsman, and whether it is inside or outside the utensil.

If pitch or bitumen or the like is found on a tablet, table, or couch that is kept spotless, it interposes, because the owner is fastidious about them; but if found on those allowed to remain dirty, it does not interpose, because he is not fastidious about them.

3. If such substances are found on beds belonging to a householder, they interpose, but if on those belonging to a poor person they do not interpose. If they are found on a saddle belonging to a householder, they interpose, but if on that of waterskin dealers they do not interpose; if they are found on either side of a pack-saddle they interpose.

4. If pitch or bitumen or the like is found on the raiment of scholars, even on one side, it interposes, because they are fastidious that their clothing should remain spotless; if found on the raiment of a common person, on both sides, it interposes, but if found on one side only, it does not interpose.

5. If such substances are found on the aprons of pitch workers or potters or tree trimmers, they do not interpose.

6. If a butcher has blood on his clothing, it does not interpose since he is not fastidious about it.

7. If a grease seller has grease on his clothing, it does not interpose. And the same applies in all similar cases. If the butcher is also a grease seller and there is blood and grease on his clothing, it is in doubt whether they interpose—in that they are two things and he may be fastidious about the two together—or whether they do not interpose, since they are both his business and he may not be fastidious about either.

8. If pitch or bitumen or the like is found on the upper part of the inside of a sandal, it interposes; if it is on its lower part, it does not interpose. If it is found on a bench on top or on the side, it interposes, but if found below, it does not interpose.

9. Damp scraps of excrement compressed on a stool or a chair, whether inside or outside them, and whether on the top or on the sides, do not interpose, since water can remove them. Undried wine lees in a cup or a phial, or the fluff on a chain or a bell, and clay or dough on the handle of an ax or shovel [do not interpose; but if these substances have turned solid] they do interpose.

10. It is evident that wherever we have said that pitch or bitumen or the like does not interpose in utensils, it is because the owner is not fastidious about them. Therefore if the greater part of a utensil is overlaid with pitch or bitumen or the like, immersion does not avail it, as we have explained. Even if one is not fastidious, there is no distinction in this matter between one utensil and other utensils; rather all utensils are considered alike.

11. If hollowed-out handles of vessels are fixed in, but not in the customary fashion; or if they are fixed in their customary fashion but are not fitted on securely; or if they are of metal but are broken, then their immersion does not avail them.

12. If a vessel is turned mouth downward and immersed, it is as though it is not immersed, since the water cannot enter into the whole of it. For if there is any part in it wherein water cannot enter

unless it is turned on its side, its immersion is of no avail unless it is turned on its side.

13. If a vessel is narrow at either end and wide in the middle, it does not become clean unless it is turned on its side.

14. If the mouth of a flask turns downward, it, too, does not become clean unless it is turned on its side.

15. An inkpot does not become clean unless a hole is made in its side, so that water can enter into its concave parts.

16. If the chain on a beast is loose and has become unclean, it may be immersed without being removed.

17. A kettle may not be immersed with the soot on it, except after it has been scraped.

18. If a vessel full of liquid is immersed, it is as though it has not been immersed. But if it is full of water and is immersed, the water and the vessel become clean simultaneously, because water can be made clean by immersion, as we have explained concerning the uncleanness of foodstuffs and liquids.

If a vessel is full of urine, it is regarded as though it contained water. If it contains water of purification and the greater part of the vessel is empty, so that the water of the immersion pool will exceed the water of purification, it becomes clean. But if it will not, its uncleanness remains, and it is as though the water of purification is any other liquid that interposes between the substance of the vessel and the water of the immersion pool.

19. If the inside of a vessel is clean and its outside unclean, and it is full of white wine or milk, and is immersed, its condition is determined by which is the greater in quantity. If the greater part of the vessel is empty, so that the water which enters is the greater, the vessel becomes clean, because its uncleanness rests only on the authority of the Scribes; but if it contains red wine or other liquids, its immersion is of no avail.

20. If a flagon full of unclean water has wet clay on its mouth and the clay reaches down to the water, and the flagon is immersed, it becomes clean. But if it is dense clay or the like, it is as though the flagon has not been immersed.

So, too, if a ring is put into a brick of wet clay and it is immersed, it becomes clean, but if it is dense clay it is as though it has not been immersed.

21. The following are things that do not require the immersion water to enter inside them: ordinary knots in the garments of poor folk except if a man is fastidious about them—(conversely) ordinary knots in the garments of a householder do interpose, but if one is not fastidious about them, they do not interpose; knots in the fringes of garments that form knots by themselves; the knotted thong of a sandal; the knot of the head phylactery, when the capsule is stuck to its strap and is tight; the knot of the arm phylactery, when it does not move readily up and down; the handholds of a waterskin or of a shepherd's wallet; and all knots and seams such as are not intended to be unloosened.

22. And these are things that require the immersion water to enter inside them: the knots at the neck-hole of a shirt that are made with loops; likewise the knots in the loops on the shoulder as well as the hem of a sheet must be spread out; the knot of the head phylactery when it is not fastened with a strap; the knot of the arm phylactery when it can move up and down; the straps of a sandal; and the knots on the fringes of garments which have been purposely knotted. So, too, with all garments which are intended to be exposed or spread out.

The baskets of a wine press or of an olive press must be raked out if they are stoutly made; and if they are loosely made they must be shaken out. As to leather mattresses or cushions, too, it is required that the water shall enter inside them.

23. A round cushion, a ball, a block, an amulet, or a phylactery do not require that the water shall enter inside their hollow space. This is the general rule: any object of this kind that is not custom-

arily emptied and refilled may be immersed in its sealed-up condition.

24. If garments are immersed when already wet from washing, the immersion water must enter inside them until they bulge; but if dry garments are immersed, the water must enter inside them until they have bulged so completely as to cease from bulging.

25. All handles of vessels which are longer than is needful, and which are intended to be shortened, need be immersed only as far as the required length. Thus, the chain of a big bucket is susceptible to uncleanness to a length of four handbreadths, and that of a small bucket to a length of ten handbreadths: the chain need be immersed only up to this length and the rest is deemed clean.

26. If other vessels are put inside an unclean vessel and all are immersed, the immersion avails them, even if the vessel's mouth is very narrow, since the water enters inside it; and because the immersion avails the larger vessel, it also avails the vessels inside it. But if it is turned on its side and immersed, the immersion avails them only if its mouth is as wide as the spout of a waterskin.

So, too, if unclean vessels are put inside a clean vessel and immersed, the immersion avails them only if its mouth is as wide as the spout of a waterskin.

This applies in what concerns heave offering. But in what concerns Hallowed Things one may not immerse (unclean) vessels inside clean vessels at all, even if it be in a basket or a hamper, as we have explained above in the proper place.

CHAPTER IV

1. According to Scripture, any water that has gathered may be used for immersion, for it is said, *a gathering of water* (Lev. 11:36), that is, gathering of any kind, provided only that there is enough of it to allow the immersion of a man's entire body at one time—the Sages have estimated the proper measure to be one cubit square by three cubits deep; and this measure holds forty *se'ah* of water—whether the *gathering* be drawn or undrawn.

2. But according to the teaching of the Scribes, drawn water is not valid for immersion; moreover, if three log of drawn water fall into a gathering of water that is not drawn, they render the whole invalid. Although the invalidation of drawn water rests only on the authority of the Scribes, they have inferred it by analogy, since Scripture says, *Nevertheless a fountain or a cistern wherein is a gathering of water shall be clean* (Lev. 11: 36).

3. A *fountain* is not made by man at all, while a *cistern* is wholly of man's making, since it is all drawn water. Accordingly, the Sages have said that a *gathering of water* should not all be drawn water, like a cistern, nor need all of it be heaven-made, like a fountain; rather, if there is in it something man-made, it is valid.

Thus, if a man leaves jars on the roof to dry and rain falls and they are filled, even though it is the rainy season, he may break the jars or overturn them and the water gathered up in them is valid for immersion, although all this water has been in vessels, because he did not draw the water with his own hand. If, however, he had lifted up the jars and emptied them, all the water in them would have been "drawn."

4. If a man leaves vessels under a waterspout continuously in all seasons and at all times, no matter whether they are small vessels or large vessels or even vessels of stone or the like of those vessels which are not susceptible to uncleanness, and they fill with rain water, such water is not valid; and if he overturns them or breaks them, the water that has gathered from them is deemed to be "drawn" in every respect, because they have filled with his knowledge, since the presumption is that the waterspout will pour forth water.

And even if a man has forgotten and left the vessels under the waterspout, the water is deemed invalid. For the Sages have thus decreed against one who forgets them as a precautionary measure against one who purposely leaves them there.

So, too, if a man leaves vessels outside in the courtyard at a time when clouds are gathering, and they fill with water, the water in them is not valid, since they have filled with his knowledge. In like

manner have the Sages decreed against one who forgets and leaves them outside in the courtyard at a time when clouds are gathering, as a precautionary measure against one who purposely leaves them there.

If a man leaves them in the courtyard at a season when the clouds are dispersing, and the clouds come back and the vessels fill with rain water, such water is valid, as it is with one who leaves them on the top of the roof to dry.

So, too, if a man leaves them at a time when the clouds are gathering and they disperse, and then they gather again, and the jars fill up with rain water, such water is valid; and if he breaks them or overturns them, the water gathered from them is valid.

5. If a plasterer forgets and leaves his lime pot in an immersion pool and it fills with water, even though there is left but little in the immersion pool and most of the water of the immersion pool is in the pot, he may break the pot without removing it and the immersion pool will remain valid. So, too, if a man arranges his jars in an immersion pool so as to saturate their sides, and they fill with water, even though the rest of the water of the immersion pool is all soaked up and no water remains there at all save the water in the jars, he may break the jars and the water gathered from them is a valid immersion pool.

6. How do three *log* of drawn water render an immersion pool invalid? If the pool holds less than forty *sē'ah*, the whole becomes invalid. But if the pool holds at least forty *sē'ah* of water that is not drawn, and someone draws water in a jug and throws it into the pool all day long, all the water is valid.

Moreover if there is an upper immersion pool containing forty *sē'ah* of valid water and someone draws water in a vessel and puts it into the upper pool until its water increases and forty *sē'ah* of it flow into a lower pool, the lower pool is valid.

7. If an immersion pool contains exactly forty *sē'ah* and one *sē'ah* of drawn water is put into it and one *sē'ah* is afterward taken from it, it remains valid. So, too, one may continue to put in a *sē'ah* and

take out a *sē'ah* and it remains valid—so long as the greater part of it remains.

8. Three *log* of drawn water render an immersion pool invalid only if they fall from a vessel into the pool; but if the drawn water is conveyed along a channel outside the pool and led down into the pool, it does not render the pool invalid, unless it is equal in quantity; but if the greater part is valid water, the pool remains valid.

Thus, if the immersion pool holds twenty *sē'ah* of valid water and somewhat more, and water is drawn from outside the pool and led down into the pool—being led either along the ground or through a duct, or such things which do not render the pool invalid—it remains valid, even though its contents are increased up to a thousand *sē'ah*; for drawn water that is led along is valid as long as the greater part of the forty *sē'ah* is from valid water.

So, too, if there are twenty *sē'ah* and somewhat more of rain water on top of a roof and someone draws other water, bearing it on his shoulder, and pours into the rain water less than twenty *sē'ah*—in such a case all would be invalid; but if he then opens the sluice and leads both together along to another place, this counts as a valid immersion pool, seeing that of drawn water that is led along all becomes valid as long as valid water has constituted the greater quantity.

9. Some of the scholars of the West have taught as follows:

Inasmuch as the Sages have said, "If drawn water is led along, all is clean," it is not even necessary that what is valid water should constitute the greater quantity; and insofar as it has been declared that a greater quantity as well as channeling is required, this is but the teaching of an individual authority which, however, has long since been rejected, seeing that the Sages have ultimately ruled, "If drawn water is led along, all is clean."

According to this teaching, if water is drawn in a vessel and poured out and channeled into some other place, this would be a valid immersion pool. Thus any bath in the bathhouses would be a valid pool, since all the water therein is both "drawn" and "led

along"; but never have we seen anyone who carried such a thing out in practice.

10. If rain water and drawn water mingle in a courtyard and they are led along to a depression in the courtyard, or if they mingle on the steps of a cavern and flow down to the bottom of the cavern, and the greater part of the water is valid, then the whole is valid; if the greater part is invalid, the whole is invalid; if they are equal in quantity, the whole is invalid.

This applies when they mingle before reaching the immersion pool and then flow downwards; but if the valid and the invalid water is poured into the pool and it is known that forty *sē'ah* of valid water fell before three *lōg* of drawn water fell into it, then it is valid; but if this is not known, it is invalid.

CHAPTER V

1. If into an immersion pool there fall three *lōg* of drawn water from one vessel, or from two or three vessels, they must be combined, provided that the second begins before the first ends. If they fall from four vessels, they do not combine.

This applies if there is no intention to add more; but if there is intention to add to the water of the immersion pool, even if there falls but one denar's weight every year, this can be included to make up the three *lōg*, whether the drawn water comes before the valid water, or the valid water before the drawn water, or whether they both fall together: for inasmuch as three *lōg* of drawn water fall into the forty *sē'ah* before forty *sē'ah* or less than forty *sē'ah* have fallen, the whole becomes invalid and becomes drawn water.

2. If each of two persons pours a *lōg* and a half of water into an immersion pool; or if a man squeezes out his raiment and lifts it up and water in it falls from many places; so, too, if a man empties out a water cooler—which pours out from many openings—in all these cases the pool is rendered invalid.

3. If a man immerses a leather cushion or bolster in an immersion pool holding exactly forty *sē'ah*, then as soon as he has raised their edges above the water, the water inside them is drawn water. What should be done? They should be immersed and lifted out by their bottoms; but a basket or a sack may be immersed and lifted out in its usual position and no one need feel scruple.

4. If in the bottom of a pool there are three hollows, each hollow containing one *lōg* of drawn water, and valid water falls therein, then if it is known that forty *sē'ah* of the valid water have fallen therein before the water has reached the third hollow, it is valid; but if this is not known, it is invalid.

5. If there are two pools, neither of them containing forty *sē'ah*, and a *lōg* and a half falls into each of them, and the two pools mingle, these are valid since neither has come within the category of what is invalid.

But if three *lōg* of drawn water fall into a pool not containing forty *sē'ah*, and it is afterward divided in two, and then each of them is increased with valid water, these are invalid, since the whole pool which became invalid is deemed to be drawn water, and it is as though all of its water had been drawn into a vessel.

6. If a cistern is full of drawn water and a channel of rain water flows into it and flows out of it, it remains invalid until it is estimated that less than three *lōg* of the drawn water from the cistern remain.

If drawn water falls into a pool and it becomes invalid, and it is afterward increased with valid water until there are forty *sē'ah* of valid water, it remains invalid until all the water in it has gone forth, and the drawn water is reduced to less than three *lōg*. Thus, if a pool contains twenty *sē'ah* of rain water, and one *sē'ah* of drawn water falls into it, and it is afterward increased with valid water, it remains invalid until it is known that there are gone from it the twenty *sē'ah* that were in it and five *ḳaḅ* and more than a quarter-*ḳaḅ*, and there is nothing left of all that was rendered invalid save less than three *lōg*.

So, too, if an immersion pool holding forty *se'ah* of valid water is made and its water is mingled with that invalid pool, the water of the one renders clean the water of the other.

7. If mud is scraped up from the pool and heaped by the sides, and three *log* drain off from it into the pool, the pool remains valid; but if the mud is lifted up in the hands, and laid to the side of the pool, and three *log* drain down from it, then this water renders the pool invalid.

8. If a troop of soldiers is passing from one place to another—so, too, if cattle are passing from one place to another—and with their hands or their feet they splash three *log* into an immersion pool, it remains valid. Moreover even if by this means they make an immersion pool from the outset, it is valid.

9. If a pool contains less than forty *se'ah*, and less than three *log* of unclean drawn water falls into it, it is valid with regard to dough offering and heave offering, and also for washing the hands, but is invalid for use as an immersion pool. If rain water falls into it and increases it (to forty *se'ah*), it is valid for use as an immersion pool.

If three *log* of drawn unclean water fall into it, it is invalid with regard to dough offering and heave offering, and for washing the hands, and also for use as an immersion pool. If rain water falls and increases it (to forty *se'ah*), it is valid with regard to dough offering and heave offering, and for washing the hands, but invalid for use as an immersion pool until all the first water is gone from it, since it has all become like drawn water, and until there remains of it only what is less than three *log*.

So, too, if three *log* of drawn unclean water fall into an immersion pool containing forty *se'ah* less one denar's weight, it is invalid with regard to dough offering and heave offering, and for washing the hands, and also invalid for use as an immersion pool; but if less than three *log* of water fall into it, then even though they are all unclean, and there afterward falls into it a denar's weight of rain water which makes up its measure to forty *se'ah*, it is valid. And just as it is valid for immersion it is also clean for any purpose.

CHAPTER VI

1. If water passes over any vessel having a receptacle or falls from inside it, such water is deemed to be "drawn" and renders an immersion pool invalid, provided that it is a vessel made to contain something. Even though it is a vessel not susceptible to uncleanness, such as vessels of stone or unburnt clay, it still renders an immersion pool invalid.

2. If a vessel was not made to contain anything, even though it can contain something, it does not render an immersion pool invalid—for example, ducts through which water is drained away. Even though they are wide in the middle and capable of containing water they do not render an immersion pool invalid, whether they are of metal or of earthenware.

3. A trough hewn in a rock does not render an immersion pool invalid since it is not a vessel; but if a vessel is only joined to the rock, it renders an immersion pool invalid even if it is joined with lime. If a hole is made in it below or at the side, as big as the spout of a waterskin, water from it is valid, and it does not render an immersion pool invalid.

4. If a man takes a large vessel, such as a large jar or a large kneading trough, and makes a hole in it, such as to render it insusceptible to uncleanness, and he fixes it into the ground and uses it for an immersion pool, it is valid.

So, too, if he plugs the hole with lime and building stuff, this does not render it invalid, and the water gathered inside it is valid as an immersion pool. If he stops it up with lime or gypsum, it renders an immersion pool invalid until it is fixed into the ground or built up. But if he puts it upon the ground or upon lime and plasters it over at the sides with clay, water from it is valid.

5. If a tray is left beneath a waterspout and the water drains away over the tray and flows down to an immersion pool, and the tray has a rim, it renders the immersion pool invalid; but if it has not, it does not render it invalid. If it is set upright under a

waterspout to be rinsed, even though it has a rim it does not render the immersion pool invalid, since the tray is not made to contain water.

6. If a cavity is scooped out in a water duct to catch the small stones which roll along with the water, so that they shall not flow down with the water, then if it is a wooden water duct and at all hollowed out, it renders an immersion pool invalid, since all the water which flows down comes out of a vessel that was made to be a container, for even though it is fixed to the ground after it was scooped out, it has the character of a vessel unfixed to the ground. But if it is first fixed to the ground and a cavity is afterward scooped out, it does not render an immersion pool invalid.

If it is an earthenware water duct, it renders an immersion pool invalid only if the cavity is big enough to contain half a *lōḡ*. Even if the scooped-out place in the water duct is filled with small stones which roll about inside it, its power to render an immersion pool invalid remains, and it is not deemed to be blocked up. If earth or small stones come down into the scooped-out place and block it up and they are tightly packed, it is valid.

7. If a sponge or a bucket containing three *lōḡ* of water falls into an immersion pool, it does not render it invalid, since the Sages have spoken only of "three *lōḡ* which fell in" and not of "a vessel containing drawn water which fell in."

8. If a box or a chest is in the sea, nothing may be immersed in it unless it has holes as large as the spout of a waterskin; but if it is a sack or a basket, utensils may be immersed in it.

So, too, if a sack or a basket is left under a waterspout, the water which drains away does not render an immersion pool invalid.

9. If an unclean flawed vessel is in an immersion pool and its rim is higher than the water, and utensils are immersed in it, they are restored to cleanness; but when they are raised out of the water, and are still within the contained space of the flawed vessel, the water on them becomes unclean from the contained space of the flawed vessel and again renders them unclean.

So, too, if the water of a spring comes up beneath an unclean oven and someone goes down and immerses himself in the oven, he becomes clean, but his hands become unclean from the contained space of the oven, unless the level of the water is higher than the oven by the height of his hands, so that when he immerses himself his hands remain above the oven; for an earthenware vessel cannot be rendered clean in an immersion pool, as we have explained.

10. If a jar full of water falls into the sea—even into the Great Sea—and someone immerses himself at that place, his immersion does not avail him: for it is impossible that there should not be in it three *lōg* in one place. And if a loaf of heave offering falls therein, it becomes unclean from the drawn water, since the water there stays still. But in the case of rivers and the like, since their water drains away, one may in a similar case immerse himself there.

11. If there is drawn water at the side of an immersion pool, even though the water touches the water of the pool, it does not render it invalid, since it is as though one pool adjoined another; but if the drawn water is in the middle, it renders the immersion pool invalid.

12. In the case of two ponds, one higher than the other, with a wall between them, of which the upper one is filled with valid water and the lower one with drawn water, and with a hole in the wall between the upper and the lower, the rule is that if within the hole there are three *lōg* of drawn water, the upper pond becomes invalid, since the hole is considered to be in the middle of the upper pond and not at its side.

13. How large should the hole be to contain three *lōg*? It all depends on the contents of the pond. If the lower pond contains forty *sē'ah*, the hole will be one-320th part of the pond; if it holds twenty *sē'ah*, the hole will be one-160th part of the pond; and one may count according to this reckoning—for a *sē'ah* equals six *ḳab*, and a *ḳab* equals four *lōg*, and a *lōg* equals six eggs.

14. In the case of three pools side by side, each containing twenty *sě'ah* exactly, and one of them, at the side, containing drawn water, the rule is that if three persons go down and immerse themselves and, on account of them, the level of the water is raised and the water of the three pools mingles above, the pools are valid as an immersion pool, and they who immerse themselves become clean, since the whole is made up of sixty *sě'ah*, of which forty *sě'ah* in adjoining pools are valid. And drawn water does not make an immersion pool containing forty *sě'ah* invalid, as we have explained.

If the drawn water is in the middle pool, and they go down and immerse themselves, and the level is raised and the pools mingle, then the pools remain as they were before, and they who immerse themselves remain unclean as they were before, since the forty *sě'ah* of valid water do not mingle because they are not side by side, since the drawn water separates them.

CHAPTER VII

1. An immersion pool is not rendered invalid either by change of taste or by change of smell, but only by change of color. And any liquid from which an immersion pool may not be made to begin with renders it invalid by changing its color. Thus, wine or milk or blood, or their like, or any of the fruit juices, do not render an immersion pool invalid under the rule of "the three *loḡ*," since the Sages have spoken only of three *loḡ* of drawn *water*; but they do render it invalid if they change its color. Even if there is a pool containing a hundred *sě'ah* and one *loḡ* of wine or fruit juice falls into it and changes its color, it becomes invalid.

So, too, if an immersion pool holds twenty *sě'ah* or less of valid water and one *sě'ah* of wine or fruit juice falls into it but does not change its color, the water remains valid as it was before, but the *sě'ah* that falls in does not serve to add to the measure of the pool; and if to the twenty *sě'ah* are added twenty other *sě'ah* of valid water, it becomes a valid immersion pool.

2. Some things serve to fill up an immersion pool to its prescribed measure of forty *sē'ah* and do not render it invalid; some render it invalid and do not serve to fill it up to its measure; and some neither fill it up to its measure nor render it invalid.

3. These are things that fill up and do not invalidate: snow, hail, hoarfrost, ice, salt, and thin mud. Thus, if an immersion pool contains forty *sē'ah* save one, and there falls into it one *sē'ah* of one of these, this fills it up to its prescribed measure, and the pool is valid and complete. Thus they "fill up and do not invalidate." Even if at the outset one brings forty *sē'ah* of snow and puts it in a hollow and crushes it up, this is deemed a complete and valid immersion pool.

4. And these are things that invalidate and do not fill up: drawn water, whether clean or unclean; water in which food has been pickled or boiled; and unfermented grapeskin wine and beer. Thus, if an immersion pool contains forty *sē'ah* less one denar's weight, and one denar's weight of one of these things falls into it, it does not serve to fill it up to its measure and to make it complete. And if three *log* of any of them fall into it, they render the immersion pool invalid.

5. And these are things that neither invalidate nor fill up: any one of the seven liquids, fruit juices, brine and fish brine, and fermented grapeskin wine. Thus, if an immersion pool contains forty *sē'ah* save one, and one *sē'ah* of any of these falls into it, it does not serve to fill it up to its measure, but the water remains valid as it was before, since these do not render it invalid except by changing its color, as we have explained.

6. But these liquids may nevertheless sometimes serve to fill up an immersion pool to its prescribed measure. Thus, if an immersion pool contains forty *sē'ah* complete, and a *sē'ah* of one of these falls into it, and one *sē'ah* is taken out from it, the forty that remain form a valid immersion pool.

7. If baskets of olives or grapes are rinsed in an immersion pool and they change its color, it remains valid.

8. If dye water three *lōg* in quantity falls into an immersion pool, it renders the pool invalid, but it does not render it invalid by changing its color.

9. If wine or olive sap or other fruit juices fall into an immersion pool and change its color and it becomes invalid, how can this be rectified? It must wait until the rains fall and its color reverts to the color of water; but if there are already forty *sē'ah* of valid water in an immersion pool, other water may be drawn and poured into it until its color reverts to the color of water.

If wine or olive sap or the like falls into it and its color at one place is changed, and there nowhere remains as much as forty *sē'ah* having the color of water unchanged, no one may immerse himself therein. And if a man immerses himself in a place where the color is changed, the immersion does not avail him. Even if a jar of wine is broken in the Great Sea and the color of the sea is like the color of wine and a man immerses himself at that place, the immersion does not avail him.

10. If even one denar's weight of wine falls into three *lōg* of drawn water and changes the color, and the color of the whole is the color of wine, and they then fall into an immersion pool, they do not render it invalid unless they change its color.

11. If into three *lōg* of drawn water lacking one denar's weight there falls one denar's weight of milk or fruit juice, and the color remains the color of water, and these fall into an immersion pool, they do not render it invalid; for it becomes invalid only when there falls therein three *lōg* of drawn water having no mixture of other liquids or fruit juices.

12. If the color of the water in an immersion pool changes by itself, and nothing has fallen into it, it remains valid: for the Sages have spoken only of what suffers change by reason of another liquid.

CHAPTER VIII

1. Any water that mingles with that of an immersion pool counts as the water of the pool itself and may be used for immersion. Hollows that adjoin the way into the pool, or the tracks of the hoofs of cattle containing water that mingles with that of a pool, if only by a channel as small as the spout of a waterskin, may be used for immersion.

2. Recesses in a cavern or clefts in a cavern may be used for immersion even though the water in them mingles with the water of an immersion pool by but the smallest channel.

3. If an (unclean) needle is put on the slope leading down to an immersion pool, and its owner stirs the water to and fro, it becomes clean as soon as a wave has passed over it.

4. If a cavity has formed beside an immersion pool, and the ground separating the cavity from the pool is solid and able to stand up by itself, the water in the cavity may not be used for immersion unless it mingles with the water of the pool by a hole the size of the spout of a waterskin; but if the ground cannot stand up by itself, even though the waters mingle by but the smallest of channels, its water may be used for immersion.

5. If a wall between two immersion pools develops a vertical crack, their waters may be combined, and if in the two together there are forty *sē'ah*, each may be used for immersion; but if the crack is horizontal, the waters may be combined only if there is an opening as large as the spout of a waterskin. If a breach develops in the upper part of the wall and the waters mingle above the wall, even by but the thickness of garlic peel and to a breadth of the spout of a waterskin, they may be combined.

6. How big is a hole the size of "the spout of a waterskin"? A space equal to the width of two medium-sized fingers of the hand, so that they can turn about in it; and the thumb may not be included as one of the two, but only the first two of the four fingers

of the hand. Whatever sticks in the spout of a waterskin reduces its size, even things that by nature form in water.

If it is in doubt whether the hole is or is not the size of the spout of a waterskin, the two pools may not be combined, since the basic principle of immersion rests on the authority of Scripture, and wherever a principle rests on the authority of Scripture, even though the prescribed measure is only a traditional law the more stringent ruling must be applied whenever there is doubt about the measure.

7. Of two immersion pools one can be rendered clean by the other: a higher pool by a lower one, or a distant pool by one nearby. Thus, a man may bring a pipe of earthenware or of lead or the like—since pipes do not render a pool invalid—and keep his hand beneath it until it is filled with water, and then he may lead it along and insert it in such a way that the water in the pipe mingles with the water in the pool. If they touch by a stream as narrow as a hair's breadth it suffices, and the two pools with the pipe between them count as one pool.

8. In the case of three holes containing water in a dry (sloping) river bed, with the lower and the upper hole each containing twenty *sē'ah* and the middle hole forty *sē'ah*, and with a flood of rain water passing through the river bed, the rule is that although it runs in and out of the holes, this does not count as a mingling of their waters, and only the middle hole may be used for immersion, since flowing water causes other waters to mingle only if it has come to a standstill.

9. If thin mud is such that a cow will bend down and drink of it, it can be included within the measure of an immersion pool. But if it is so thick that a cow will not bend down and drink of it, it may not be included within the measure.

10. If an immersion pool contains forty *sē'ah* of water and mud together, vessels may be immersed either in the water or in the mud. In what kind of mud may they be immersed? In thin mud over which water is floating. If the water is at the one side and the

thin mud at the other, the water may be used for immersion, but not the mud.

11. Anything whose natural being originates in water—such as red gnats—may be used for immersion; indeed, even the eye of a fish may be used for immersion!

12. If an immersion pool holds forty *sē'ah* exactly, and two persons go down to immerse themselves, one after the other, even though the feet of the first still touch the water the first becomes clean but the second remains unclean, since the water now lacks somewhat of the forty *sē'ah*.

If a man first immerses therein a thick cloak or the like, and lifts it out, but some part of the cloak still touches the water, then he who immerses himself afterward becomes clean, since all the water is still mingled.

If a man immerses therein a bed or the like, although the legs of the bed are pressed down into the thick mud at the bottom of the immersion pool until the water can float over the top of the bed, it becomes clean, since the legs are not sunk into the mud until they have first been immersed in the water.

If a man immerses a large caldron therein, it remains unclean as it was before, since the water is splashed and goes outside the pool with the result that it lacks some of the forty *sē'ah*. How should it be immersed? It should be lowered mouth foremost and turned over in the pool and thus be immersed, and it should be lifted out bottom upwards so that the water inside it will not become "drawn" and then return to the pool and render it invalid.

13. If the water in an immersion pool is too shallow, a man may make it rise even with bundles of straw or bundles of reeds, either inside the water or at its sides, until the level of the water is raised, and he may then go down and immerse himself therein.

CHAPTER IX

1. There are six gradations among pools of water, each successively of a higher grade (in respect to cleanness).

First, water in ponds and water in cisterns, pits, caverns, and similar bodies of water that has gathered on the ground. Even though the water is drawn and even though there are less than forty *sē'ah*, inasmuch as this water is not susceptible to uncleanness—unless used with approval, as we have explained—it can be presumed to be clean and valid for preparing dough, and preparing it for the separation of the dough offering, and for the washing of hands, provided that the water is poured out of a vessel, as we have explained.

2. Of a higher grade is water in rain ponds whose supply has not ceased, into which rain continues to fall while the hills continue trickling with water, and which drains down and gathers and is not drawn, but does not contain forty *sē'ah*. Such water is valid for heave offering and for the washing of hands; and water that is unclean may be immersed therein. If the rains have ceased but the hills continue trickling, the water still counts as “water in rain ponds.” If the hills no longer continue trickling, the water counts only as “water in ponds.”

3. If a man digs beside the sea or beside a river or in a swampy place, the water that gathers in the hole counts as “water in rain ponds whose supply has not ceased.”

4. If a man digs beside a spring, then as long as water flows in because of the spring—even if it ceases and then seeps through again—it counts as the water of a spring; but after it ceases to seep through, the water counts only as “water in ponds.”

5. Of a still higher grade is a pool containing forty *sē'ah* of water that is not drawn: in it any person who is unclean may immerse himself (and be restored to cleanness)—save only a man with flux—and in it may be immersed any unclean utensil, and hands that need to be immersed for Hallowed Things, as we have explained.

6. Of a still higher grade is a spring whose water is little but whose quantity has been increased by drawn water. It is equal to a pool containing forty *sē'ah* in that nothing is rendered clean in

water that drains away from it, but only in the water that has gathered and stays in a hollow; and it is equal to a spring in that it renders utensils clean however little its quantity. For no measure is prescribed for the water of a spring; thus it imparts cleanness however little its quantity.

7. Of a still higher grade is a spring with which no drawn water is mingled but whose waters are “smitten”—that is to say, whose waters are bitter or salty—since it imparts cleanness as long as it is flowing water, which is water conveyed along a channel and led away from the spring.

8. Of a still higher grade is a spring whose water is running water: in it alone may men with flux immerse themselves (to become clean), and from it water is taken for cleansing a leper and for sanctifying water of purification.

Wherein does a spring differ from an immersion pool? An immersion pool imparts cleanness only if it contains forty *sē’ah*, but a spring imparts cleanness however little its quantity. An immersion pool imparts cleanness only while it lies still in a hollow, and water flowing away from it does not impart cleanness; but a spring imparts cleanness as far as it is flowing. Immersion in a pool does not avail for men with flux; but if the water of a spring is running, a man with flux becomes clean by immersing himself therein.

9. If water comes forth from a spring and is led along into a trough, and it afterward comes forth from the trough and becomes flowing water, all the water in the trough and outside it is invalid. If some of the water drains away over the rim of the trough, however little it rises above the level of the rim, the water outside the trough is valid, since the water of a spring imparts cleanness whatever its quantity.

If the water drains away into a pond full of water and collects there, that pond counts as an immersion pool. But if the water comes forth outside the pond, it is not valid for men with flux or for lepers or for sanctifying water of purification, unless it is known

that all the water of the pool which has been in the pond has gone out.

10. If the water of a spring has drained away over utensils having no receptacle—such as a table or a bench or the like—it is valid as an immersion pool, except that no one may immerse anything above the utensils.

11. If small channels lead away from a spring and drawn water is added to increase the water inside the spring until the water in the channels overflows, the water counts as the water of a spring in all respects.

If the water of the spring stands still and does not drain away, and water is added to it until channels of water drain away from it, the water drained away equals the water of an immersion pool in imparting cleanness only as standing water, and equals the spring in imparting cleanness however little its quantity.

12. All seas can impart cleanness as being flowing water; but they are not valid for men with flux or for lepers or for sanctifying water of purification.

13. Flowing water from a spring counts as the water of a spring in every respect; but water dripping from a spring, even though it is persistent, counts only as that of an immersion pool and imparts cleanness only if it is forty *sē'ah* in quantity and stays still; and it is not valid for men with flux or for lepers or for sanctifying water of purification.

If water flowing from a spring mingles with water dripping from it, and what flows is more than what drips, the whole counts as the water of a spring in every respect. But if what drips is more than what flows—so, too, if rain water is more than the water of a river—it does not impart cleanness as being flowing water but as being water standing in a hollow. Therefore in such a mingled river one must wrap himself with matting or the like until water is gathered together, and so immerse himself therein.

14. If dripping water is made into flowing water—if, for example, a rimless tray of earthenware is propped up at the place

where the water drips and the water is made to flow down over it—such water is valid; but the water may not be made to flow over anything susceptible to uncleanness even if its uncleanness rests only on the authority of the Scribes.

15. If flowing water is led through a channel made from foliage of nuts, it remains valid as it was before, since foliage of fresh nuts, which is a dye, is not accounted a vessel.

16. If rain water falls upon a slope and comes down as flowing water, then even though it is forty *se'ah* in quantity from its beginning to its end, nothing may be immersed therein while it is flowing—not until it has collected and is at rest in a hollow and is forty *se'ah* in quantity; so that if it is hemmed in with vessels and a partition is made of them until forty *se'ah* of the flowing water from rain is collected between the vessels, one may immerse himself therein; but as for the vessels of which the partition is made, the immersion does not avail them.

17. If a wave is sundered from the sea and falls on a person or upon utensils and it contains forty *se'ah*, they become clean for what concerns common food, since one who immerses himself for common food does not need intention, as we have explained in Laws Concerning Other Fathers of Uncleanness. But if the person has the intention, and he sits and waits until a wave falls upon him, the immersion avails him for whatever matter he has formed the intention.

18. Nothing may be immersed in a wave while it is in the air, before it falls on the ground, even though it contain forty *se'ah*, since nothing may be immersed in flowing water, still less in water falling through the air. If the two ends of the wave touch the ground, they may be used for immersion, but the crest may not be used for immersion since it is in the air.

CHAPTER X

1. In any case of doubt concerning drawn water, such as the Sages have decreed to be clean—as when it is in doubt whether or

not drawn water has fallen into an immersion pool; or, even though it is known of a surety that it has fallen in, it is in doubt whether there were three *lōg* or not; or, even though it is known that there were three *lōg*, it is in doubt whether or not there are forty *sē'ah* in the immersion pool into which the drawn water has fallen—in all such cases the pool is deemed to be valid.

2. In the case of two immersion pools, one containing forty *sē'ah* but not the other, if three *lōg* of drawn water fall into one of them, and it is not known into which of them they fall, this is a condition of doubt that is deemed clean, since there is something on which to rely. If they both hold less than forty *sē'ah* and three *lōg* fall into one of them, but it is not known into which of them, they both become invalid, since there is nothing on which to rely: for if they have fallen into one, it will have become invalid, and if they have fallen into the other, the other will have become invalid.

3. If a man has left an immersion pool empty and then he returns and finds it full, it is still valid, because this is “a case of doubt concerning drawn water” in its bearing on the law of immersion pools.

4. If a water duct is pouring water into an immersion pool and a mortar is put beside it, and it is in doubt whether the water falls directly from the water duct into the pool or from the mortar into the pool, the pool is invalid, because the invalidity is demonstrable. But if the greater part of the water already in the pool is valid, it remains valid, since this would be “a case of doubt concerning drawn water,” and it has been established that a valid immersion pool is there.

5. Any pools found in heathen land are invalid since the presumption is that they are drawn water. And any pools found in towns in the Land of Israel are presumed to be invalid if they are inside the town gate, since the townsfolk wash clothes therein and continually throw drawn water therein. But any pools found in the Land of Israel outside the town gate are presumed to be clean, since the presumption is that they are rain water.

6. If one who is unclean goes down to immerse himself and it is in doubt whether or not he has immersed himself; or if, even though he did immerse himself, it is in doubt whether the pool contains forty *sē'ah* or not; or if there are two pools, one containing forty *sē'ah* but not the other, and he immerses himself in one of them and it is not known in which of them he has immersed himself, he is deemed unclean, since one who is unclean is presumed to be still unclean until it is known that he has immersed himself properly.

So, too, if an immersion pool is measured and found wanting, whether the pool is in a public domain or in a private domain, any acts requiring conditions of cleanness which have hitherto been performed following immersion therein are deemed to have been performed in uncleanness, until the time becomes known as to when it was measured and was not wanting.

This applies if the immersion was for a grave uncleanness; but if a man has immersed himself for a lesser uncleanness—for example, if he has eaten unclean foodstuffs or drunk unclean liquid, or if his head and the greater part of his body have come into drawn water, or if three *log* of drawn water have fallen on his head and the greater part of him—since the principle set forth regarding these things rests only on the authority of the Scribes, he is deemed to be clean, as we have explained.

And even if it is in doubt whether a man (of lesser uncleanness) has or has not immersed himself, or if the immersion pool is afterward found to lack the prescribed quantity, or if there are other doubts such as these, he is deemed to be clean.

7. In the case of two immersion pools, one valid and the other invalid, if a man immerses himself in one of them for a grave uncleanness, and he then prepares foodstuffs requiring cleanness, these must be held in suspense.

If he immerses himself in the other one and then prepares foodstuffs requiring cleanness, the former foodstuffs remain in suspense as they were before, and the latter are deemed to be clean.

But if they touch one another, the former remain in suspense and the latter must be burned.

And the same applies if he becomes unclean in the meantime through some lesser uncleanness—such as we have explained—and he immerses himself in the second pool and then prepares foodstuffs requiring cleanness.

But if he immerses himself in one of them because of some lesser uncleanness and then prepares foodstuffs requiring cleanness, and he then becomes unclean through some grave uncleanness, and he immerses himself in the second, and then prepares foodstuffs requiring cleanness, the former are deemed to be clean and the latter are held in suspense. But if they touch one another, the former must be burned and the latter remain in suspense as they were before.

If one of the pools holds forty *sē'ah* and the other is all drawn water, and two persons immerse themselves in them, one because of a grave uncleanness and the other because of a lesser uncleanness, and they then prepare foodstuffs requiring cleanness, the foodstuffs of the one who has immersed himself because of a grave uncleanness remain in doubt, and the foodstuffs of the one who has immersed himself because of a lesser uncleanness are deemed to be clean.

If one only is unclean and goes down to immerse himself, while the other goes down to cool himself, the foodstuffs of the one who goes down to immerse himself in one pool remain in suspense, as we have explained, and he who goes down to cool himself remains clean as he was before; for such is "a case of doubt concerning drawn water": namely, perhaps he has immersed himself in drawn water when cooling himself and so has become unclean.

8. In the case of two immersion pools, each containing twenty *sē'ah*, one of drawn water and one of valid water, if a man cools himself in one of them and then prepares foodstuffs requiring cleanness, these are deemed to be clean. If he cools himself in the other and prepares foodstuffs requiring cleanness, these must be

burned since it is beyond doubt that his head and the greater part of his body entered into drawn water, as we have explained.

CHAPTER XI

1. We have already explained that the rules about washing the hands and immersing them rest on the authority of the Scribes; and that if the hands require immersion they may be immersed only in a valid immersion pool containing forty *s'ah*, for where utensils are immersed, there the hands are immersed; but even if the hands only need washing and they are immersed in the water of an immersion pool, they become clean. If they are immersed in drawn water, whether in vessels or on the ground, the hands do not become clean: they remain unclean until the drawn water in a vessel is emptied over them. For the washing of hands can be duly performed only with water poured from vessels, and poured by human effort, as we have explained in Laws Concerning Benedictions.

2. Whatever interposes during immersion interposes also at the ablution of hands, both when they are immersed and when they are washed. And whatever serves to fill up the measure of an immersion pool—such as thin mud—serves also to make up the measure of the quarter-log with which the hands are washed.

And he who washes his hands must also rub them.

3. If a man wishes to wash his hands for heave offering, he must wash them again a second time with other water to remove the water on his hands, since the water with which he washes them first—which is called “the first water”—is rendered unclean by his hands. Therefore if a loaf of heave offering falls in the water with which he first washes his hands, it becomes unclean; but if it falls in the second water, it is not rendered unclean. If he pours both the first water and the second water over the same place and the loaf of heave offering falls thereon, it becomes unclean. If he pours the first water over his hands and something which inter-

poses is found on them, and he removes it and then pours the second water, his hands remain unclean as they were before, because the second water renders clean only what remains on his hands of the first water.

4. The hands incur uncleanness and are restored to cleanness as far up as the wrist. Thus, if a man pours the first water as far up as the wrist and pours the second water beyond the wrist, and the second water flows back to his hands from beyond the wrist, his hands become clean, since the second water is clean; but if he pours both the first water and the second water beyond the wrist, and the water flows back to the hand, his hand remains unclean, since the first water beyond the wrist becomes unclean because of the water on his hands, and the second water does not render clean the first water beyond the wrist. And since the water beyond the wrist flows back to his hands, it renders them unclean.

5. If he pours the first water over one hand and reminds himself and pours the second water over both hands, his hands remain unclean, since the second water becomes unclean because of the hand that has not been washed with the first water, so that it returns and renders the other hand unclean.

If he pours the first water over both hands and then pours the second water over one hand only, the one hand becomes clean. If he pours water over one hand and rubs it on the other, the water on it becomes unclean because of the other hand which has not been washed, and it again renders unclean the hand that has been washed. But if he rubs it on his head or on the wall to dry it, it remains clean.

6. If the water is poured over both hands with a single rinsing, they become clean, and he may not be said to be like one who has poured over one hand water that has flowed off the other hand. Indeed, it is permissible to pour over the hands of even four or five persons, either side by side or one above the other, provided only that they are not too close together, so that the water may flow between them.

7. If a man pours water over part of his hand and then returns and pours more water over the rest of his hand, it remains unclean as it was before; but if there still remains on the part that was first washed enough moisture to impart wetness, it becomes clean. This applies to the first water; but as to the second water a man may pour it over part of his hands and then return and pour more over the other part.

8. The quantity of water which must be poured at the first washing is a quarter-log for each person for both hands. There may be no quantity less than this, as we have explained concerning the washing of hands before a meal. But of the second water, two persons need pour but a quarter-log over their hands, and three persons or four need pour but a half-log, and even a hundred need pour but one log, since it is not for the second water to impart cleanness but to remove the first water.

9. If a vessel contains a quarter-log of water valid for the washing of hands, and one puts into it a small amount of water which is not valid for the washing of hands, it still remains valid. But if he pours out of the vessel the same quantity which he puts in, and there remains a quarter-log only, as it was before, this is invalid, since the invalid water has served to fill up the measure of the quarter-log.

10. Any water which is invalid to serve as the first water for pouring over the hands is likewise invalid to serve as the second water; and any vessel which may not be used for pouring the first water may likewise not be used for pouring the second water. And as the first water must flow by human effort, so must the second water.

11. We have already explained, in chapter six of Laws Concerning Benedictions, about all the kinds of water which are not valid for the washing of hands and those which are valid, and about all the vessels from which water may be poured over the hands and those from which it may not be poured, and what manner of pouring is effected by the effort of the pourer and is

valid, and what manner of pouring is not effected by the effort of the pourer and is not valid.

And all those things which we have explained about the washing of hands for a meal that is common food apply likewise to what is heave offering.

And just as any condition of doubt respecting the hands is deemed to be clean for common food, as we have explained, so also for heave offering any condition of doubt respecting the hands is deemed to be clean.

12. It is plain and manifest that the laws about uncleanness and cleanness are decrees laid down by Scripture and not matters about which human understanding is capable of forming a judgment; for behold, they are included among the divine statutes. So, too, immersion as a means of freeing oneself from uncleanness is included among the divine statutes. Now "uncleanness" is not mud or filth which water can remove, but is a matter of scriptural decree and dependent on the intention of the heart. Therefore the Sages have said, If a man immerses himself, but without special intention, it is as though he has not immersed himself at all.

Nevertheless we may find some indication (for the moral basis) of this: just as one who sets his heart on becoming clean becomes clean as soon as he has immersed himself, although nothing new has befallen his body, so, too, one who sets his heart on cleansing himself from the uncleannesses that beset men's souls—namely, wrongful thoughts and false convictions—becomes clean as soon as he consents in his heart to shun those counsels and brings his soul into the waters of pure reason. Behold, Scripture says, *And I will sprinkle clean water upon you and ye shall be clean; from all your uncleannesses and from all your idols will I cleanse you* (Ezek. 36: 25).

May God, in his great mercy, cleanse us from every sin, iniquity and guilt. Amen.

NOTES

References consisting of numbers only indicate passages found in the Code outside the present volume. The numbers refer, respectively, to the Book, the Treatise, the Chapter, and the Section.

Treatise I: Corpse Uncleaness

Chapter I

2. "we learn from tradition"—Sif Num. 19: 16 (ed. Friedmann, 45b).
"carriage" (*nēḥelāh*). See below, v, i, 1 ff. Throughout the present translation "carriage" and "carcass" are used only of the dead bodies of nonhuman creatures.
"authority of Scripture"—i.e., it is the logical inference from Scripture.
"with a daughter"—Lev. 18: 6-10.
"flesh with milk"—Exod. 23: 19, 34: 26; Deut. 14: 21.
3. "with his flesh"—i.e., the exposed skin or surface of his body, as opposed to hidden areas. Cf. Lev. 13: 2 ff.
"with his tongue"—B. Ḳid 25a.
"so, too, in my opinion"—Oh 3: 3.
"spindle staff"—B. Nid 42b.
4. Miḳ 9: 4.
"the skin of the flesh." Cf. Lev. 13: 2 ff.
"which do not interpose." See below, viii, ii, 1 ff.
5. Ḥul 1: 6; Kel 1: 1.
"Laws Concerning Utensils." See below, vii, xiii, 1 ff.
"an important general rule"—B. BḲ 2b.
Some editions add: "And neither man nor utensils can contract uncleanness save from a Father of Uncleanness" (see below, v, 7). MS and ed. pr. omit.
6. B. Shab 82b.
"even if there is a stone." Cf. Zab 5: 2; Kel 1: 3.
7. B. Shab 83a; B. Ḥul 124b.
"shifting"—in the restricted sense of moving or shaking a thing without touching it. This subject is treated in greater detail in a later Treatise, xv, viii, 1 ff.
8. B. Nid 42b; B. Ḥul 71b.
"is not deemed contact." See above, Sec. 3.
9. Tos Oh 1: 1; Zab 5: 3.
10. Kel 1: 4.
"and it applies"—Oh 3: 1.
"tent." The term, derived from Num. 19: 14, is applied to anything that extends ceilingwise over the uncleanness and overshadows it; it is applied also to the space thus overshadowed. See below, v, 12; xii, 1 ff.; xiii, 1 ff.
11. "No matter whether one enters fully"—B. Naz 43a.
"If he touches the lintel"—Oh 12: 8.
12. B. Yeb 61a.

13. B. Yeb 61a; B. BM 114b.

"So, too, a Gentile"—B. Naz 61b; B. BB 20a.

"nor cattle"—Oh 6: 1.

14. B. Nid 34a.

"men who suffer a flux"—Lev. 15: 2 ff. The rabbinical rule is that although Gentiles do not contract any uncleanness, they nevertheless convey such uncleanness as is conveyed by those who suffer a flux. See below, iv, ii, 10.

"born in the eighth month"—B. BB 20a.

"Both adults and minors"—B. Nid 43b; B. Ar 3a.

15. Oh 1: 6.

"is mortally wounded"—literally, "has his tendons cut."

"both gullet and windpipe are cut through"—B. Giṭ 70b.

"if his neck is broken off"—B. Ḥul 21a.

Chapter II

1. B. Naz 50a.

"So, too, an olive's bulk of flesh"—Naz 7: 2.

"whether moist or dry"—Nid 7: 1.

"The *neṣel*"—Oh 2: 1.

2. B. Er 4a.

"The Sages have said"—*Sifre Zuṭa* (see Horowitz, *Siphre ad Numeros adjecto Siphre Zutta* [Leipzig, 1917], p. 306, ll. 15-16).

3. Oh 2: 2; B. Naz 50a.

"the members have no prescribed (minimum) measure"—Oh 11: 7.

"it is plain"—Sif Num. 19: 16 (46a).

"This applies"—Tos Oh 1: 7; Sif Num. 19: 16 (46a).

"a kidney or a tongue"—B. Ḥul 128b.

"If the member lacks anything"—Oh 2: 5.

"Flesh severed"—Ed 6: 2.

4. Oh 2: 1; Ed 6: 2.

"provided that it is complete"—Sif Num. 19: 16 (46a).

5. B. Ḥul 125a; Tos Oh 1: 5.

"will be explained." See below, vii, 4, 5.

6. Ḥul 9: 8.

"How does a member from a living person"—Ed 6: 2.

7. Oh 1: 7.

"The Sages have said"—Oh 1: 8.

"251 members." See B. Bek 45a, where it is disputed whether the total is 252 or even 253.

"an additional finger"—B. Nid 49b.

"lest heave offering . . . be burnt." See VII, iv, xii, 1 f.

8. Naz 7: 2; Oh 2: 1.

"eighteen links"—Oh 2: 3; B. Bek 37b.

"*sela*"—a coin worth two shekels. To define the size the Mishnah (Oh 2: 3) compares it to the hole made by "the large drill that lay in a chamber of the Temple." In Kel 17: 12 the size is further defined as that of "an Italian *pondion* or a Neronian *sela*."

- "the two legbones and one thighbone"—Tos Oh 3: 5.
 "Even if some dead person should have a member too many"—B. Bek 45a.
9. Cf. Oh 2: 1; Ed 1: 7.
 "If there is less"—Oh 2: 3.
 "quarter-*kaḇ*"—the equivalent of one *log* liquid measure, which is defined as equal to the contents of six eggs.
10. Ed 1: 7; B. Naz 53b, 54a; B. Hul 126b.
 11. Oh 2: 2; B. Naz 49b, 50a; Tos Oh 4: 1.
 12. Oh 2: 2; Naz 7: 2.
 "Even the last ooze of blood"—B. Zeb 79b; B. Hul 87b.
 "A quarter-*log*"—i.e., the equivalent of the contents of an egg and a half.
13. "If blood that issues from him at the last"—Oh 2: 2, 3: 5.
 "mixed blood"—literally, "blood of wallowing." Cf. Ezek. 16: 22.
 "on the authority of the Scribes"—B. Nid 62b.
14. B. Nid 71a.
 "explained in its proper place." See below, v, xv, 8.
15. Oh 7: 1.
 "are called *dofek*"—Oh 2: 4.
 "*golel*"—literally, "such that rolls."
 "*dofek*"—literally, "such that knocks."
 "by carriage"—Oh 2: 4.
 "if a man drags"—Tos Oh 3: 9.
16. Oh 17: 1, 2: 3.
 "*beṭ hap-pēras*"—literally, "the area of half [a furrow]." Maimonides (see below, x, 1) explains the term differently. In the following chapters the term is rendered "a grave area."
 "So, too, with all heathen lands"—Oh 17: 5; 2: 3.
 "on the authority of the Scribes"—B. Ket 28b.
 "as will be explained." See below, v, 11.

Chapter III

1. Oh 2: 1-2.
 "even an abortion"—B. Naz 50a.
2. Oh 2: 3; Ed 6: 3.
 3. Oh 2: 4.
 "Laws Concerning the Nazirite's Vow." See VI, iii, vii, 6.
4. B. Naz 51a; B. Nid 27b.
 "who is slain"—such would count as a defective corpse, because of the blood that had been lost.
5. B. Naz 51a.
 6-7. B. Naz 51b.
 8. Oh 2: 2; Tos *ibid.*, 2: 3; B. Nid 27b.
9. B. Nid 27b, 28a.
 10. B. Nid 55a.
 "the ashes of those who have been burnt"—Oh 2: 2.
 "marrow counts as flesh." See above, ii, 5.
 "dead creeping things." See below, v, iv, 1 ff.

11. Hul 9: 2; B. *ibid.*, 122a.

12. B. Bek 7b.

13. Oh 3: 3; B. Nid 55a.

"put forth new growth." According to the Gemara this applies to the hair and nails but not to the teeth. These are excepted because they were not fashioned at the same time as the child.

"No liquid which issues from corpses"—Tos Oh 4: 9.

"as we have explained." Cf. above, ii, 12.

14. B. Bek 55a.

"If all a child's blood issues forth"—Oh 2: 2.

15. Oh 2: 5.

Chapter IV

1. Oh 2: 6.

2. Oh 2: 6-7.

3. Tos Oh 4: 5.

"So, too, a half olive's bulk of flesh"—Tos Oh 3: 6.

"the rule is that." See above, iii, 4 ff.

4. Oh 2: 7.

5. Tos Oh 4: 3.

6. Tos Oh 4: 3; B. Naz 50b.

7. B. Naz 52a; Oh 2: 3.

"links"—i.e., vertebrae. B. Naz 52a reads "ribs."

8. Oh 3: 1; Ed 3: 1; B. Hul 124b.

"inside a house." A one-room house is meant. This is a usual sense of *bayit* throughout the Mishnah and Tosefta, and, for the sake of clarity, it is sometimes rendered by "room" in these chapters.

"tent." See above, i, 10, n.

9. Oh 3: 1; Ed 3: 1.

"by nature"—literally, "by the hands of heaven."

10. Oh 3: 2.

11. Oh 3: 2; B. Nid 27b.

"but whatever is within the house"—B. Nid 62b.

12. Tos Oh 4: 8.

13. Oh 3: 2, 3.

"an open space"—i.e., an unroofed space within the house.

"How do we estimate the quantity"—Tos Oh 4: 5.

14. Oh 3: 1; B. Hul 124b.

The concluding sentence appears in MS but not in ed. pr. and later edd.

Chapter V

1. Oh 1: 1, 2.

"by overshadowing . . . by carriage." See above, iii, 1 ff.

2. "But if a man . . . touches another person"—B. Naz 42b.

3. B. Hul 3a; B. Naz 54b; B. Pes 14a.

"such as become clean by immersion"—i.e., such as are susceptible to unclean-

ness and can be made clean by immersion, thereby excluding earthenware vessels (and matting). The phrase, literally, "vessels of rinsing," comes from Lev. 15: 12. See below, VIII, i, 3.

"Whence do we learn that seven-day uncleanness"—Sif Num. 19:16 (45b).

"Hence you may say"—Oh 1: 1.

5. "This applies"—P. Naz 7: 4.

"Laws Concerning Entering into the Temple." See VIII, III, iii, 15.

"a Father of Uncleanness"—i.e., a primary source of uncleanness as opposed to "a derived uncleanness" or "Offspring of Uncleanness." See below, Sec. 8; IV, iii, 1 ff.; V, i, 1 ff.

6. B. Er 104b; cf. Kel 8: 4.

7. Cf. B. BQ 2a, b.

8. B. Pes 14a.

9. Oh 1: 1.

"the incidence . . . is reckoned." This point is more fully treated in Treatise VI, xvi, 8.

10. "as we have explained." See above, Sec. 5.

11. See above, ii, 15, 16.

12. Sif Num. 19: 18 (46b).

"This applies whether the tent is of cloth"—B. Shab 28a.

"that comes from a tree"—Shab 2: 3; B. *ibid.*, 27b.

"from a tree"—i.e., any vegetable growth.

13. "in Scripture about carriage." See above i, 2.

"Therefore if a man *carries* garments"—Oh 15: 10.

14. Ed 6: 2; Zab 4: 6.

"*maddaf* uncleanness." See below, IV, vi, 3.

"The above rule . . . applies only"—B. Nid 69b.

"explained in the proper place." See below, IV, vi, 5.

Chapter VI

1. Kel 17: 13.

"as will be explained." See below, VII, i, 3.

2. Kel 10: 1; B. Shab 58a.

"So, too"—Kel 15: 1; B. Hag 27b.

"forty *sē'ah*"—approximately 60 gallons or 270 liters.

3. Kel 2: 1, 15: 1.

"earthenware vessels"—Kel 2: 1.

"by a man suffering a flux"—B. Nid 6a.

"If an earthenware vessel stands in a tent"—Kel 10: 1.

"tightly fitting cover." See below, xxi, 1.

"in Scripture"—Num. 19: 14-15.

"unless it has been shifted . . ."—Tos Zab 4: 3.

"by a man suffering a flux." See below, IV, viii, 2 ff.

4. "golel." See above, ii, 15.

"prescribed measure." See above, Sec. 2.

"So, too, if a beast"—Oh 15: 9.

5. Oh 15: 8.

6. Tos Oh 3: 10.
7. Tos Oh 15: 8.
8. Tos Oh 10: 7.
 "a memorial monument." Cf. Oh 7: 1.
 "broad below and narrow above"—Oh 9: 15.
9. Oh 15: 8.

Chapter VII

1. Tos Oh 16: 14; B. BB 12a.
 "And what measure"—Oh 3: 6.
2. Oh 7: 3.
 "If there are many windows in the room"—Tos Oh 8: 4.
 "a small opening within a larger opening"—such as a wicket within a large door.
 "identical"—literally, "twins," and therefore there is no reason why one rather than the other would be chosen. The reference may be to the right and left wings of a double door.
3. Tos Oh 8: 5, 6.
 "If rooms open onto a portico." The case is one where a row of rooms opens out onto a roofed terrace or portico facing an unroofed courtyard, from which the only way out is through a roofed gatehouse. The corpse bearers have the choice of carrying the corpse along the length of the portico—so rendering the other rooms unclean—or of making directly for the open courtyard and so to the gatehouse.
4. Oh 6: 5, 7: 1.
5. Oh 6: 6, 7: 1, 2.
 "conveys uncleanness by overshadowing." See above, iii, 1 ff.
6. Oh 15: 7.
7. Oh 7: 1.

Chapter VIII

1. Oh 18: 13.
 "plowed-up grave area." See above, ii, 16.
2. Oh 17: 5.
 "'a tent above a tent.'" See below, xx, 6.
3. Oh 18: 3.
 "If mounds"—Oh 16: 2; B. Ket 20b.
 "lepers"—literally, "smitten with boils." See Lev. 13: 18 ff.
4. Oh 18: 4; B. MḲ 5b.
5. B. San 47b; Tos Oh 16: 9.
6. Tos Oh 16: 9.
7. B. BḲ 81b; 'Aḥel Rabbati 4: 33.
 "deserted corpse"—literally, "corpse of religious duty" (*meṭ miṣwah*), which is a man's duty to bury (cf. Tob. 1: 17).
 "field of saffron," and so valuable and costly.

"fear of overshadowing," by the overhanging branches of the fruit trees, a danger less likely with low-growing vines.

8. Tos Toh 4: 9.

9. M \ddot{K} 1: 2; B. *ibid.*, 5b.

"With what is"—MSh 5: 1.

"projecting ledges and dense foliage." See below, xiii, 2.

10. B. M \ddot{K} 5b.

"as will be explained." See below, x, 10.

11. B. M \ddot{K} 6a.

Chapter IX

1. Naz 9: 3 and B. *ibid.*, 65a; Oh 16: 3.

"a graveyard"—i.e., an area in which are Israelite graves; the bodies must therefore have been of Gentiles. See below, Secs. 3, 4.

"*tēḥusaṭ ham-meṭ*"—B. BB 102a.

2. Oh 16: 5.

3. Oh 16: 3; Naz 9: 3. Cf. BB 6: 8.

4. "the graves of Gentiles." See above, i, 12 f.

5. B. Naz 65a.

"cause . . . to die"—Tos Oh 16: 2.

"buried without authority"—Tos Oh 16: 12.

6. Tos Oh 16: 2.

"three corpses"—mentioned above, Sec. 3.

"If he finds two together"—B. Naz 65a.

"How does he examine the twenty cubits"—Oh 16: 4, 5.

"If he digs as far as a hundred cubits"—Tos Oh 16: 5.

7. Oh 16: 4.

8. Oh 16: 5.

9. Oh 16: 4.

10. Nid 9: 5.

11. B. Pes 9b.

12. "these rest only on." MS and ed. pr. read, "none need scruple, save only on."

Some later edd. here add: "Nevertheless in a matter where willful breach renders one liable to extirpation, any act that is in doubt is forbidden on the authority of Scripture, since he who performs it is liable to a suspensive guilt offering." The scriptural basis is Lev. 5: 17 ff. See Mishnah Ker 1: 1, 2.

"many other places." See, e.g., below, v, xiii, 13.

Chapter X

1. Tos Oh 17: 1.

"To what distance"—Oh 17: 1.

2. "a four-sē'ah sowing space"—B. Er 23b; namely, an area sufficient for sowing such a quantity of seed, approximately 50 yards square. Cf. Lev. 27: 16.

"as we have explained." Cf. above, viii, 1.

3. Oh 17: 2.

4. Tos Oh 17: 13.
"If there is a trench"—Oh 17: 3.
"If a corpse"—Tos Oh 17: 2.
5. Oh 17: 3; Tos *ibid.*, 17: 4.
6. Oh 17: 3.
7. Oh 17: 2, 4.
8. Oh 18: 2.
9. Tos Oh 17: 5.
"four *kor*"—the equivalent of four times 75,000 square cubits (B. BB 86b makes 1 kor = 30 *se'ah*).
"place of soft mud." Tosefta reads "place of uncleanness."
10. Tos Oh 17: 12; B. MK 5b.
"as we have explained." See above, viii, 9 ff.
11. Oh 18: 6.
12. Tos Oh 17: 6.
"And how is it rendered clean?"—Oh 18: 5.

Chapter XI

1. B. Shab 15b.
"So, too, if the airspace"—Tos Oh 18: 5.
2. B. Shab 15b; B. Naz 54b, 55a.
"must be sprinkled." See below, II, xi, 1 ff.
3. Oh 2: 3.
"the prescribed (minimum) quantity that conveys uncleanness"—Oh 17: 5.
"a sackcloth weaver's large coil"—B. Bek 22a.
"comes in with vegetables"—Oh 17: 5.
"sons of the High Priests." The reference may be to a court dominated by Sadducean or priestly influence. Cf. Ket 1: 5, "the court of the priests."
4. Tos Oh 17: 7.
"we have explained." See above, v, 6.
5. Oh 18: 6.
"that is carried aloft through the air"—B. Giṭ 8b; B. Er 30b.
"that is in motion"—B. Hag 25a.
"not a 'tent' in the accepted sense"—i.e., it does not, according to the rules given below, xii, 1 ff., act as a screen against uncleanness.
6. B. Giṭ 8b.
"if it adjoined the Land of Israel"—Oh 18: 7.
"it should be examined"—by the Israelite purchaser.
7. Oh 18: 7.
8. Tos Oh 18: 7.
"And how long should a heathen"—Oh 18: 7.
"Even a bondman or a eunuch"—Tos Oh 18: 8.
9. Oh 18: 8, 9.
10. Oh 18: 9, 10.
11. Tos Oh 18: 11.
12. Tos Oh 18: 4.
"Sisith"—(Susitha in Tosefta), i.e., Hippos, one of the towns of the

Decapolis, on the coast of the Sea of Galilee, opposite Tiberias (Josephus, *Vita*, 65; *War*, II, xviii, 1, 5).

"and its environs." Ed. pr. and MS (later hand) and many edd. add (with Tosefta) "Ashkelon and its environs."

"exempt from tithes"—i.e., they are not within the traditional frontiers of the Land of Israel.

Chapter XII

1. Oh 3: 7.

"compressed uncleanness." See above, vii, 5.

"This rule applies if the 'tent' was not formed"—Oh 6: 1.

2. "holding the prescribed quantity." See above, vi, 2. Cf. xiii, 3.

3. Oh 12: 1.

"a new oven"—i.e., one not yet fired. Its manufacture is not yet complete, and so it does not fall within the category of a "vessel" or "utensil," and so can serve as a "tent." See below, vii, xv, 1.

4. Oh 12: 1, 3.

5. Oh 16: 1.

"who have decreed this"—B. Shab 17a.

6. B. Ber 19b.

"as one who touches a corpse or a grave." The Gemara here adds, "But that due honor may be paid to royalty, the rabbis do not enforce the decree."

7. Oh 12: 6.

"its end counts as part of a 'tent.'" See below, xviii, 7.

"If it is round"—Er 1: 5.

8. Tos Oh 13: 8.

"a sē'ah measure"—a jar-shaped vessel, wide around the middle and tapering abruptly toward top and bottom.

"one square handbreadth of it"—i.e., if there was so much of the sē'ah measure's upper surface one handbreadth higher than the ground, thus providing the dimensions necessary to make up the cubic handbreadth required for a "tent."

"So, too, if a round column"—Oh 12: 7.

"measures twenty-four handbreadths." Its diameter would be reckoned as eight handbreadths. If then C is the point where the circle of the pillar touches the ground, and a perpendicular, AB, is dropped from A, the outermost point of the pillar's circle, a complete square with an area of approximately one square handbreadth can be described within the section ABC.

Chapter XIII

1. Oh 3: 7.

2. Oh 8: 1, 2.

"not of a kind to hold a layer of plaster"—B. Nid 68b.

3. Oh 8: 1.

"that holds the prescribed quantity." See above, vi, 2.

"rendered susceptible to uncleanness." See below, vi, 1, 1 ff.

4. Oh 8: 3.

"a human being"—Oh 6: 1.

5. Oh 8: 5.

7. Tos Oh 9: 6.

8. Oh 8: 4.

"as will be explained." See the next chapter.

Chapter XIV

1. Oh 13: 1.

"has made for his use." Because of the thickness of the walls, such an aperture (literally, "window") served the purpose of an open cupboard or shelf. See also below, Sec. 7.

"*pondion*." This was the largest copper coin current, equal in size to the silver sela'. See note on ii, 8.

2. Oh 13: 1.

"the stopping"—Tos Oh 14: 1.

"equal to a large human head"—Kel 17: 12.

"equal to action." On the effect of "intention" see below, vii, viii, 10.

3. Oh 13: 1.

"or because he has no mud"—Tos Oh 14: 1.

4. Oh 13: 1.

5. Oh 13: 2.

"as high as the middle of the aperture"—thus dividing the aperture into two, the lower half leading into the new room, while the upper half is still exposed to the open air.

6. Oh 13: 3.

7. Oh 13: 4.

Chapter XV

1. Oh 13: 5; B. BB 20a.

"rendered susceptible to uncleanness." See below, vi, i, 1 ff.

2. Oh 6: 2; B. BB 19b, 20a.

"eight months' child on the Sabbath"—(Rashi) "which is like a stone, neither alive nor dead."

"*gēnizah*"—the place for hiding away in safety worn-out books of Scripture and the like.

3. Oh 13: 5.

4. B. BB 20a.

"must be so decrepit and cracked"—B. BB 20b.

5. Oh 13: 6.

"lessened by a spider's web." The example adduced in the Mishnah is *kēkai*, explained by Maimonides (Commentary to Oh 13: 6) as "the delicate white fiber found in reed pith, like spider's web."

Chapter XVI

1. Oh 10; 1, 2, 3; B. Suk 18a, b.

"he who thus combines." Cf. below, xvi, 7; xviii, 1.

2. Tos Oh 11: 8.
3. Oh 10: 4.
"as we have stated." See above, xiv, 2.
4. Oh 12: 4.
5. Oh 10: 6, 7.
"compressed between it and the ground." See above, vii, 4 f.
6. Oh 12: 5.
"If the beams are less than one handbreadth wide"—Tos Oh 13: 7; Oh 14, 9.
"is deemed compressed." See above, xii, 1.
"if the roof and walls of a room are split"—Tos Oh 11: 1.
"string of a plummet." So Tos Oh 12: 1, interpreting the School of Hillel (Oh 11: 1), who say "any width whatever," as against the School of Shammai, who say "four handbreadths."
7. Oh 11: 2, 3; Ed 4: 12.
"portico"—a vestibule, open on its outer side.
"combines"—i.e., he makes two "tents" into one, so giving passage to the uncleanness from one to the other.
"only if it stands one handbreadth above the ground"—so that the uncleanness can pass beneath it from one "tent" to the other.

Chapter XVII

1. Oh 14: 1, 3.
"a 'tent' . . . soundly fashioned." See above, xii, 1, xiii, 2.
2. Oh 14: 4.
"that is surrounded by a colonnade"—i.e., if the colonnade's roofing extend in part over the doorway of a house in the courtyard.
3. Oh 14: 2; Tos *ibid.*, 14: 7.
"made to serve some need." See above, xiv, 1.
"If some construction projects"—Oh 12: 3. Maimonides means a window sill, and in his Mishnah Commentary on Oh 12: 3 he so interprets the obscure word *bēṭaḥ* or *'abṭaḥ*. By some, this word is understood to mean a bathtub, fixed to the ground, and to bear on the cases described above, xii, 2 ff. It is also explained (see Tosephoth Yom Tob on Oh 12: 3) as a window gap, wide on the inner side and narrow on the outer side.
"the lintel gives no passage." So MS and ed. pr. Some edd. omit "the lintel" and the negative.
4. Oh 14: 5, 6, 7.
"if there are two curtains"—stretched horizontally, with a space between them.
"If utensils or garments"—Oh 15: 1.
5. Oh 15: 2.
"any utensil." Cf. Oh 6: 1, 8: 1.
6. Oh 9: 16.
"If it is closed up"—Tos Oh 10: 11.
"with a tightly fitting cover." See below, xxi, 1.
"If jars resting on their bottoms"—Oh 15: 3.

Chapter XVIII

1. Oh 15: 10.
2. Oh 11: 4, 5, 6.
 "is hollow." See above, xvi, 7.
 "as we have explained." See above, xiii, 4.
3. Oh 6: 2.
4. Oh 5: 1.
 "If a cupboard"—Oh 4: 3.
 "of the prescribed measure." See above, vi, 2.
 "its wheelwork"—a device for moving the cupboard. It was equipped perhaps with wheels or rollers. The Hebrew term is a borrowing of the Greek *mēchanē*.
- 5.-6. Oh 4: 1.
7. Oh 7: 2.
 "sloping parts." Although the height of parts of the tent are less than one handbreadth, the rules of "compressed uncleanness" (see above, vii, 4 f.) will not apply.
8. Oh 7: 2.

Chapter XIX

1. Oh 9: 1, 2, 3, 4.
 "a hive"—a cylindrical wooden object, having one end open and its sides pierced with small holes. It is here thought of as lying on its side, partly inside and partly outside the doorway, with its open end projecting outside the doorway. As in his *Commentary* on the *Mishnah* (Oh 9:1), Maimonides assumes the hive to have a capacity of forty *s'ah* or more (see above vi, 2). It is therefore not itself susceptible to uncleanness; moreover it both gives passage to uncleanness and acts as a screen against it (Oh 8: 1; see above, xiii, 3).
 "become a 'tent' over uncleanness." See above, xii, 1.
 "and hollow" (*mēḥulḥelet*). This is the meaning here assumed by Maimonides. Others give it the meaning "lying loosely" (in the doorway). The corresponding verb is so used in xxii, 9.
2. Oh 9: 5, 6, 7, 8.
 "as we have explained." See above, xiii, 4.
3. Oh 9: 9, 10.
4. Oh 9: 11, 12.
 "and therefore it acts as a screen against uncleanness." See above, xiii, 3.
5. Oh 9: 13.
6. Tos Oh 13: 6.
 "Laws Concerning the Nazirite's Vow." See VI, III, vii, 1.
 "If a Nazirite"—Tos Oh 9: 1.

Chapter XX

1. Tos Kel 6: 12.
 "absorption"—literally, "swallowing."

2. B. Hul 71a.
 "if a dog eats any flesh of a corpse"—Tos Oh 12: 3. Cf. Kel 8: 5.
 "if a man swallows a ring." Cf. Mik 10: 8.
 "anything that is swallowed"—Tos Oh 12: 3; B. Hul 121b.
 "but if they are dead"—Tos Oh 12: 3; Oh 11: 7.
3. B. Hul 121b.
4. Oh 11: 7.
 "This applies if flesh of the corpse"—B. Men 69b.
5. "if a metal hook"—Kel 9: 6.
 "a needle or a ring"—Kel 9: 3.
6. Oh 15: 5.
7. Oh 3: 7.
8. Oh 8: 6.
 "closed up with a tightly fitting cover"—Tos Kel 6: 8.
 "So, too, if there are two chambers"—Tos Oh 9: 7.

Chapter XXI

1. B. Hul 25a; Sif Num., 19: 15 (45a, b).
 "all vessels not susceptible"—Kel 10: 1.
 "wooden slivers which are flat"—Oh 5: 6.
 "objects of metal yet unshaped"—Tos Kel 7: 4.
 "What is the difference"—Sif Num., *ibid*.
2. Tos Kel 7: 4.
3. Kel 10: 1.
 "one cubic handbreadth"—Tos Kel BQ 7: 6.
 "unless one or the other of them"—i.e., either the rim or the side of the vessel.
 "measures one handbreadth"—Oh 5: 6.
4. Oh 5: 7.
5. Oh 5: 7; Tos *ibid*., 6: 6.
6. Oh 5: 6.
 "that can afford protection." See above, xiii, 3, 8.
7. Oh 11: 8.
8. Oh 11: 9.
 "that an old oven." See above, xii, 3.
 "by a cover alone." See above, xxi, 1.
 "*serida*"—a perforated earthenware slab.
9. Kel 10: 7.
10. Oh 12: 2.
11. Tos Kel BQ 7: 12.

Chapter XXII

1. Tos Kel BQ 7: 15.
 "of broken jars." So Tosefta. Omitted in editions of the Code.
2. Tos Kel BQ 7: 9.
3. B. Shab 95b.

"And what is the (minimum) size of a hole"—Kel 9: 8.

4. Kel 9: 7.

5.-6 Kel 9: 8.

7. Kel 9: 12.

8. Kel 10: 6.

"If half of the hole is filled in"—B. BQ 105a.

"With what should the cover be secured"—Kel 10: 2.

"for though these count as a 'cover.'" See above, xxi, 1.

9. Kel 10: 3, 4.

10. Tos Kel BQ 7: 11.

11. Kel 10: 5.

Chapter XXIII

1. Oh 5: 3; Ed 1: 14.

"woven articles"—i.e., textile fabrics. See below, vii, i, 11-12.

"utensils such as become clean by immersion." See above, v, 3, n.

"all vessels belonging to common folk"—*am ha-'ares*, literally, "people of the land" (see Lev. 4: 27). The term has the particular nuance of "the uninstructed," or "those indifferent to the rules of cleanness laid down by the Scribes." More specifically (see Treatise iv, x, 1 ff.) it means "a non-Associate," any Israelite, whether priest or nonpriest, who had not subscribed to the rules to be observed by "Associates" (*hāberim*).

"A common person's earthenware vessel"—B. Hag 22a.

2. Tos Oh 15: 11.

"gold." See above, ii, 15.

3. Oh 5: 5.

"red heifer." See ii, xiii, 12.

"Hallowed Things." See v, xi, 13.

4. Oh 5: 2, 3, 4.

"If she goes away and returns"—Tos Oh 5: 11.

"If a tent is spread out in the upper room"—Oh 7: 2.

Chapter XXIV

1. Tos Oh 7: 4.

"If they have been plastered with clay"—Oh 6: 2.

2. Oh 15: 4.

"A 'tent' within a room." See above, xx, 1.

"We have already explained." See above, xx, 6.

3. Oh 15: 6.

4. Oh 6: 4.

"between two rooms"—literally, "between two houses." One-room houses are meant, having a wall in common.

"If the plasterwork faces the open air"—Tos Oh 7: 9.

5. Oh 6: 3.

"If something is taken away"—Tos Oh 7: 6.

"If the unclean thing is put on top of the wall"—Tos Oh 7: 7.

6. Oh 6: 6.
 7. Tos Oh 7: 6.
 8. Oh 6: 5.
- "two openings"—Tos Oh 13: 11.

Chapter XXV

1. Oh 6: 7; Tos *ibid.*, 7: 12.
 2. "It counts as a blocked-up grave." See above, ii, 15.
 3. Oh 7: 1.
 4. Tos Oh 7: 14, 15.
- "and there are closed doors to the cupboard." The present Tosefta texts conclude: "the room becomes unclean . . . because it is the way of uncleanness to issue forth . . ."
5. Oh 6: 7.
- "the structure"—i.e., the floor, walls, or roof of the cupboards.
6. Oh 12: 8.
 7. Oh 11: 7; B. Hul 126a.
- "within three days." See above, xx, 4.
- 8.-9. Oh 7: 4.
 10. Nid 3: 4.
 11. Oh 7: 5.
 12. Hul 4: 3; B. *ibid.*, 71a.
- "hidden parts in the body." See above, i, 3.

Treatise II: The Red Heifer

Chapter I

1. Pa 1: 1.
- "and kept till she is fully grown"—*Sifre Zuta* (see Horowitz, *Siphre ad Numeros adjecto Siphre Zutta*, p. 300, l. 1.).
- "The red heifer is bought"—Shek 4: 2.
- "with funds from the Temple treasury." Here "funds" (Hebrew *těrumah*) means the "levy" or "contribution" of shekels taken from the Shekel Chamber of the Temple to meet the cost of the daily sacrifices and other Hallowed Things (Shek 3: 1 ff.).
2. Sif Num. 19: 2 (42a).
- "If she is dwarflike"—Pa 2: 2.
- "as is the rule for other Hallowed Things." See Bek 7: 6.
- "but if she has two hairs"—Pa 2: 5.
3. Pa 2: 5.
- "Their black tip may be cut off"—Tos Pa 1: 7.
- "the rule against shearing Hallowed Things." Cf. Deut. 15: 19.
4. Nid 6: 12.
 - 5.-6. Pa 2: 2.
 7. Pa 2: 3.

"Hallowed Things for the Temple treasury"—literally, "for the repair of the Temple," i.e., things holy only as regards their value and not as offerings destined for the altar.

"sin offering," *ḥuṭṭāṭ*. See Num. 19: 9, where the word is to be rendered "a purification from sin."

"It is permissible to buy her"—Pa 2: 1.

"The red heifer surpasses other Hallowed Things"—Tos Pa 2: 5.

"If he rides on her"—Pa 2: 3.

"covering of sackcloth"—B. Soṭ 46a.

"If he ties her"—B. Shab 52a.

"If he makes a shoe"—Pa 2: 3.

"If work is done by her"—B. BM 30a.

"if a bird alights on her"—Pa 2: 4.

"a heifer that is pregnant"—Pa 2: 1.

"if he brings her in to be suckled"—Tos Pa 2: 3; B. Pes 26a.

"since what she does." So ed. Venice (1524). Variant: "since what he does."

8. Tos Pa 2: 4; B. Sheḅu 11b.

9. Tos Pa 2: 4; B. Sheḅu 11b.

"slaughtered for common food"—i.e., not on her allotted woodpile and without deliberate intention that the slaughtering is part of the rite prescribed for the red heifer; cf. Num. 19: 3 ff.

10. Tos Pa 2: 4.

11. B. Yo 42b.

12. Tos Pa 4: 6.

"the four garments"—namely, tunic, drawers, turban, and girdle. See Exod. 28: 40, 42.

13. B. Yo 43b.

"such as have been immersed the same day" (*tēḅul yom*). Such a one suffers only second-grade uncleanness. See below, v, x, 1 ff. He is one who, having incurred an uncleanness for which it is ordained that "he shall be unclean until evening," has duly immersed himself and must now await sunset before he is fully clean.

"sanctify the water"—i.e., mix the ashes of the red heifer with the specially drawn water. See below, vi, 1.

"water of purification." See below, vi, 1.

"second tithe." See below, v, xi, 15, xiii, 1.

14. B. Ḥag 23a, b. Cf. Pa 3: 3; Tos *ibid.*, 3: 7.

"dead creeping thing." See below, v, iv, 1 ff.

15. Pa 5: 4.

"on the third and the seventh day." See below, xi, 1 ff.

Chapter II

1.-6. Pa 3: 1; B. Yo 2a, 8b.

3. "sin offering." See above, i, 7, n.

"north side." Zeb 5: 3.

7. "And how could anyone be found"—Pa 3: 2.

"so that there should be a 'tent.'" See above, i, xii, 1 ff.

"for fear of any grave." See above, i, vii, 4.

8. Pa 3: 4.

Chapter III

1. Pa 3: 6.

"Moreover beneath the place"—Tos Pa 3: 9.

2. Pa 3: 7.

"and hyssop, not less than one handbreadth"—B. Nid 26a.

"wool dyed scarlet, five sela' in weight." Cf. B. Yo 41b, 42a.

"these are the kinds prescribed by Scripture"—Sif Num. 19: 6 (43a).

"The hyssop, the cedarwood, and the scarlet wool"—Men 3: 6.

"The cedarwood was wrapped"—Pa 3: 11.

"The priest may not cast it"—Sif Num. 19: 6 (43b); Tos Pa 3: 12.

3. Pa 3: 11.

4. Pa 3: 11.

"which were apportioned among all the watches"—Tos Pa 3: 14.

"the Rampart"—the raised causeway surrounding the inner precincts of the Temple. See Mid 2: 3.

"So, too, they used to reserve"—Pa 3: 5.

"may he soon be revealed." Some edd. add the initials of the Hebrew words signifying "Amen! May thus be God's will!"

Chapter IV

1. Sif Num. 19: 3 (42b).

2. Pa 3: 7.

3. Pa 4: 1.

"by one lacking the proper garments"—Pa 4: 1; Tos *ibid.*, 4: 6.

"with intent to eat of her flesh"—Pa 4: 3; Zeb 3: 3.

"a sweet-smelling savor." The phrase is specially used (cf. Exod. 29: 18, Lev. 1: 9 ff.) of the whole burnt offering, the entire carcass being consumed, the smoke rising up as "a sweet savor" for God's pleasure. Nothing of it, therefore, is permissible for common food.

4. Sif Num. 19: 4 (42b); *Sifre Zuta*, p. 154.

5. Tos Pa 4: 1.

"but not opposite the door of the Temple"—Pa 4: 2.

"So, too, if he slaughters the red heifer"—B. Zeb 113a.

6. B. Men 27b.

7. B. Men 27a.

"If he dips"—Tos Pa 4: 2, 3; Sif Num. 19: 4 (43a).

8. Tos Pa 3: 10.

9. Tos Pa 4: 1.

10. B. Zeb 113a.

11. Pa 4: 2.

12. Pa 4: 3.

"If an olive's bulk of her skin"—Tos Pa 3: 11.

13. Tos Pa 4: 1.

"by remaining overnight." See Exod. 29:34, Lev. 7:17.

14. Tos Pa 4:3; Zeb 2:1.

"a mourner." See Lev. 21:11, Deut. 26:14. The term ('*onen*') is restricted to one whose next of kin has died and is still unburied.

"whose atonement is still incomplete." See IX, v (YJS, 4, 155 ff.). The reference is to four classes of persons who have incurred uncleanness (a leper, a woman after childbirth, a woman with flux, and a man with flux). Though their period of uncleanness has expired they are still forbidden to enter the Temple and eat of Hallowed Things, until they have brought the sin offering prescribed in their case.

15. Pa 4:1. Cf. Yo 3:6.

"sanctified his hands and feet." Exod. 30:17 ff. See Tam 1:4.

"And where does he sanctify"—B. Zeb 20b.

16. Pa 4:3.

"the wood should not be less"—Pa 4:4.

"that bundles of hyssop"—Tos Pa 4:10.

17. Pa 4:4; Tos *ibid.*, 4:11.

"And whence do we learn" B. Yo 43a.

"that an act of work renders the red heifer invalid"—B. Yo 42a.

18. B. Hul 31b, 32a.

Chapter V

1. Pa 4:4.

"and await sunset"—Sif Num. 19:8 (43b).

"he who keeps watch over her"—B. BM 93a.

2. Cf. Zab 5:1; Kel 1:1.

"at the beginning of this Book." See above, I, v, 7.

"Likewise, if any of those who engage in the rite"—Pa 4:4.

"Nor does the red heifer herself convey uncleanness"—Pa 8:3.

3. Pa 4:4.

4. "Not only to the red heifer"—Zeb 12:5.

"the bullocks and the he-goats." See Lev. 4:1-21, 16:6, Lev. 16:5, and Num. 15:24.

"This rule applies provided that nothing has befallen"—B. Zeb 104b.

"Place of Ashes"—outside the city. See Lev. 6:11.

"must be burnt there." See Pes 3:8, Zeb 12:5.

"And who is to be included"—B. Zeb 106a.

5. Zeb 12:6.

"If they go out and return"—B. Zeb 105a.

6. Yo 6:6.

7. Pa 8:3. Cf. B. Zeb 105a.

Chapter VI

2. Pa 5:4.

"Drawing and sanctifying are valid by night"—Tos Pa 4:11; Pa 12:11.

3. Pa 5:5, 6, 7; Sif Num. 19:17 (46a).

"a potter's 'egg' is valid"—i.e., the hollowed out lump of clay from which a pot is to be shaped.

4. Tos Pa 5: 8.
5. Pa 5: 7.
"would not count as being 'in a vessel'"—as is required by Sec. 1.
6. B. Shab 95b.
7. Pa 5: 7.
8. Cf. Tos Pa 6: 3. The surviving texts of Tosefta, contrary to Maimonides, read, "It is valid, since it was drawn in a vessel."
"does not count as being 'drawn in a vessel'"—as is required by Sec. 1.
"If he puts the jar in the water"—Pa 6: 4.
9. Pa 6: 5.
10. Pa 8: 8; Miḳ 5: 4.
"The Great Sea"—i.e., the Mediterranean Sea.
11. Miḳ 5: 5.
12. Pa 8: 9.
"Smitten waters." See Exod. 7: 17.
"intermittent waters"—literally, "lying" or "disappointing" waters. The expression comes from Isa. 58: 11.
"sometimes profuse"—Tos Pa 9: 2.
"A spring which flows for the first time"—Tos Pa 9: 3.
13. Pa 8: 10.
14. Pa 8: 11.
15. Pa 8: 11.
"If a downpour of rain falls"—Tos Pa 9: 3.
16. Pa 8: 11.

Chapter VII

1. Pa 4: 4.
2. Bek 4: 6; B. *ibid.*, 29b.
3. Pa 7: 2.
4. Pa 7: 3.
5. Pa 7: 1.
6. Pa 7: 5.
7. Pa 7: 11.
8. Pa 7: 6.
9. Pa 7: 7.
10. Pa 7: 8.
11. Tos Pa 5: 4, 5.
"If water is drawn for water of purification"—Pa 9: 4.

Chapter VIII

1. Pa 7: 9; Tos *ibid.*, 6: 6.
"*ḥālīṣah*"—"the drawing off" (of the shoe). See Deut. 25: 7-9.
"refusal"—i.e., the ceremony at which a girl, betrothed during her minority by her mother or her brothers after her father's death, abjures the contract before two witnesses. See Yeb 13: 1 f.

"If he is going along with the water"—Pa 7: 12.

2. Pa 7: 12.

"If he draws water for sanctifying." Cf. Pa 7: 10.

3.-4. Pa 7: 3.

5. Tos Pa 6: 5.

"with both hands at once"—i.e., into two jars at the same time. It is invalid, since if only one of the jars is to be used for sanctifying, the water drawn in the other jar counts as an act of work done while drawing the water of the first jar.

6.-7. Pa 7: 4.

8. Tos Pa 6: 1.

Chapter IX

1. B. Soṭ 16b.

2. Tos Pa 6: 4; Pa 6: 1.

3. B. Zeb 53b.

"If ashes float on the water"—Pa 6: 2.

"even if the wind has blown the ashes"—Tos Pa 6: 2.

4. Pa 6: 3.

5. Pa 6: 3.

"If a sponge falls into sanctified water." Cf. Tos Pa 5: 10.

6. Pa 5: 8.

7. Pa 5: 9.

"if there are two kneading troughs"—set side by side, forming one large receptacle but with an accidental gap between.

8. Pa 9: 1.

9. Pa 5: 2.

10. Pa 5: 3.

11. Pa 9: 2.

12. Pa 9: 3.

13. Tos Pa 9: 7.

14. Tos Pa 9: 8.

15. Pa 9: 4.

16. Pa 11: 1.

17. Pa 7: 10.

18. Pa 8: 1.

Chapter X

1. B. Yo 43a.

2. Tos Ḥag 3: 22.

"in a boat on the Jordan"—B. Ḥag 23a; B. Yeb 116b.

"that no one might take water of purification"—Pa 9: 6.

3. B. Ḥag 23a.

4. Pa 7: 5.

5. B. Giṭ 53a, b.

"All persons who are clean." Cf. Pa 3: 7.

"all vessels wherewith they draw water"—Pa 5: 4.

"as we have explained." See above, i, 13 f.

6. Pa 12: 10.
"one who is uncircumcised is eligible"—B. Yeb 72b.
"since he is not considered unclean"—i.e., for what concerns the rite of the red heifer. See above, i, 13. He has the status of "one who was immersed that day."
7. Pa 12: 2.
8. B. Yo 14a; B. Nid 9a.
"If someone dips the hyssop"—Pa 12: 3.
9. Pa 12: 3.
10. Pa 12: 2; cf. Tos *ibid.*, 12: 5.
"does not absorb the water"—i.e., there must be enough to allow the hyssop to be dipped into it and not so little that the hyssop soaks in moisture only from the bottom and sides of the flask.

Chapter XI

1. Pa 11: 9.
"The water conveys uncleanness"—Tos Pa 12: 19.
"after the sun's first gleam"—Pa 12: 11.
2. B. Hag 22b.
"a common person . . . an Associate." See above, i, xxiii, 1, n.
3. B. Zeb 93a.
"if men or women with flux." See below, iv, i, 1 ff.
"he who is uncircumcised"—B. Yeb 71b.
4. Pa 11: 9.
"If the hyssop is too short"—Pa 12: 1.
5. Pa 11: 7.
"When may the hyssop be used for sprinkling?" Cf. Pa 12: 11.
6. Tos Pa 11: 6.
"from an asherah." See AZ 3: 7, "any tree under which there is an idol."
"from an apostate city." See Deut. 13: 12 ff.
7. Pa 11: 8.
"as we have explained." See below, xiii, 1.

Chapter XII

1. B. Zeb 93a.
"Although the tongue counts among members." See above, i, i, 3, ii, 3.
"So, too, if a vessel." Cf. Pa 12: 2 (end).
- 2.-3. Pa 12: 2.
4. B. Shab 48b, 58b.
6. Pa 12: 9.
7. Kel 29: 2.
8. Pa 12: 10.
- 9.-12. Pa 12: 8.
11. "bedframe." See below, vii, iv, 2, n.

Chapter XIII

1. Hag 2: 7; B. *ibid.*, 20a.
2. Hag 2: 7; B. *ibid.*, 20a.
"fit for use as a couch or a seat." See below, iv, vi, 1.
3. Pa 8: 2.
"as we have explained." See above, i, v, 7 ff.
4. Hag 2: 6; Pa 12: 7.
"Even if only one hand" Cf. Pa 10: 2.
5. Pa 11: 6.
"If an unclean person touches part"—Ed 8: 1.
6. Pa 12: 7.
"Hallowed Things." Cf. i, v, 9, vi, xvi, 8.
"So, too, with vessels clean for the rite"—Pa 12: 8.
7. Pa 10: 1.
"shifts something that is liable to uncleanness." See below, iv, viii, 1 ff.
"*midras* uncleanness." See below, iv, vii, 1.
8. Pa 10: 1.
"Thus, if a key with corpse uncleanness"—Tos Pa 10: 2.
"a dead creeping thing, or semen." See below, v, iv, 1 ff.; v, 1 ff.
"as we have explained." See above, i, ii, 15.
9. Pa 10: 1.
"or his like." See iv, i, 15.
"*maddaf* uncleanness." See below, iv, vi, 3.
10. Pa 10: 2.
11. Pa 11: 3.
"as will be explained." See below, viii, iv, 1 ff.
12. Pa 5: 1.
"even common folk." See above, i, xxiii, 1, n.
"And it is written"—Tos Hag 3: 20.
"Therefore if a common person"—Tos Pa 4: 13.

Chapter XIV

1. Pa 10: 3.
"not susceptible to uncleanness from its outside." See below, vii, xiii, 1 ff.
"So, too, if an earthenware vessel"—Tos Oh 11: 9.
2. Tos Oh 11: 9.
3. Pa 11: 1.
4. B. Hag 22a.
"which are Hallowed Things." See below, v, xi, 13.
"This rule applies only if its owner is clean"—Tos Pa 7: 5.
5. Pa 10: 4.
"if, in the act of sprinkling"—B. Zeb 93a.
- 6-7. Pa 10: 6.
8. "as we have explained." See above, xiii, 7.
9. Pa 11: 2.

- "as will be explained." See below, v, xiii, 10 ff. Cf. Toh 4: 5.
 10. Pa 11: 3.
 "an egg's bulk in quantity." See below, vi, iv, 1.
 "incurs capital punishment." Cf. Lev. 22: 3.
 "when he has already become unclean through the water of purification."
 This is the reading of ed. Venice, 1524. Later edd. read, "since he ate of unclean
 heave offering."

Chapter XV

1. Kel 1: 1, 2.
 "while touching or carrying it"—Zab 5: 1.
 "Scripture cannot possibly refer here to one who sprinkles"—B. Nid 9a.
 "And how much is the prescribed quantity"—Pa 12: 5.
 "When does the rule apply"—Pa 12: 4.
- 2.-3. Pa 9: 8.
4. Tos Pa 9: 4.
 "If the ashes of the red heifer are mingled"—Pa 9: 7.
 "does convey uncleanness by carriage"—B. Bek 23a.
5. Pa 9: 9.
6. Pa 9: 5; Sif Num. 19: 9 (44a).
7. Pa 9: 5.
8. Pa 12: 4.
 "liable to a rising and falling offering"—i.e., one that varies according to
 his means. Lev. 5: 4-13. See IX, iv, x, 1 ff. (YJS, 4, 130 ff.).
9. Pa 12: 6.
10. Pa 12: 4.

Treatise III: Uncleanness of Leprosy

Chapter I

1. B. Sheḅu 5b, 6a, b.
2. B. Sheḅu 5b, 6a, b.
 "sappahat"—rendered in English versions as "scab."
 "a secondary shade." This sense of sappahat, literally, "attachment," "derivation," or "secondary," is based on the meaning of the corresponding verb in 1 Sam. 2: 36.
3. Neg 1: 3; B. Sheḅu 6a.
 "be combined"—i.e., to make up the prescribed measure of a bean. See below,
 Sec. 7.
4. Neg 1: 2; B. Sheḅu 6a.
5. Neg 1: 3.
6. B. Sheḅu 6b.
7. Neg 6: 1.
8. "tradition of Moses from Sinai"—B. Er 4a.
9. "bright as snow"—Neg 2: 1.

10. Neg 3:3.
"the shutting up does not exceed two weeks"—Ar 2:1.
11. Neg 4:7.

Chapter II

1. Neg 4:4.
"And how long must they be?"—Nid 6:12.
"If one is longer than this"—Neg 1:6.
"if one is black and one white"—Neg 4:4.
2. Neg 4:6.
"And whether there are two hairs inside"—Neg 4:1.
"and lie on the outside of it"—Tos Neg 2:2.
3. Neg 4:1.
- 4.-5. Neg 1:5.
6. Neg 4:11.
- 7.-8. Neg 5:3.
9. Neg 4:10, 11.

Chapter III

1. Cf. Neg 4:6.
"the size of a lentil in breadth and length." Cf. Neg 1:6.
"And how much is such a size?"—Neg 6:1; Sif Lev. 13:9 (62b).
"provided that the quick flesh"—Neg 1:6.
2. Neg 4:2.
3. Neg 1:6.
4. Neg 4:6.
5. Neg 6:2, 3.
6. Neg 6:4.
7. Neg 6:5.
8. Neg 6:7.
9. Tos Neg 2:12.

Chapter IV

1. Neg 4:1.
2. Sif Lev. 13:23 (64b).
3. Neg 6:5.
4. Neg 4:9.
5. Neg 4:8.
"then he must be shut up again." Some edd. add, "or he may be set free," which is the ruling of the Sages in Neg 4:8. MS and ed. pr. omit.
6. Neg 4:10.
"If a Bright Spot . . . appears on someone"—Neg 5:1.
7. Neg 4:5.
"If a man has been shut up one week"—Neg 7:3.
8. Tos Neg 2:5.

9. Neg 4: 7 (end).

10. Neg 4: 6.

11. Neg 4: 7.

"If he has been adjudged unclean"—Neg 5: 2.

Chapter V

1. Neg 9: 1; B. Hul 8a.

2. Neg 9: 1; B. Hul 8a.

3. Neg 6: 8, 8: 5, 9: 2.

4. Neg 9: 2.

5. Neg 9: 2.

"If in the middle of a man's palm"—Neg 9: 3.

6. Tos Neg 3: 13.

7. Tos Neg 3: 14.

8. Neg 10: 10.

9. Neg 10: 10.

"and to them applies the rule of shutting up"—Neg 3: 6.

10. Neg 10: 10.

11. Tos Neg 4: 10.

"The skin of the scalp"—Neg 6: 8.

Chapter VI

1. Neg 6: 8; Sif Lev. 13: 3 (60b).

2. Neg 6: 8.

"as we have stated." See above, v, 3.

3. Tos Neg 2: 12.

4. Neg 7: 1.

5. Neg 4: 1, 4.

"which we have already recounted." See above, ii, 9, iv, 6.

6. Neg 5: 5.

"So, too, if a man has a Bright Spot"—Tos Neg 2: 7.

7. Neg 7: 3.

Chapter VII

1. Neg 8: 1.

2. Neg 8: 7.

"No matter whether the leprosy breaks out all over him"—Neg 8: 8.

"he should be shut up"—to await further inspection.

"No matter whether he is completely"—Neg 1: 3.

3. Neg 8: 2, 3, 4.

4. Neg 8: 1.

"tips of members." See above, iii, 8.

"if he turns completely the color of leprosy"—Neg 8: 4.

5. Neg 8: 4.

6. Neg 8: 5.
"If in anyone two Bright Spots appear"—Neg 8: 6.
7. Neg 8: 10.

Chapter VIII

1. Sif Lev. 13: 30 (65b); Tos Neg 4: 2.
"If the chin of a woman"—Tos Neg 4: 10.
2. Neg 10: 1.
"with two thin yellow hairs therein"—Sif Lev. 13: 30 (65b).
3. Neg 10: 5; Tos Neg 4: 1; Sif Lev. 13: 33 (66a).
"If he is shut up and not shaven"—Tos Neg 4: 1.
4. Neg 10: 1; Sif Lev. 13: 30 (65b).
5. Neg 10: 2.
"clipped with a pair of scissors"—B. Nid 52b.
6. Neg 10: 3; Sif Lev. 13: 31 (65b).
7. Neg 10: 3.
- 8.-9. Neg 10: 5.
10. Neg 10: 6.
"by the side of the scall." See above, Sec. 6.
"in the middle of the scall." See above, Sec. 6.
"If black hair encompasses a scall"—Neg 10: 7.
11. Tos Neg 4: 2.
12. Neg 10: 9; Sif Lev. 13: 40 (67a).
"less than the 'two hairs.'" See above, ii, 2.
13. Tos Neg 4: 7.
"If the black hair disappears"—Tos Neg 4: 6.
14. Neg 10: 9.

Chapter IX

1. Neg 3: 1.
"a resident alien"—a Gentile allowed to live among Israelites on condition of abstaining from idolatry, blasphemy, murder, theft, incest, and from eating flesh with the blood in it, and on condition that he submit to the Israelite courts.
"except his own"—Neg 2: 5.
2. Neg 3: 1.
"Even though the priest is a minor"—Sif Lev. 13: 2 (60a).
"skillful in leprosy signs and their names"—Tos Neg 1: 2.
3. Tos Neg 1: 16.
"And if a leper is healed"—Tos Neg 1: 14.
4. Tos Neg 1: 14.
"And the same priest who inspects the leprosy sign"—Tos Neg 1: 15.
"If the priest who inspects him"—Tos Neg 1: 14.
5. Sif Lev. 13: 2 (60a).
"impaired priestly stock"—offspring of unions contrary to the laws governing the marriage of priests (Lev. 21: 7, 9, 13, 14).

- "those who have blemishes." See Lev. 21: 18 ff., Bek 7: 1 ff.
 "provided that none is blind"—Neg 2: 3.
 6. B. M \ddot{K} 8a; B. San 34b.
 "in the early morning or in the evening"—Neg 2: 2.
 7. Neg 1: 4.
 8. Neg 3: 2.
 "a matter that is a religious duty"—to get married is a religious obligation (Gen. 1: 22, 2: 24), whereas removing the contents of the house to save them from being pronounced unclean is only a matter of convenience. See B. M \ddot{K} 7b.
 9.-10. Neg 3: 1.
 11. Tos Neg 1: 15; Neg 3: 1.
 12. Neg 2: 4.
 "regarding the cutting off of his hair"—Lev. 14: 9. See below, xi, 1.

Chapter X

1. Neg 7: 4.
 "wholly or in part"—Tos Neg 3: 1.
 "cuts off the entire leprosy sign"—B. Mak 13b.
 "from a garment or from a house"—Tos Neg 3: 2.
 "of the plague"—Hebrew *neḡa'*, literally, "a stroke." In the present connection it signifies "plague spot"; and throughout the present translation it is rendered by "leprosy sign."
 "Thus, if there is on him a Bright Spot"—Tos Neg 3: 2.
 "the beating for disobedience"—(*maḥḳaṭ mardut*), a punishment imposed at the discretion of the court as distinct from the biblically ordained "forty stripes save one." See Naz 4: 3; B. Ket 45b; XIV, 1, xvi, 3 (YJS, 3, 45).
 "Likewise if a man shaves a scall"—Sif Lev. 13: 33 (66a).
 "It is permissible for a leper"—Tos Neg 3: 2.
 2. Neg 7: 4.
 3. Neg 7: 5; Tos *ibid.*, 3: 5.
 4. Tos Neg 3: 2.
 5. Neg 7: 5.
 "a circumcision out of due time"—B. Shab 132b, 133a.
 "a positive command"—i.e., circumcision, Gen. 17: 10, Lev. 12: 3.
 "a negative command"—i.e., the injunction *not* to remove a leprosy sign, Deut. 24: 8.
 "he becomes liable for the leper's offering"—Tos Neg 3: 6.
 "the leper's offering." See Lev. 14: 3 ff.
 6. B. M \ddot{K} 15a; Sif Lev. 13: 45 (67b).
 "even a High Priest who has become leprous"—B. M \ddot{K} 14b.
 "overrides a negative command"—i.e., Lev. 10: 6.
 "like a mourner." See Ezek. 24: 17-22; Mic. 3: 7.
 "and to cohabit with his wife"—B. M \ddot{K} 7b.
 "to set up his couch." Cf. M \ddot{K} 3: 7, Ta'an 4: 7.
 7. Kel 1: 7.
 8. Soṭ 3: 8.

"And not lepers alone"—Sif Lev. 13: 45 (68a).

"*an unclean one shall cry.*" The context assumes a rendering which makes the first of the two adjectives subject of the verb.

9. "because his sex is in doubt"—and since the command to go with disheveled hair and rent garments is biblical, the more rigorous interpretation must be followed and the obligations of a man must be assumed (see Tos Ed 1: 5).

10. Meg 1: 7; Kel 1: 5.

11. Kel 1: 1.

"From tradition it is learned"—Sif Lev. 14: 8 (71a).

"to what he lies upon or sits upon." See below, IV, vi, 1 ff.

12. Kel 1: 4; Neg 13: 11.

"If he stands beneath a tree"—Neg 13: 7.

"If a leper puts his head"—Neg 13: 8.

"If he enters into a synagogue"—Neg 13: 12.

Chapter XI

1. Neg 14: 4.

"How is the leper cleansed?"—Neg 14: 1.

"A new earthenware bowl"—Sif Lev. 14: 5 (70b); cf. Soṭ 2: 2.

"fit to be sanctified." See above, II, vi, 1 ff.

"which have lived in freedom"—Sif Lev. 14: 53 (74b).

"The priest takes cedarwood"—Neg 14: 6; Sif Lev. 14: 4 (70b).

"no special name." See above, II, xi, 5.

"a shekel's weight of scarlet wool"—B. Yo 42a.

"If this has been used for testing"—B. Men 42b.

"dyeing of the blue thread"—i.e., of the fringes, Num. 15: 38, Deut. 22: 12.

"according to traditional rule"—B. Er 4a.

"each can impair the validity of the others"—Men 3: 6.

"has been stripped"—B. Soṭ 15b.

"how is it set free?"—Neg 14: 2, Sif Lev. 14: 8 (71a).

"that he no longer renders a house unclean"—Neg 14: 2.

"But a woman who is a leper"—B. Ker 8b.

2. Kel 1: 1; B. BB 9b.

"On the seventh day"—Neg 14: 3.

"his offering of atonement." See IX, v, iv, 1 ff.

3. Neg 14: 4.

"Any time during the day"—Meg 2: 5.

4-5. Tos Neg 8: 5.

6. Tos Neg 8: 1.

"may not be performed in bundles"—B. Ber 49a.

7. Tos Neg 8: 2.

"it may be used for food"—Tos Neg 8: 3.

"If it is slaughtered"—Tos Neg 8: 8.

"And he who eats an olive's bulk"—B. Ḥul 140a.

8. B. Ḥul 140a.

"apostate city"—Deut. 13: 12 ff.

"The proper use"—Neg 14: 5.

"If two birds are bought for the sake of a man"—Sif Lev. 14: 4 (70a).

9. Neg 14: 5.

"it has not lived in freedom"—(*dēror*), interpreting "living" (Lev. 14: 4) in the sense of "untamed." Tos Neg 8: 3 explains *dēror* as "living in the town," or as the species of the bird, viz., a thrush.

10. Neg 14: 5.

Chapter XII

1. Sif Lev. 13: 49 (68b).

"like a peacock's wing"—Tos Neg 1: 5.

"If it has faded to a third color"—Sif Lev. 13: 56 (69a).

2. Neg 11: 4.

3. Sif Lev. 13: 56 (69a).

4. Neg 11: 7.

5. Sif Lev. 13: 54 (69a).

"And over any leprosy sign"—Nid 9: 6.

"the subject of the menstruant." See below, iv, iv, 11.

6.-7. Neg 11: 6.

8. B. Nid 19a; B. San 87b, 88a.

9. Neg 11: 11; Sif Lev. 13: 55 (69a).

"*In its scalp baldness*"—a difficult verse: the English versions paraphrase, "Whether the bareness be within or without."

10. Neg 11: 3, 4.

"Less than three fingerbreadths square"—Neg 12: 2.

11. Neg 12: 2.

12.-13. Neg 11: 7; Sif Lev. 13: 57 (69b).

Chapter XIII

1. Cf. Neg 11: 1 ff.

"Felted stuffs"—Tos Neg 5: 1.

2. Neg 11: 1.

"If a garment is of mixed stuff"—Sif Lev. 13: 47 (68a).

3. Neg 11: 2.

"If a ewe is the offspring of a goat"—B. Bek 17a.

"If the warp of a garment"—Tos Neg 5: 5.

4. Sif Lev. 13: 48 (68b).

5. Neg 11: 1; Sif Lev. *ibid.*

"in such a manner as to count as a connective." See below, vii, xxiii, 8; Kel 28: 7.

6. Neg 11: 11.

"capable of contracting." See below, vii, xxii ff.

7. Tos Neg 1: 8.

8. Neg 11: 8.

9. Neg 11: 9, 10.

10. Neg 11: 10.

11. Tos Neg 5: 15.

- "mingled and confused with others"—Neg 11:12.
 12. Neg 11:12.
 13. Sif Lev. 13:59 (69b).
 "if but an olive's bulk of a garment"—Neg 13:8.
 14. Tos Neg 7:6.
 "is likened to one who is dead"—Sif Num. 12:12 (28a).
 15. Tos Neg 7:14.
 "than to persons." See above, x, 7.

Chapter XIV

1. Neg 12:3.
 "all prescribed measures"—B. Er 4a.
 "must contain a rectangle"—i.e., whatever its shape the leprosy sign must be such that a rectangle can be constructed within it having the dimensions of six hairs by twelve.
 2. "A spreading that adjoins a first leprosy sign"—Neg 12:7.
 3. Sif Lev. 14:37 (73a).
 4. Neg 12:5.
 5. Neg 2:3.
 "and stand by the door of the house"—Neg 12:6.
 "Yet if he does stand below the lintel"—Sif Lev. 14:38 (73a); B. Ned 56b.
 6. B. Suk 3b; Neg 12:1.
 "or five walls"—Tos Neg 6:3.
 7. Neg 12:3, 4.
 8.-9. Neg 12:2.
 10. B. Hul 129a.
 "with seeds"—i.e., grain still attached to the stalk.
 "with a graver uncleanness." See below, xvi, 1.
 11. Neg 12:4.
 12. Neg 12:1.
 13. Tos Neg 6:4.
 14. Tos Neg 6:3; B. Yo 11b.
 15. Neg 12:4.

Chapter XV

1. Neg 3:8.
 2. Neg 13:1.
 3. Neg 12:6.
 4. Neg 12:6 (end).
 5. Neg 13:2.
 "And it remains in doubt"—B. Hul 128a.
 "'a handle'"—i.e., a part of the stone essential for its use and so involved in the uncleanness. See Kel 19:1 ff., and cf. below, vii, xvii, 1 ff.
 6. Neg 13:3.
 7. Neg 13:5.
 8. "sprinkles the lintel of the house"—Neg 14:1 (end).

Chapter XVI

1. Neg 13: 3 (end); Tos *ibid.*, 6: 11; Sif Lev. 13: 51 (69a).
2. Neg 13: 4.
"So, too, when stones"—Tos Neg 7: 4.
3. Neg 13: 4.
4. Tos Neg 7: 3.
5. B. Sheḥu 17b.
6. Neg 13: 8, 9; Sif Lev. 14: 47 (74b).
7. Neg 13: 9.
"if a Gentile or an animal"—Tos Neg 7: 10.
8. Neg 13: 10.
9. Neg 13: 12.
10. "to warn them against slanderous speaking." See Tos Neg 6: 7; Lev. R 17: 3;
[cf. 'Aḇot dē-Rabbi Naṯan, Chap. 9].

Treatise IV: Such as Render Couch and Seat Unclean

Chapter I

1. Kel 1: 1.
"they convey *maddaf* uncleanness"—Zab 4: 6; Ed 6: 2.
"*maddaf*." See below, vi, 3.
2. Sif Lev. 15: 19 (78a).
"a lesser or a greater flux." See below, v, 6.
"or through constraint"—Sif Lev. 15: 25 (78b).
"suffers two issues or three"—Meg 1: 7.
3. Nid 5: 3, 4.
4. Nid 5: 3.
"Both proselytes"—Zab 2: 1.
5. Zab 2: 1.
6. B. Nid 32b.
7. Zab 2: 1.
"heave offering and Hallowed Things"—Tos Zab 2: 2; B. Nid 28a.
"need not be burnt." See below v, xiii, 13.
8. B. Nid 43b, 54b.
"We have already explained." See V, i, v, 7.
"five kinds of blood"—Nid 2: 6.
"a flow of yellowish blood"—Nid 2: 6.
"for the spittle forms globules"—B. Nid 56a.
- 9.–11. B. Nid 41b.
12. Kel 1: 3.
"whatever its quantity"—Nid 5: 2.
"The first issue of a man with flux"—Zab 1: 1.
"whether it be from one who is of age"—B. Nid 32b.
"So, too, the things whereon he lies"—Tos Zab 1: 2.
"Whose Atonement Is Not Complete." See IX, v, ii, 6 (YJS, 4, 162).
"one issue as profuse as two"—Tos Zab 1: 3.

13. B. Nid 34b, 35a.
14. Kel 1:3; B. Nid 55b.
16. B. Nid 55b; Sif Lev. 15:8 (76b); Tos Zab 5:2.
"from the other three." See above, Sec. 15.
"Blood that issues from the male organ"—B. Nid 56a; Tos Zab 5:2.
"If he sucks blood"—B. Yeb 105a.

Chapter II

1. Nid 7:1; B. *ibid.*, 54b.
2. B. Zeb 79a.
"If a man shifts." See 1, i, 7; iv, ix, 1 ff.
3. Tos Ṭoh 5:4.
"he who shifts it becomes unclean." See below, viii, 1 ff.
4. Tos Ṭoh 5:4.
5. Tos Ṭoh 5:4.
"cut off by a Gentile." Throughout this chapter later printed editions replace "Gentile" by "Cuthite" or "idolater," to conform with rules imposed by the censorship. The translation here follows the text of the Bodleian MS 568.
"as will be explained." See below, Sec. 10.
6. Tos Ṭoh 1:1, 2.
- 7-8. Tos Ṭoh 5:3.
9. B. Nid 43a, b.
"was detached"—i.e., from the bladder, yet not discharged from the body.
10. Zab 2:1.
"But Gentiles convey uncleanness"—B. Nid 34a.
"provided that the male is aged nine years and a day"—B. AZ 37a.
"When the Sages enacted their decrees"—B. Nid 34a.
"the law of uncleanness by flux." [This rendering is based on an emendation of the text; *middin zāḥ* for *middam zāḥ*. (Ed.)]

Chapter III

1. Kel 1:3.
2. Kel 1:3; B. Nid 32b, 33a.
"The couch or saddle." See below, vi, 1 f.
3. B. Nid 72b.
"awaits day against day"—i.e., one who suffers an issue on one day or two only. She need await but one clean day after immersion, and is then deemed clean. See below, v, 6.
"but begins the act"—B. Yeb 53b.
"This applies when he who has intercourse"—B. Nid 44b, 45a.
4. Nid 1:1.
5. Nid 1:2.
"If the time of her fixed period"—Nid 4:7.
6. Nid 9:8.
7. B. Nid 5a.
"So, too, the garment on which the stain is found"—Nid 7:2; B. *ibid.*, 56b.

8. B. Nid 5a.
"as for a woman who sees a stain"—Nid 2: 3.
9. B. Nid 28a.
"The uncleanness of a woman"—B. Nid 15a.
"from her side"—the offspring being extracted artificially.
"the uncleanness of fixed periods"—B. Nid 16a.
"the uncleanness of stains"—B. Nid 57b, 58a.
"need not be burnt"—B. Nid 6a.
"from which dough offering still is to be taken"—Nid 6b, 7a. The whole of it is deemed to have the degree of sanctity belonging to dough offering.

Chapter IV

1. Nid 1: 3, 4; B. *ibid.*, 7b, 8b, 9a.
"virginal as regards 'virginity.'" See Deut. 22: 15.
2. B. Nid 10b.
- 3.-4. B. Nid 9b.
5. Nid 1: 6.
6. Nid 1: 5, 7.
7. B. Nid 4b.
"she who eats of heave offering"—i.e., a priest's wife.
"And every woman should examine herself"—Nid 1, 7; B. *ibid.*, 11b.
"in treating of the menstruant." See V, 1, viii, 13.
8. B. Nid 10b.
9. Nid 2: 1.
10. Nid 7: 3, 4; B. *ibid.*, 56b.
11. Nid 9: 6; B. *ibid.*, 62b.
"Seven substances." See V, 1, ix, 37.
12. B. Nid 61a, b.
13. Nid 9: 6; B. *ibid.*, 62b.
14. B. Nid 62a.
"already explained." V, 1, ix, 37.
15. Nid 10: 5; B. *ibid.*, 71a.
"a quarter-log in quantity." See above, 1, iii, 1.

Chapter V

1. B. Shab 64b; B. Nid 35b; Sif Lev. 15: 11 (76b, 77a).
2. B. Shab 64b.
3. B. Nid 42a.
"From uncleanness to cleanness." See Lev. 12: 1 ff.
4. Nid 10: 6, 7.
"who was immersed that day." See below, vi, vii, 7 f.
5. Nid 4: 3; ṬY 2: 1.
"as we have explained." See above, i, 16.
6. Nid 10: 8.
"woman with flux of lesser degree"—literally, "a lesser *zabah*." The "greater *zabah*" (see Sec. 7), "a woman with flux of greater degree," is one who suffers

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a discharge on three consecutive days, whereas a "lesser zabah" suffers a discharge on one day, or on two days; and she need only await one clean day after she has immersed herself. See B. Nid 38a. The distinction is derived from Lev. 15: 25. The term used in the Mishnah is "she who awaits day against day." See, e.g., Pes 8: 5; Nid 4: 7. Cf. above, iii, 3, 4.

"as we have explained." See V, i, vi, 7 ff.

7. Nid 10: 8.

"as we have explained." See V, i, vi, 16.

8. Nid 10: 8.

9. B. Pes 81a; B. Naz 15b; B. Nid 33b.

"Even though they render unclean retroactively"—Meg 8b.

The concluding paragraph is lacking in many editions and in ed. pr. In MS it is added in the margin by a later hand.

Chapter VI

1. Sif Lev. 15: 4 (75b).

"the other three." See above, i, 15.

2. "And what difference is there"—Kel 23: 3.

3. Zab 4: 6; B. Nid 32b.

"*maddaf*"—literally, slight or indirect contact.

"on the authority of the Scribes"—B. Nid 4b.

4. Nid 10: 4. B. Nid 69b; Sif Lev. 15: 4 (76a).

5. B. Nid 69b; Kel 1: 3; Zab 5: 2.

6. Zab 5: 2.

"objects unfit for use as couch"—B. Hag 23b; B. Shab 29a; Sif Lev. 15: 4 (75b).

Chapter VII

1. Zab 2: 4.

"*midras*"—literally, act or place of pressure or treading.

2. Zab 2: 4.

"From tradition it is learned"—Sif Lev. 15: 6 (76a).

3. Sif Lev. 15: 9 (76b).

"Thus if but part of an unclean person"—Zab 5: 5.

4. Zab 4: 4.

5. Zab 4: 7.

"four couches"—i.e., objects fit for lying on. The Mishnah, on which this paragraph is based, reads "cloaks."

6.-7. Zab 4: 7.

8. B. Nid 49b; B. Hag 23a.

"If an object can be used for sitting upon"—Sif Lev. 15: 4 (75b).

"Laws Concerning Utensils." See below, vii, xxiii-xxvii.

Chapter VIII

1. "at the beginning of this Book." See above, i, i, 7.

2. B. Shab 83b; Zab 5: 1.

3. Sif Lev. 15: 12 (77a).

"hollow like a ball"—Ed 2: 5.

"Iranian stewpots." They were fired while still in the form of a hollow globe and afterward split into halves, forming two identical dishes, used for stewing food "hot-pot" fashion.

"if a needle is sunk into wood"—Kel 9: 6.

4. Cf. B. Shab 82b.

5. B. Nid 43a.

"the beginning of this Book." See 1, i, 8.

6. Zab 4: 5.

"If in the other pan"—Zab 4: 6.

7. Zab 3: 1.

"a tree whose root is not thick enough"—B. BM 105b.

"if anyone leaned on it and pushed." So ed. Venice (1524) and MS. But B. BM 105b and edd. of the Code read "if it was hidden (? = gripped) and squeezed, it would thereby move."

"But if they sit in a large boat"—Zab 3: 3.

- 8.-9. Zab 3: 2.

10. Zab 3: 3.

11. Zab 5: 4.

"And what things count as being 'attached' "—Tos Zab 5: 2.

Chapter IX

1. Zab 4: 2, 3.

"This is the general rule"—Tos Zab 4: 6.

2. Tos Zab 4: 6.

"But if a sherd from the oven"—the cake would have fallen out not because of the tremor but through the weakness of the oven.

3. Zab 5: 3.

4. Zab 3: 1.

"in a boat." Some edd. amplify: "in a small boat which could be moved by one man, or on a raft." MS (first hand) and ed. pr. give the shorter text.

"if a menstruant sits on a bed"—Zab 4: 1. The Mishnah, in the name of R. Joshua, gives a contrary ruling. Maimonides (Commentary *ad loc.*) points out that R. Joshua is there disputing the anonymous ruling in Zab 3: 3, and that the *hālakāh* is not according to him.

5. Cf. Tos Oh 9: 2.

Chapter X

1. Hag 2: 7.

"such persons." See above, 1, xxiii, 1, n.

"although their uncleanness is in doubt"—Toh 4: 5.

"not deemed to be trustworthy"—B. Hag 22b.

"presumption does not cease to apply"—B. Bek 30b.

"will not buy anything that is wet"—Dem 2: 3.

- 2.-6. B. Bek 30b.

7. Tos Ṭoh 9: 6.
"An Associate may be inquired of"—B. Bek 30b, 31a.
8. Tos Dem 3: 4; B. Bek 31a.
- 9.-10. B. Bek 30b.
11. B. Bek 30b.
"as will be explained." See below, v, vii, 1.

Chapter XI

1. Ḥag 3: 4.
"heifer of purification." See above, ii, xiii, 12.
"libation offerings." Cf. Lev. 23: 13, 18; Num. 15: 5, 7.
2. Ḥag 3: 4.
3. Tos Ṭoh 10: 6; cf. Ṭoh 9: 4.
4. Ḥag 3: 4.
"Even in the season of wine presses"—B. Ḥag 25b.
5. Ḥag 3: 4.
"This applies to the rest of the Land of Israel"—Ḥag 3: 6.
"Because there are no kilns"—B. Ḥag 26a.
"set up in Jerusalem"—and so even the more scrupulous must be dependent on supplies brought by the "common folk" from outside the city; but see Rashi *ad. B. Ḥag 26a*.
6. Ḥag 3: 5; B. *ibid.*, 25b, 26a.
"Modi'ith." See 1 Macc. 2: 1. It may be the modern Mediyeh, 17 miles north-west of Jerusalem.
7. Ḥag 3: 5; B. *ibid.*, 25b, 26a.
8. Cf. Pa 5: 1; Tos *ibid.*, 5: 1.
9. B. Ḥag 26a.
10. Ḥag 3: 7.
11. Ḥag 3: 7, 8; B. *ibid.*, 26b.
"altar of gold"—Exod. 30: 1 ff.
"altar of bronze"—1 Kings 8: 64.
"their plating." See Kel 4: 4, 11: 2, 4, 6.
12. "things in doubt." See below, v, xiii, 5.

Chapter XII

1. Ṭoh 8: 2; Tos *ibid.*, 8: 9.
2. Tos Ṭoh 8: 9, 22.
3. Ṭoh 7: 1.
4. Ṭoh 7: 7.
5. Ṭoh 7: 5.
6. Tos Ṭoh 8: 2.
7. Cf. Tos Ṭoh 8: 3.
8. Tos Ṭoh 8: 3.
9. Ṭoh 7: 2, 3.
10. Ṭoh 7: 4.

11. *Ṭoh* 7: 9.
12. *Ṭoh* 7: 6; *Tos ibid.*, 8: 5; *Ḥag* 3: 6.
"the mouth that made"—i.e., both charge and defense rest on their evidence alone. For this legal maxim, cf. *Ket* 2: 5.
13. *Ṭoh* 7: 6.
"what they take away." Some edd. add "something that is ready at hand."
This addition is read by MS but not by ed. pr.
14. B. *Ḥag* 26a.
15. *Ṭoh* 8: 4.
16. B. *Pes* 10b.
17. *Ṭoh* 8: 1.
18. *Tos Ṭoh* 9: 1.
19. *Tos Ṭoh* 9: 11.
"roof." The roofs were flat and the houses adjoined one another.
"in the case of a Gentile"—B. *AZ* 70b.
"libation wine"—wine which a Gentile may have handled and used for idolatry. See below, v, vi, 8.
20. B. *AZ* 70b.
21. B. *AZ* 70b.
"mosaic border"—variant: "low partition wall" (the reading in Gemara).
MS omits the verse. A marginal addition supports "mosaic border." Ed. pr. "ship" (sic).
22. *Ṭoh* 8: 3.
23. *Ṭoh* 8: 5.
"without permission," and therefore would not linger there.
"If a potter who is an Associate"—*Ṭoh* 7: 1.
"This applies if he leaves them"—B. *Ket* 24b.
"If an Associate leaves foodstuffs"—*Tos Ṭoh* 9: 3.

Chapter XIII

1. *Ṭoh* 7: 7.
2. *Ṭoh* 10: 3.
"interposition"—i.e., substances which interpose between the water and the skin and render the immersion invalid. See below, viii, ii, 1 ff.
"If they go outside the door of the olive press"—*Ṭoh* 10: 2.
3. *Ṭoh* 10: 2.
4. *Ṭoh* 10: 1.
5. B. *Ḥag* 20b.
6. *Tos Ṭoh* 8: 13, 14; B. *Ḥag* 20a.
"from anything that would render it invalid"—so that it could not be used for clean foodstuffs. This would happen if it was touched by some unclean liquid.
"one who was immersed that day." See below, v, x, 1 ff.
7. *Tos Ṭoh* 9: 5, 6.
8. B. *Kid* 65b.
"If two together have prepared"—B. *Giṭ* 54b.
"nugatory"—Hebrew *piggul*; cf. *Lev.* 7: 18, 19: 7, "an abhorred thing." The

sacrifice is to be rejected because of a wrongful or mistaken intention on the part of the priest with regard to the prescribed time for the offering.

Treatise V: Other Fathers of Uncleaness

Chapter I

1. Kel 1:2; Sif Lev. 11:40 (56b, 57a).

"Carriion"—Hebrew *nēbelah*, EVV, "carcass." The term is confined to the dead remains of nonhuman creatures, including slaughtered animals forbidden as food or improperly slaughtered animals permitted as food. (Throughout this translation "corpse" stands for the Hebrew *meṭ*, used only of the dead bodies of human beings.)

"what is ridden upon by a man with flux." See above, IV, vi, 2.

"no Offspring of Uncleaness renders utensils unclean." See above, I, v, 7 ff.

"as we have explained." See above, IV, vi, 2; cf. II, v, 2.

2. B. Hūl 70b.

"cattle or wild animals, . . . a kind permitted for food"—literally, "clean beasts or clean wild animals."

"the very slaughtering of cattle"—Hūl 4:4; Zeb 7:6.

"even if profane animals"—Zeb 7:5.

"Laws Concerning Slaughtering." See V, vi, iii, 8.

3. Hūl 4:4.

"combine to make up"—Mc 4:3.

4. B. Hūl 125a.

"blood of carriion conveys uncleaness"—Ed 8:1.

5. Uḵ 3:9; B. Zeb 70a.

"liquids which can render it susceptible." See below, vi, i, 2.

"the fat covering the kidney"—B. Hūl 126b.

"But with forbidden cattle"—B. Zeb 70a.

6. Bik 2:10.

"*koy*." B. Hūl 79b defines it as a cross between a goat and a gazelle. It remains in doubt whether it should be included in the category of cattle or of wild animals.

"on entering into the Temple." This assumes a change of text from *we'al* ("and on entering") to *'al*.

7. Hūl 9:1; Tōh 1:4.

8. Hūl 9:1, 4; B. *ibid.*, 121a.

9. Hūl 9:2; B. *ibid.*, 122b.

"to nullify their nature"—i.e., wholly change their natural quality or use.

"four miles." See below, iv, 8.

10. Hūl 9:3.

- 11.-12. Hūl 9:4.

13. B. Beḵ 23a.

"congealed dregs of carriion"—i.e., Hebrew *neṣel*; B. Naz 50a. See above, I,

ii, 1.

14. B. Beḵ 23b.

15. Ḥul 4: 7.
"Rennet and milk in carrion"—B. Ḥul 116b.
16. Bek 3: 1; B. *ibid.*, 22b.
"law of the firstling"—Exod. 13: 2.
17. B. Bek 23a.

Chapter II

1. Ḥul 9: 1.
"of a kind forbidden for food"—literally, "unclean."
"until it dies." So MS, Venice (1524); modern edd. omit.
"If it is stabbed and still twitches"—B. Ḥul 121b.
"the Sons of Noah"—i.e., all human kind, Gentiles no less than Israelites.
"If he splits the beast"—B. Ḥul 21a.
2. Ḥul 4: 2.
3. B. Ḥul 128b.
"no matter whether it is severed"—B. Ḥul 72a.
"No prescribed measure applies to members"—Oh 1: 7.
"provided that the member"—B. Ḥul 128b.
"having flesh enough to promote healing"—Kel 1: 5.
"it is deemed clean"—Ed 6: 3.
4. B. Ḥul 128b.
5. Ḥul 9: 7.
"if it has been rendered susceptible"—by a liquid. See below, vi, i, 1 ff.
6. Ḥul 4: 4.
"ṭerefah." Cf. Lev. 7: 24, "torn of beasts"; but the term here has the sense of
a beast that suffers from some defect or abnormality.
"So, too, if a man slaughters"—Ḥul 4: 5; B. *ibid.*, 72b.
7. Ḥul 4: 5; B. *ibid.*, 75b.
8. B. Ḥul 73a.
"this is a special quality." See below, xii, 1 ff.
9. Ḥul 4: 4; B. *ibid.*, 69a.
10. Ḥul 1: 1.
"resident alien." See above, ii, ix, 1, n.
"as will be explained." See below, vi, 1.
11. Ḥul 9: 5; B. *ibid.*, 125a.
"And we have already explained." See above, i, ii, 5.
12. Ḥul 9: 5; B. *ibid.*, 125a.
"carrying out a potential act." Cf. below, vii, viii, 10.

Chapter III

1. Sif Lev. 17: 15 (85a); Zab 5: 9.
"that is permitted for food"—literally, "clean."
"as we have explained." See above, i, 5, 7.
2. B. Nid 50a.
"does not require intention." See below, vi, i, 1; iii, 2.

- "If he has intended"—*Ṭoh* 1: 1.
 "does not need to be rendered susceptible." See below, vi, iii, 2.
3. B. Zeb 105a.
 "the red heifer." Cf. above, ii, iv, 3; v, 4 ff.
 "that are to be burnt"—Lev. 16: 5; Num. 15: 24.
 4. B. Nid 42a.
 "at the beginning of the Book." See above, i, i, 3.
 5. Tos Zab 5: 9.
 6. Sif Lev. 17: 15 (85a).
 7. Cf. B. Men 70a (which speaks not of "entrails" but of "eggs").
 8. Tos Zab 5: 12.
 9. *Ṭoh* 1: 2.
 10. B. Be 7a.
 "unhatched eggs or blood or flesh"—Tos Zab 5: 9.
 11. *Ṭoh* 8: 6.
 12. Zeb 7: 6.
 "outside or inside the Temple Court"—Zeb 7: 5.
 13. B. Zeb 69a.
 "as we have explained in the proper place." See V, vi, xi, 1 ff.
 "The same applies to the heifer"—B. Zeb 70b.
 "whose neck is to be broken"—Deut. 21: 4 ff.
 "'Atonement' is written of her." See Deut. 21: 8.
 "as of Hallowed Things"—e.g., Lev. 1: 4, and often.
 14. *Ṭoh* 1: 3.
 15. Sif Lev. 11: 24 (51a).
 16. Cf. Oh 1: 7.
 "as will be explained." See below, vi, iv, 1.

Chapter IV

2. Kel 1: 1.
 "The prescribed quantity of it"—B. Hag 11a.
 "can be combined"—Me 4: 4.
3. Oh 1: 7.
4. B. Hul 125a.
- 5-6. B. Hul 128b.
7. Me 4: 3; B. *ibid.*, 17a.
8. Sif Lev. 11: 35 (55a).
 "and the skin of the weasel and the mouse"—Hul 9: 2; B. *ibid.*, 122a, b.
9. Hul 9: 5; Tos *ibid.*, 8: 20; B. *ibid.*, 126b.
 "to promote healing." See above, i, ii, 4.
10. Hul 9: 5; Tos *ibid.*, 8: 20; B. *ibid.*, 126b.
11. Hul 9: 6; B. *ibid.*, 126b.
 "half flesh and half earth"—a species of mouse supposed to be generated out of soil.
12. "become dry as a potsherd"—Nid 7: 1.
 "This applies to what is but part"—B. Nid 56a.
13. *Ṭoh* 3: 4; B. Men 54b.

14. Oh 1:6; B. Hul 21a.

"All other detestable and swarming things"—Sif Lev. 11:3 (52a).

Chapter V

1. Kel 1:1.

"No matter whether a man touches it"—B. Nid 43b.

"he who ejects it becomes unclean"—Nid 5:1.

"delving with a splinter"—B. Nid 22a.

"Whether he ejects it"—B. Nid 35a.

2. B. Nid 32b.

3. B. Nid 32b.

"it grows white and is continuous"—Mik 8:2.

4. B. Nid 43a.

5. Mik 8:3.

6. Mik 8:2.

"If he discharges thick drops"—Mik 8:3.

7. Mik 8:4.

"Until what time is a man reckoned a youth?"—B. Hul 25b.

8. Mik 8:4.

9. "The woman is not unclean"—B. Nid 41b.

"is not deemed contact." See above, 1, 1, 3.

"provided that she is aged three years and a day"—B. Nid 32a.

"If a man has intercourse" Some edd. omit this paragraph. It is found in MS and ed. pr.

10. Sif Lev. 15:18 (78a).

11. Mik 8:3.

"within three periods." See below, Sec. 13.

12. B. Shab 86a.

13. Mik 8:3; Shab 9:3; B. *ibid.*, 86b.

14. Nid 7:1.

15. "only in what concerns heave offering"—Tos Mik 6:7.

16. Mik 8:4.

"so, too, if a beast"—B. Shab 86a.

17. "We have already explained." See above, iv, ii, 10.

"if a daughter of Israel"—Mik 8:4.

18. B. Nid 43a.

19. Sif Lev. 15:18 (78a).

"or a Gentile, or a beast." So MS and ed. pr. Some edd. omit.

Chapter VI

1. B. Shab 82b.

2. AZ 3:6; B. Shab 82b.

"it does not convey uncleanness by carriage." See above, iv, 2.

"greater stringency than for a corpse"—of which there must be at least an olive's bulk to convey uncleanness.

3. AZ 4: 5; B. Shab 82b.
"and like a menstruant." See above, iv, viii, 4.
4. B. Shab 83b.
5. B. Shab 82b.
"the very shrine of the idol"—AZ 3: 6.
6. Tos AZ 6: 3; Tos Zab 5: 7.
7. B. Hul 13b.
"Whatsoever things are offered to it"—B. AZ 29b; B. Hul 129a.
"nullified"—i.e., by damaging it or disfiguring it.
"its uncleanness a matter of doubt"—B. AZ 52a.
8. Tos Zab 5: 8; B. AZ 30b.
"is like the fat of their sacrifices"—B. AZ 29b.
11. Zab 5: 10.
12. Zab 5: 10.
"Except carrion and any 'saddle.'" See above, i, 1.
13. "enough for a sprinkling." See above, ii, xv, 1.
"or shifts it." See above, i, i, 7.
"if a man touches the wool of carrion"—Tos Zab 5: 5.
14. Zab 5: 9.
15. B. Zab 105a.
"as we have explained." See above, ii, v, 5 ff.
16. Sif Lev. 11: 36 (56a); Tos Maḥ 2: 7.
"But after he leaves" etc.—[Better perhaps: "But after it (any one of the Fathers of Uncleanness) leaves the immersion pool, he who touches it remains clean." Cf. the end of the Section and KM, *al.* (Ed.)]
"And he who carries them." Some edd. omit this paragraph. It is found in MS but not in ed. pr.
"couch"—i.e., any object of a kind that one can lie upon.

Chapter VII

1. B. Pes 14b.
"But no foodstuff ever conveys uncleanness"—B. Nid 7b.
2. Pa 8: 5.
"provided that that liquid was made unclean"—B. Shab 14b.
"as we have stated." See above, iv, i, 14.
3. Kel 25: 6; B. Bek 38a.
"an immersible vessel"—i.e., such as can become clean by immersion. See above, i, v, 3, n.
"This applies in what concerns heave offering"—B. Hag 24a, b.
4. "To show that the uncleanness of these vessels"—B. Bek 38a.
5. "touches (still other) foodstuff." The text reads "a fourth."
"but with liquids"—TY 2: 1; Tos *ibid.*, 1: 3; B. Pes 14b.
"for with liquids no reckoning is taken of degree"—i.e., no account is taken of the varying grades of uncleanness suffered by what lies only at a first, second, or third remove, but the same first-grade uncleanness is transferable indefinitely.
"and they all convey uncleanness to vessels"—Pa 8: 5.
"So, too, if the outer side of a vessel"—Toh 8: 7.

6. Cf. Hag 3:1; Kel 25:6.

"as we have explained." See below, xii, 2.

Chapter VIII

1. Yad 3:1.

"become unclean as far as the wrist"—Yad 2:3.

"rests on the authority of the Scribes"—B. Shab 14a.

2. Yad 3:1.

3. B. Pes 120a.

"Refuse"—Hebrew *piggul*, Lev. 7:18. See above, iv, xiii, 8, n.

"Remnant"—Exod. 29:34; Lev. 7:17. An offering that remains after the prescribed time for eating it, and that must be burnt.

"dried remains of meal offerings." Cf. B. Hul 36a; B. Men 102b.

"cannot combine with one another"—Me 4:4; B. *ibid.*, 17b.

"but other foodstuffs can combine"—Me 4:5.

4. B. Hul 125a.

"accessory to"—literally, "a basis to."

5. Cf. B. Pes 85a.

"as will be explained." See below, xiv, 11.

"the members of a company." See IX, 1, ix, 1 ff. (YJS, 4, 38 ff.).

6. B. Pes 19a, b.

"as will be explained." Cf. below, xi, 1 ff.

7. Hag 3:2.

"In the case of heave offering"—Hag 2:5. See below, xii, 12.

8. B. Shab 14b.

9. B. Hul 107a.

10. "they impart to it first-grade uncleanness." See above, vii, 5.

"And why have they decreed"—B. Shab 14a.

11. Me 4:5.

"render the body unfit"—i.e., not sufficiently clean to partake of heave offering.

"If anyone eats a little, and waits"—Ker 3:3; B. *ibid.*, 13a.

"time enough to drink a quarter-log"—text, probably by error, here reads, "time enough to eat a half loaf."

12. B. Ker 13a.

13. B. Ker 13a.

"remains clean." Variant: "she is as though she had immersed herself."

Chapter IX

1. Zab 5:12.

"And why have the Sages decreed"—B. Shab 14a.

"who were immersed that day." See below, x, 1 ff.

"caves whose water was foul"—yet conformed with the requirements of a valid immersion pool. See below, viii, i, 1 ff.

"drawn water." See below, viii, vi, 1 ff.

"do not need to await sunset"—Sif Lev. 11:29 (52b).

2. Miḳ 3: 4.
"fall on his head"—Tos Miḳ 3: 11.
3. B. Giṭ 16a.
4. Tos Miḳ 3: 12.
5. B. Shab 14a.
"Moreover, if a man's hands are clean"—Yad 3: 2.
6. Yad 3: 3, 4, 5.
"straps . . . blank spaces." They are essential in use, and so count as "handles" and connectives for uncleanness. See below, vii, xvii, 1 ff.
7. Yad 4: 5.
"in Ezra and in Daniel"—i.e., Ezra 4: 8 to 7: 18, and Daniel 2: 4 to 6: 28.
"Hebrew script"—referring to the script as found, e.g., in the Siloam inscription, the Lachish Letters, or on the Maccabean and Bar-Kokhba coins.
"the Assyrian character"—i.e., the immediate precursor of the present "square" character. According to Tos San 4: 7 this was restored by Ezra in place of the "rugged" character (referring, perhaps, to the characteristic shape of the alphabet preserved in Samaritan) which had, for Israel's sins, replaced the original "Assyrian" character.
8. Tos Yad 2: 11.
"the *Hallel*"—Psalms 113 to 118.
"the *Shema*"—Deut. 6: 4-9, 11: 13-21; Num. 15: 37-41.
- 9.-10. Tos Yad 2: 12.
11. Tos Yad 2: 13.
"the Epicureans"—*'appiḳorsin*, an epithet applied to those who opposed rabbinical teachings. The connection with the philosopher Epicurus is slight: the term perhaps owed its force and currency to the fact that to Jewish ears it conveyed the sense of the root *paḳar*, "be free from restraint," and so "licentious." The reading in the Tosefta is *minim*, "heretics" or "sectaries," and this is also the reading found in MS and ed. Venice (1524).
"the Woman Suspected of Adultery"—P. Soṭ 2: 4. See Num. 5: 19 ff.; Soṭ 2: 3.

Chapter X

1. "while he is awaiting sunset"—Zab 5: 12.
"Scripture thus pronounces him . . . unclean"—B. Shab 14b.
"*'ēḡul yom*"—this Hebrew (rabbinic) formula is used in the subsequent paragraphs of the translation in the interests of clarity; see Glossary.
2. Tos Ṭoh 1: 3.
3. B. Me 8b; Pa 8: 7.
"who still lacks atonement." See Book IX, Treatise v (YJS, 4, 155 ff.). Some edd. omit this sentence. It is lacking in ed. pr. and in MS is supplied by a later hand.
4. ṬY 2: 1.
"as we have explained." See above, iv, i, 16.
5. Ṭoh 2: 3, 4, 5.
"if a cooking pot is full of liquid"—ṬY 2: 2.

"as will be explained." See below, xiv, 11.

6. "And because liquid which issues"—Nid 10: 7.

Chapter XI

2. Ṭoh 2: 3.

"common food"—literally, "profane," i.e., food to which no sanctity is attached, as distinct from heave offering and the like. See below, Secs. 13-15.

3. Ṭoh 2: 4.

"Whence do we learn"—B. Yeb 74b.

4. Ṭoh 2: 5.

"And whence do we learn"—B. Soṭ 29b; B. Pes 18b; B. Ḥag 24a.

5. Tos Nid 9: 18.

"flesh of desire." See Deut. 12: 20.

6. B. Zeb 105b.

7. Ṭoh 2: 3.

8. Ṭoh 2: 4, 5.

9. Ṭoh 2: 2.

10. Ṭoh 2: 5.

"at a fifth remove." See above, x, 5.

11. B. Ḥul 34b.

12. B. Ḥul 34b, 35b.

13. Tos Ṭoh 1: 6.

"the Most Hallowed Things"—includes whole offerings, sin offerings, guilt offerings, and the peace offerings of the congregation at Pentecost. See Zeb. 5: 1-5.

"the Lesser Hallowed Things"—includes all offerings other than those included under the Most Hallowed Things. See Zeb. 5: 6-8.

"cakes of the thank offering"—Lev. 7: 12 ff.

"the Nazirite's wafers"—Num. 6: 14.

"consecrated in a vessel"—Lev. 2: 1 ff. See Men 6: 3; B. *ibid.*, 73a.

"the two loaves"—Lev. 23: 17.

"the shewbread"—Exod. 25: 30; Lev. 24: 5-9.

14. Tos Ṭoh 1: 6.

"dough offering"—Num. 15: 18-21.

"first fruits"—Deut. 26: 1 ff.

"added fifth." See Ter 1: 8; Lev. 5: 16.

"rank as heave offering"—Ter 6: 1; 7: 4.

15. "produce grown from what was heave offering"—Ter 9: 4.

"second tithe"—Deut. 14: 22 f.

"first tithe"—Num. 18: 21.

"dough liable to the dough offering"—B. Soṭ 30b.

16. B. Nid 7a.

Chapter XII

1.-10. Ḥag 3: 1-3; B. *ibid.* 22a, b.

11. Ḥag 3: 2.

12. Ḥag 3: 2.

"unfit"—i.e., to have any dealing with heave offering.

13. Hag 3:3.

14. B. Hul 37a.

15. Hag 3:3; B. *ibid.*, 24b.

"mourner." See Deut. 26:14. The term (*'onen*) is restricted to those whose near of kin still awaits burial.

"whose atonement is incomplete." See Book IX, Treatise v.

"has been laid down"—B. Zeb 99a.

16. B. Hag 21b.

Chapter XIII

1. Hag 2:7; P. *ibid.*

"common person." See above, I, xxiii, 1, n.

"*midras*." See above, IV, vii, 1.

"who are called Pharisees." See below VI, xvi, 12. The term, as used by Maimonides, means no more than "ultrapious," "zealous," and is free of the ideas now commonly associated with the word. It has only a tenuous connection with the Pharisees who figure in Josephus and the New Testament. See G. F. Moore, *Judaism* (Cambridge, 1927-30), 2, 192 ff., 262, 3, 26 ff.

2. Hag 2:6.

3. Toh 7:8.

"but he need not await sunset"—B. Zeb 99a.

4. Toh 4:5; B. Shab 15b; B. Nid 33b.

5. Shek 8:2.

"for the Sages have decreed uncleanness"—B. Pes 19b.

6.-7. Shek 8:3.

8. Shek 8:1.

9. Tos Toh 5:10.

10. Toh 4:5.

11. Toh 4:6 ff.; B. Nid 33b.

12. B. Nid 33b.

13. Toh 4:5.

Chapter XIV

1. Toh 4:7.

2. Mik 2:3.

"no one should be advised"—Tos Mik 2:5.

3. Toh 4:8; B. Naz 63b, 64a.

4. Toh 4:8.

5. Tos Toh 5:6.

6. Tos Toh 11:14.

7. Toh 4:9.

8. Tos Toh 5:12.

9. Tos Toh 5:15.

10. Tos Toh 5:17.

11. Yad 2:4.

Chapter XV

1. Ṭoh 4: 11.
 "heave offering that is held in suspense"—Tos Ṭoh 5: 8.
 "with any Father of Uncleaness"—Ṭoh 4: 5.
 "grave area or heathen land." See above, I, x-xi.
2. Ṭoh 4: 12.
3. Ṭoh 4: 13.
 "as we have explained." See IX, v, i, 10.
4. Ṭoh 4: 12.
 "Laws Concerning . . . Leprosy." [See above III, vi, 5. M. refers here to Treatise III as "Laws Concerning Plagues" (*nēḡā'im*), in keeping with biblical and rabbinic nomenclature. (Ed.)]
 5. Ṭoh 6: 2; Ed 3: 7; Neg 13: 7.
 6. Ṭoh 4: 12, cf. 4: 1; Tos Ṭoh 5: 8.
 7. Ṭoh 4: 2.
 "rat"—Hebrew *ḥuldah*, conventionally rendered "weasel." But the weasel is not a domestic pest known to Palestine. See J. Aharoni, *Tarbiz* 15 (1944), 193-197.
 "whether it was alive or dead"—Tos Ṭoh 4: 5.
 "So, too, if a rat"—Ṭoh 4: 3.
8. Cf. Tos Ṭoh 5: 5.
 "as will be explained." See below, xvi, 2 ff.
9. Ṭoh 6: 2.
 "Although a doubt about the public domain"—B. AZ 37b.
10. Ṭoh 9: 9.
 "a broken or rusty needle"—Ṭoh 3: 5.
11. Ṭoh 5: 9.
 "nevertheless we should not say"—Tos Ṭoh 6: 13.

Chapter XVI

1. Tos Ṭoh 6: 17.
 "whenever the greater number." See IX, I, vii, 1.
 "Laws Concerning Forbidden Marriages." See, e.g., V, I, ix, 2 ff.
 "more stringent in a case of doubt"—B. Soṭ 28b, 29a; B. Naz 57a.
 "suspected of adultery"—Num. 5: 19 ff.
2. B. Naz 57a.
 "This applies"—B. Soṭ 28b; Tos Ṭoh 6: 17.
 "Thus, if a deaf-mute or an imbecile"—Ṭoh 3: 6.
3. Tos Ṭoh 3: 11.
 "When does the rule apply"—Ṭoh 3: 8.
4. Ṭoh 3: 8.
 "This applies if the liquid"—B. Ḳid 80b.
5. B. Ḳid 80a.
6. Tos Ṭoh 4: 1; B. Pes 19b, 20a.
7. Tos Ṭoh 4: 4.

8. Ṭoh 3: 7.

9. Tos Ṭoh 3: 7.

10. Tos Ṭoh 3: 8.

"and has understanding enough to be inquired of"—B. Suk 42a.

"How is he examined?"—Tos Ṭoh 3: 10.

Chapter XVII

1. Ṭoh 4: 4.

"lugs"—(*'oxnaim*), serving as handles and themselves forming receptacles.

In the present case they may have been fashioned in the form of a ridge on the inner side of the neck of the jar. The Gemara in B. Nid 3b reads *'ogēnim*, "rims." Cf. above, xii, 2 "fingerholds."

"if water is drawn into ten buckets"—B. Nid 3b.

2. B. Nid 3b.

3. Ṭoh 10: 7.

4. Tos Ṭoh 11: 1.

"If it is found between the wall and the olives"—Ṭoh 9: 9.

5. Tos Ṭoh 11: 2.

6. Tos Ṭoh 4: 10.

7. Tos Ṭoh 4: 10.

"if there is clean blood and unclean blood"—Tos Ṭoh 6: 1.

8. Tos Ṭoh 6: 1.

9. Tos Ṭoh 3: 6.

"does not convey uncleanness by carriage." See above, iv, 2.

Chapter XVIII

1. Ṭoh 6: 4.

"alley-entry . . . courtyard." See Er 1: 1. The "alley" is a rectangular space having courtyards opening into it on three of its sides, and the fourth side opening into the public road. By constructing at this fourth side an "alley-entry," in the semblance of a gateway, the alley and the courts opening into it become a single private domain.

2. Tos Ṭoh 6: 2.

"This is the general rule"—Ṭoh 6: 6.

"if there are bones of a corpse"—Ṭoh 5: 1.

3. B. Pes 81b.

4. Nid 7: 2.

5. Ṭoh 4: 6.

"We have already explained." See above, xiii, 4, 8.

"the uncleanness in a grave area, or the like." See above, xiii, 13.

6. Ṭoh 5: 7.

7. Tos Ṭoh 9: 8; Ṭoh 8: 3.

8. Tos Ṭoh 9: 8, 9.

9. Tos Ṭoh 9: 9.

10. Ṭoh 8: 3.

11. Ṭoh 5: 8.

12. Ṭoh 5: 8.
"he must inquire of her"—whether her condition was clean. See above, iv, viii, 7, ix, 4.
13. Ṭoh 5: 7.
14. Ṭoh 5: 7.
"in the morning he is found dead"—Tos Ṭoh 6: 8.
15. Ṭoh 6: 1.
"It once happened"—Ṭoh 6: 7.
16. Ṭoh 10: 6.
"if the cistern holds oil"—Tos Ṭoh 11: 12.

Chapter XIX

1. Ṭoh 5: 5.
"it is not known by which of them he went"—[i.e., whether the path by which he went is the clean one or the unclean one. (Ed.)]
2. Ṭoh 5: 5.
3. Tos Ṭoh 6: 3.
"no other persons on whom to depend"—i.e., as an alternative whose possible uncleanness creates a doubt as to the first person's uncleanness.
4. B. Nid 60a.

Chapter XX

1. "in what relates to the Sabbath." See III, 1, xiv, 1 ff.
2. B. BB 12a; Ṭoh 6: 10.
"*karmēliq*"—i.e., places which count neither as public domain nor as private domain.
3. Ṭoh 6: 7-9; B. Er 22b.
"alleyways leading down to the sea"—Tos Ṭoh 7: 10.
"public baths"—reading *dimosēyoq*. Edd. read *bimusoq*(?), "pedestals."
"the whole Temple court"—B. Pes 18b.
4. Tos Ṭoh 7: 11.
5. Tos Ṭoh 7: 11, 12.
6. Ṭoh 6: 5, 7.
"And which is the summer season"—Tos Ṭoh 7: 8.
"The space between the grape-pressing rollers"—Ṭoh 10: 8.
7. Ṭoh 10: 8.
8. Ṭoh 6: 3.
9. Ṭoh 6: 3, 5.
10. Ṭoh 6: 1.
11. Tos Ṭoh 7: 2, 3.
12. Tos Ṭoh 7: 4.
13. Tos Ṭoh 7: 5, 6.

Treatise VI: Uncleanliness of Foodstuffs

Chapter I

1. Uḵ 3: 1; Hül 4: 7.
2. Maḵ 6: 4.
 "with the approval of the owner"—Maḵ 1: 1; B. BM 22b.
 "if they have not turned foul"—B. Pes 18a; Maḵ 6: 7.
 "once foodstuff has been rendered susceptible." Cf. B. BM 22a.
- 2.-4. Ter 11: 2.
5. P. Ma 1: 2; cf. B. RSH 13a, b.
6. Uḵ 3: 5; B. Nid 51b.
7. Uḵ 3: 4.
8. Tos Uḵ 3: 14.
9. Tos Uḵ 3: 13.
10. Uḵ 3: 7.
11. Tos Ṭoh 11: 5; Tos Uḵ 3: 6.
12. Uḵ 3: 6; Tos *ibid.*, 3: 6; B. BM 105a.
 "Not more than four ḵaḇ to every kor"—i.e., in the proportion of one part in forty-five.
13. Uḵ 3: 6.
14. Uḵ 3: 4.
 "carobs and candytuft"—Tos Uḵ 3: 9.
15. Tos Uḵ 3: 9.
- 16.-17. Uḵ 2: 1.
18. B. BB 80a.
 "If the honey is scraped away"—Uḵ 3: 10.
 "Honey oozing from the hive"—Tos Ṭoh 2: 5.
19. Cf. Tos Ṭoh 2: 3.
 "congealed blood"—Tos Ṭoh 2: 5.
20. Cf. Tos Ṭoh 2: 4.
21. Tos Ṭoh 2: 5.
22. B. Nid 17a, b. (KM gives Tos Ṭoh, chapter ii, as the source; but no such passage is present in surviving texts of the Tosefta.)
23. Tos Ṭoh 2: 7.
24. Tos Ṭoh 11: 4.
25. Tos Uḵ 3: 12; B. Men 101a, b; B. Bek 9b; B. Hül 81b.
 "Orlah fruit"—literally, "fruit of uncircumcision." Lev. 19: 23-24 forbids the use of fruit during the first three years; in the fourth year it is still holy, but may be redeemed, plus the fifth of its value, and so be made free for common use.
 "diverse kinds." See Lev. 19: 9; Deut. 22: 9-11.
 "an ox condemned to be stoned"—Exod. 21: 28.
 "the heifer whose neck is to be broken"—Deut. 21: 3.
 "the birds of a leper"—Lev. 14: 4 ff.
 "the firstling of an ass"—Exod. 34: 19 ff.
 "flesh together with milk"—Exod. 23: 19, 34: 26; Deut. 14: 21.

"flesh of the red heifer"—Num. 19: 2 ff.

"Refuse and Remnant." See above, v, viii, 3, n.

Chapter II

1. Uḵ 3: 8.

2. Uḵ 3: 8.

"But it is in doubt"—B. Ḥul 128b.

"counts as a 'handle.'" See below, v, 1 ff.

3. B. Ḥul 127b; Tos Uḵ 2: 11.

4. Tos Uḵ 2: 12.

5. B. Ḥul 127b.

"where they are"—i.e., still on the tree.

6. Uḵ 3: 2.

"when can fish contract uncleanness?"—Uḵ 3: 8.

"If anything happens in them"—B. Ḥul 75a.

"whether they can be deemed dead"—and so fit for food susceptible to uncleanness.

"If from a beast or a wild animal"—Ḥul 9: 7.

"as will be explained." See below, v, 1 ff.

7. Ḥul 2: 5.

8. B. Ḥul 118b.

9. Uḵ 2: 9, 10.

10.-11. Uḵ 2: 10.

12. Uḵ 2: 10.

"not a vessel having a receptacle"—and so it is not susceptible to uncleanness.

See Kel 2: 3.

13. Maḵ 1: 1.

14. B. Beḵ 23b.

15. B. Er 28b.

16. B. Ḥul 77a.

17. Tos Ṭoh 9: 13.

18. B. Beḵ 23a, b.

"No foodstuffs that have become unclean"—Tos ṬY 1: 5.

19. Cf. Ma 5: 2; Sif Lev. 11: 37 (56a).

20. B. Hul 129a.

21. Sif Lev. 11: 34 (55a).

"and no liquid that becomes unclean"—Be 2: 3; Miḵ 6: 8; Maḵ 4: 8.

Some edd. add: "And it is permissible to immerse hot water in cold and cold in hot; and foul water in fresh and fresh in foul." See Miḵ 10: 6. The passage is found in MS but not in ed. pr.

22. Ṭoh 8: 9.

23. B. Nid 17a. (KM gives Tos Ṭoh, chapter ii, as the source, but no such passage is found in surviving texts of the Tosefta.) See above, i, 22.

"is brought into contact." See Miḵ 6: 8.

24. B. Ḥul 26a.

25. Maḵ 4: 8.

"does not render an earthenware vessel clean." Instead of this, ed. pr. and

ed. Venice (1524) read, "since the water forms a screen inside it." MS reads, "since the water does not form a screen inside it." The negative is corrected by a later hand.

26. Maḳ 2: 3.

27. Maḳ 2: 4.

28. Ed 4: 6.

Chapter III

2. Uḳ 3: 1.

"But foodstuff"—B. Nid 51a.

"which would in any case render . . . unclean"—i.e., as being carrion or the like. See below, Sec. 3 (end) and Sec. 6.

3. Uḳ 3: 1.

"clean (permitted) fish and locusts"—Tos Uḳ 3: 1.

"And these need both intention and to be rendered susceptible"—Uḳ 3: 2.

"and if endives are sown for cattle"—B. Nid 50a.

"If a man gathers endives"—B. Ḥul 128a.

"If flayed-off flesh is intended for food"—B. Ḥul 121a.

"So, too, the bones joined to the flesh"—B. Ḥul 117b.

"And these need neither intention nor to be rendered susceptible"—Uḳ 3: 3.

"would in any case convey uncleanness"—B. Ker 21a.

4. Ḥul 9: 1; B. *ibid.*, 121b.

5. B. Ḥul 128b.

"whatever conveys the graver uncleanness." Cf. Uḳ 3: 9; B. Nid 51a.

6-8. B. Ker 21a.

9. Cf. Uḳ 3: 2; B. Ker 21a.

10. Ṭoh 8: 6.

"though the wine press is in the city"—where such a bird would normally be welcome food.

"If he who has (merely) had the intention." [The rendering offered for this paragraph is not quite certain; possibly one or more words were omitted inadvertently by an early copyist; cf. below xiv, 2; vii, viii, 11; xxv, 11. (Ed.)]

Chapter IV

1. Sif Lev. 11: 34 (54b).

"excluding its shell"—B. Er 83a.

"So, too, he who eats unclean foodstuffs"—Er 8: 2; B. *ibid.*, 82b, 83a.

"unfit"—to eat of heave offering.

2. Cf. B. Pes 14a; Me 4: 5.

3. Me 4: 5.

4. Ḥul 9: 1.

5. Ṭoh 3: 4.

6. Ṭoh 3: 4.

"Remnant or Refuse." See above, v, viii, 3, n.

7. Uḳ 2: 8.

"pressed tight"—i.e., before estimating whether they make up the egg's bulk that conveys uncleanness.

8.-9. U \dot{q} 2: 8.

10. Tos U \dot{q} 2: 8.

11. Me 4: 3.

"corpse flesh . . . corpse mold." Flesh of a corpse conveys uncleanness by contact, carriage, and overshadowing, even if only an olive's bulk in quantity; whereas the corpse mold must be that of the complete corpse.

"corpse flesh . . . flesh of carrion." Both convey uncleanness if an olive's bulk in quantity; but carrion does not convey uncleanness by overshadowing.

"flesh of carrion and flesh of a creeping thing." There must be at least an olive's bulk of carrion but only a lentil's bulk of creeping thing; the former conveys uncleanness by contact and carriage, but the latter does not convey uncleanness by carriage.

12.-16. T $\dot{o}h$ 1: 5-6.

Chapter V

1. U \dot{q} 1: 1.

"'handles.'" Cf. below, vii, xvii, 1.

2. U \dot{q} 1: 1.

3. B. H $\dot{u}l$ 117b, 118a.

"The rule about the handle"—B. H $\dot{u}l$ 118b.

"If a protector is severed"—B. H $\dot{u}l$ 119a.

4.-5. B. H $\dot{u}l$ 118a.

6.-7. B. Suk 13b.

8.-9. U \dot{q} 1: 5.

10. B. H $\dot{u}l$ 119a.

11. U \dot{q} 2: 4; B. H $\dot{u}l$ 119b.

12. U \dot{q} 2: 4.

"If the peels of beans or lupines"—Tos U \dot{q} 2: 9.

"When grains of barley are dry"—B. Men 70b.

13.-14. U \dot{q} 2: 2.

15. U \dot{q} 2: 2.

"If the flesh is on one side of it"—Tos U \dot{q} 2: 4.

16. B. H $\dot{u}l$ 119a.

17.-18. Tos U \dot{q} 2: 10.

19. U \dot{q} 1: 2.

20. U \dot{q} 1: 3.

21. U \dot{q} 1: 4.

22. U \dot{q} 2: 3.

"The green leaves of vegetables"—U \dot{q} 2: 7.

Chapter VI

1. Cf. U \dot{q} 2: 5; Tos *ibid.*, 2: 15.

2. U \dot{q} 2: 6; Tos *ibid.*, 2: 16.

"spiced in its shell"—or "mixed with its shell." The meaning is obscure.

- 3.-4. Uḵ 2: 6; Tos *ibid.*, 2: 16.
5. Tos Uḵ 1: 3.
6. Tos Uḵ 2: 14.
- 7.-8. Uḵ 2: 5.
9. ṬY 3: 1.
10. ṬY 3: 1.
- "If it has a handle and a leaf"—Tos ṬY 2: 6.
11. Uḵ 2: 5.
- "a hundred kor"—Tos Uḵ 2: 13.
12. Tos Uḵ 1: 7.
13. Tos Uḵ 1: 8.
14. Tos Ṭoh 1: 2.
15. Tos Ṭoh 2: 10.
16. Tos Ṭoh 1: 2.
- "if a dead creeping thing is found"—Tos Ṭoh 11: 1.
- "If a man has a block of olives"—Tos Ṭoh 10: 11.
17. Ed 3: 2; Ṭoh 8: 8.
- "But if they are not collected"—ṬY 2: 5.
18. Ṭoh 1: 8.
19. Ṭoh 1: 7.

Chapter VII

1. Ṭoh 8: 9; Maḵ 5: 9.
2. Maḵ 5: 10.
3. Maḵ 5: 11.
4. Maḵ 5: 9; B. Naz 50b.
- "Zifin." Cf. the place name Zif, Josh. 15: 55; Ps. 54: 1.
- "Ṣappahath." The word is also explained, on the basis of a similar word in Exod. 16: 31, as "thick batter," compounded of meal and honey.
- "slimy"—literally, "they have spittle"—i.e., a self-adhesive and elastic quality.
5. Ṭoh 8: 9.
6. Ṭoh 8: 8.
7. "We have already explained." See above, v, x, 3.
8. "And why have the Sages shown leniency." Cf. B. Yeb 72b.
- "Furthermore"—ṬY 1: 5.
9. ṬY 3: 1.
- "So, too, any fruit which is severed." Cf. Tos ṬY 2: 6.

Chapter VIII

1. ṬY 1: 1, 2.
- "ṭēbul yom." See note, p. 579. The recurrent term is here again quoted in Hebrew in the interests of clarity. See above v, x, 1 ff.
- "invalid." See above, v, xi, 1.
2. ṬY 1: 3, 4.
3. "If broth congeals over flesh"—ṬY 2: 5.
4. ṬY 3: 2.

5. *ṬY* 3: 3.
6. *ṬY* 2: 7.
7. *ṬY* 2: 7.
 "one part in a hundred and one." See *Ter* 5: 4.
 "Laws Concerning Heave Offering." See *VII*, *III*, *xiii*, *i*.
8. *ṬY* 2: 6.
 "But if the vat." Cf. *Tos ṬY* 2: 3.
 "*pithos* jar"—the largest kind of storage jar. Cf. *RSh* 3: 7, which speaks of the shofar being blown in a *pithos*.
 "a hundred kor"—approximately 4,500 gallons.
9. *Ed* 8: 1; *B. Pes* 19a.
 "or the charcoal"—*Lev.* 16: 12.
 "This applies to the charcoal"—*P. Hag* 3: 2.
 "the coalpan of silver." See *Tam* 5: 5.
 "into the duct of the Temple Court." See *Yo* 5: 6.
10. *ṬY* 2: 4.
11. *ṬY* 3: 5.
- 12.-13. *ṬY* 2: 3.
14. *Tos ṬY* 2: 1.
- 15.-16. *ṬY* 3: 4.
17. *ṬY* 4: 1, 2.
 "as we have explained." See above, *v*, *x*, 9; *xi*, 9.
 "from the entire heap"—making the other dough free for common use on the strength of the dough designated "dough offering." See *Hal* 1: 9.
18. *ṬY* 4: 4.
 "heave offering of tithe"—*Num.* 18: 25 ff.
19. *B. Nid* 67b; *Sif Lev.* 15: 28 (79a).
 "as we have explained." See above, *iv*, *v*, 9.

Chapter IX

1. *Toh* 3: 1, 2.
2. *Toh* 3: 1, 2.
 "So, too, if a man suffering corpse uncleanness"—*Toh* 3: 3.
 "the liquid is deemed deposited"—*B. Pes* 33b.
3. *Toh* 2: 1.
4. *Toh* 10: 5.
5. *Toh* 3: 2.
6. *Maḳ* 4: 10.
7. *Toh* 9: 8, 9.
8. *B. AZ* 75b.
9. *Kel* 9: 6.
10. *Toh* 10: 2.
 "If there are loaves of hallowed produce"—*Toh* 1: 9.
 "no count is made of grades of uncleanness"—i.e., the first loaf suffers first-grade uncleanness, the one that touches this suffers second-grade, and so on up to the fourth; but the liquid, on being rendered unclean by third-grade uncleanness, suffers *first-grade* uncleanness, thereby having the power to convey second-

grade uncleanness to that loaf; and so the process can go on indefinitely.

11. *ṬY* 2: 8.

"kept apart from the other liquid"—i.e., the liquid is flowing *out* of the jar through the bubble, so that the Father of Uncleanness touches the liquid stream below, and this does not serve as a connective with what is above.

Chapter X

1. "We have already explained." See above, i, 1 ff.

2. *Maḳ* 6: 5.

"urine of cattle and melted salt." Cf. *Tos Maḳ* 3: 13.

3. *Maḳ* 6: 5.

"blood which spouts out in a jet"—B. *Hul* 36a.

4. *Maḳ* 6: 5, 7, 8.

5. *Maḳ* 6: 6.

"issuing from the wound of a man"—B. *Nid* 55b.

"Therefore if milk from the breasts"—*Kel* 8: 11.

6. *ṬY* 2: 1.

7. *Maḳ* 6: 7.

8. *Miḳ* 10: 8.

"if it issues forth below"—*Tos Miḳ* 7: 8.

"do not become clean in the body"—nor by immersion.

9. *Maḳ* 2: 1.

10. *Maḳ* 2: 1-2.

11. *Maḳ* 2: 2.

12. *Maḳ* 2: 3.

13. *Maḳ* 5: 11.

"olive sap"—literally, "sap in oil."

14. *Maḳ* 5: 11.

15. Cf. *Tos Ṭoh* 11: 6.

16. B. *Pes* 16a.

17. Cf. B. *Pes* 19a, b.

"does not concern the Temple." See above, v, viii, 6.

Chapter XI

1. B. *Shab* 17a.

2. *Tos Ṭoh* 11: 7.

3. *Ṭoh* 10: 4, 5.

"So, too, if a man takes grapes"—*Tos Ṭoh* 11: 9.

4. Cf. *Tos Ṭoh* 11: 7.

5. *Oh* 18: 1.

6. "So, too, if olives are gathered"—*Ṭoh* 9: 1; B. *Pes* 3b.

"why do olives become susceptible"—*Tos Ṭoh* 10: 2.

"Therefore if unclean liquid falls on olives"—*Ṭoh* 9: 3.

7. *Ed* 4: 6.

"(to let the sap escape)"—so that it shall be apparent that the moisture is not there "with approval."

8. Cf. *Toh* 9: 1.
"If a man has finished gathering his olives"—*Toh* 9: 2.
"if he is practicing deception"—*Tos Toh* 10: 5.
9. *Tos Toh* 10: 4.
"into two vats"—so *Tosefta*. Some edd. read "into two houses." This is the reading of many MSS and ed. pr.
10. *Tos Toh* 10: 4.
11. *Tos Toh* 10: 5.
12. *Toh* 9: 7.
13. *Toh* 9: 5.
14. *Toh* 9: 5.
"in order to dry them in salt"—B. *Shab* 145a.
15. *Toh* 9: 6.
16. *Tos Toh* 10: 6, 7.
"as though they were doors"—and so interference from some unclean person must be assumed.
17. *Toh* 10: 8; B. *AZ* 75a.

Chapter XII

1. "has been uprooted from the ground"—B. *Hul* 118a.
"the liquid detached from its source"—*Maḳ* 4: 6.
2. *Maḳ* 1: 1.
"Thus if a man hides his fruit in water"—*Maḳ* 1: 6.
3. "Thus, if a man puts a dish on end"—*Maḳ* 4: 3; B. *Hul* 16a.
"that is at first detached"—i.e., the stones from which the house wall was built.
- 4.-5. *Maḳ* 4: 1.
6. *Maḳ* 4: 2.
"even though it passes all the way"—*Tos Maḳ* 1: 5.
"provided that he shakes it off"—B. *Ker* 15b.
7. *Maḳ* 4: 4.
- 8.-9. *Maḳ* 4: 5.
10. *Maḳ* 4: 7.
- 11.-12. *Maḳ* 4: 6.

Chapter XIII

1. *Maḳ* 4: 9.
2. *Maḳ* 4: 10.
"If the legs of a man or of his beast"—*Maḳ* 3: 8.
3. *Maḳ* 3: 8.
4. *Maḳ* 3: 8, 4: 1.
"if it is the season of autumn." Maimonides thus interprets the Mishnah's "the season of footsoreness" (cf. *Deut.* 8: 4). At such a time when the feet and legs of the cattle are liable to suffer, water is always beneficial for them, and therefore it is "detached with approval."

6. Maḳ 5: 1.

"to do him hurt." So MS (with Cambridge text of Mishnah). Edd. Venice (1524, 1575) agree with Mishnah edd. in reading "by reason of his drunkenness . . .," or (with the same consonants) "because of his (unpaid) hire and the hire of his beast."

"If he immerses himself in a river"—Tos Maḳ 2: 12.

"is made of no account"—i.e., the first water, since it was "detached with approval," could render foodstuffs susceptible; but the second water, *not* being "detached with approval," neutralizes the first.

7. Maḳ 5: 2.

8. Maḳ 5: 2.

"'a bird.'" This is explained as a device for making bubbles.

9. Maḳ 4: 5.

10. Maḳ 5: 6.

"beats upon a pelt"—to rid it of hair and filth.

11. Maḳ 5: 7.

"in the bilge"—or "on the anchor."

12. Maḳ 5: 7; Tos *ibid.*, 2: 16.

13. Tos Maḳ 2: 15.

14. Maḳ 1: 5.

"But the leek itself is rendered susceptible"—B. Ker 15b.

15. Maḳ 1: 3.

"So, too, if it splashes something"—Tos Maḳ 1: 1.

16. Maḳ 1: 3.

17. B. BB 97a.

"Laws Concerning Heave Offerings." See VII, III, xi, 13.

"and an animal drinks the infusions"—in which case the approval or disapproval of the owner of the lees would not be known. The Hebrew at this point is obscure and the rendering doubtful.

Chapter XIV

1. Maḳ 5: 3.

2. Maḳ 6: 1.

"it is the act alone that is of consequence"—B. Hūl 13a.

3. Maḳ 6: 2.

4. Maḳ 3: 5, 6, 7.

5. Maḳ 3: 1.

6. Maḳ 3: 2.

7. Maḳ 3: 3.

8. Maḳ 3: 4.

9.-11. Maḳ 3: 5.

12. Tos Maḳ 2: 3.

13.-14. Maḳ 1: 4.

15. Maḳ 1: 6.

16. ṬY 3: 6.

17. B. Hūl 128a.

"if there is dripping moisture"—Tos Uḳ 3: 2.

Chapter XV

1. Miḵ 1: 1-4.
2. Miḵ 1: 4.
3. Miḵ 1: 4.
"This applies to a pool"—Tos Miḵ 1: 6.
4. Tos Miḵ 1: 5.
"If wine or milk or honey"—Tos Miḵ 1: 3.
5. "the other liquids." See above, x, 1.
6. Miḵ 1: 6.
7. Kel 8: 10.
8. Kel 8: 11.

Chapter XVI

1. Maḵ 6: 2.
2. B. Dem 2: 3.
3. Maḵ 6: 3; Tos *ibid.*, 3: 12.
4. Maḵ 6: 3.
"If wine, honey, or milk." Cf. Tos Maḵ 1: 7.
"The brine of forbidden locusts"—Ed 7: 2.
5. B. Beḳ 22a.
"like attracts like"—i.e., that water which has not been rendered clean in the immersion pool combines with the water already in the cooking pot and so exerts its effect.
6. Tos Maḵ 3: 7.
7. Tos Maḵ 3: 9.
8. B. Ḥul 34b.
9. B. AZ 55b.
"fit and proper condition"—(*mēṭuḳḳan*), i.e., the various tithes and dues have been taken from it.
"Similarly, it is permissible"—B. RSh 16b.
10. B. RSh 16b; Sif Lev. 11: 8 (49a).
11. Sif Deut. 12: 22 (89a).
"but a husband may not eat." Cf. Shab 1: 3.
12. Ḥag 2: 7.
"For separation leads to the cleansing of the body"—B. AZ 20b; P. Sheḳ 3: 3; Soṭ 9: 15.

Treatise VII: Utensils

Chapter I.

1. "utensil." The Hebrew term (*ḳēli*, variously rendered in these chapters by "utensil," "vessel," "object," "article," or even "thing") covers everything which can be included under the definition of "an article of utility," including clothing, vessels, and implements of every kind.

- "things made of cloth." See below, Sec. 11.
 "things made of sacking." See below, Sec. 12.
 "By traditional interpretation"—B. Hul 25b.
 "made from the wing of the vulture"—Kel 17: 14.
2. Kel 17: 14.
 3. Kel 17: 13, 14.
 "migḏras uncleanness." See above, iv, vii, 1.
 "as to make the two count as one." See above, ii, xii, 4 ff.
 4. "fit for phylacteries." See II, iii, iii, 15.
 5. B. Shab 16b.
 6. B. Men 69b; B. Shab 58a.
 7. B. Men 69a.
 "the woody substance which they were before." See below, Sec. 13.
 8. Kel 2: 1, 3.
 "nor to migḏras uncleanness"—B. Shab 84a.
 9. Kel 11: 1.
 "Even a chest or a cupboard"—Tos Kel BM 4: 1.
 10. Kel 2: 1, 15: 1.
 "on the authority of the Scribes"—B. BB 66a.
 "By traditional interpretation it is learned"—B. Bek 38a; B. Shab 84a.
 "pressure." Hebrew *migḏras*, as defined above, iv, vii, 1.
 11. B. Shab 64a; B. Men 39b.
 "objects of felt"—Sif Lev. 11: 32 (53a); Tos Kel BB 5: 3, 4.
 12. B. Shab 64a.
 13. Cf. Kel 16: 2.
 "utensils of alum crystal"—Kel 2: 1.
 "are alike"—i.e., the same rules apply as to what renders them and their contents unclean and as to what protects them from becoming unclean. See below, xiii, 1 ff.

Chapter II

1. Kel 17: 15.
 "from a dried turnip or a citron"—Tos Kel BM 7: 7.
2. Kel 17: 16, 17.
 "only the receptacle in them"—Tos Kel BM 7: 9.
3. Kel 17: 17; Tos Kel BM 7: 10.
4. Tos Kel BM 8: 3.
 "A tube of straw"—Kel 17: 17.
5. Tos Kel BM 7: 8.
 "a mẽzuzah." The Mishnah (Kel 16: 7) without qualification states that the mẽzuzah case is not susceptible. See below, iv, 1.
6. Kel 22: 10.
7. Kel 14: 5.
8. Kel 26: 2.

Chapter III

1. B. Hag 26b.
"though it can contain a hundred sē'ah"—Kel 15: 1; Tos Kel BM 5: 1.
2. Kel 15: 1.
3. Tos Kel BB 7: 7.
4. Cf. Tos Kel BM 5: 1.
"it is to be measured from the outside"—Kel 18: 1.
5. Kel 18: 2.
6. Kel 18: 2.
"If there are drawers within the utensil"—Tos Kel BM 8: 1.
- 7.-8. Kel 18: 3.

Chapter IV

1. Tos Kel BM 6: 7.
"made to serve the use of utensils only." Cf. Kel 16: 8.
"a wooden candlestick"—Tos Kel BM 6: 7.
"the lid of a clothes chest"—Kel 16: 7.
"the stool under an ark." For "stool" the Mishnah (Kel 16: 7) reads "cushion."
2. Tos Kel BM 8: 4.
"bedframe" (*malben*). See above, II, xii, 11. The meaning is uncertain. It is usually explained as a low platform, attached or unattached to the bed, to protect it from the damp and dirt of the floor. A recent suggestion (Joshua Brandt, *Javneh: Meassef* [Jerusalem 1942], 3, 69 ff.) is that it was a device providing, temporarily or permanently, an "upper berth" to the bed. This better fits in with Maimonides' manner of referring to it.
"set on two flanges"—Kel 18: 4.
3. Tos Kel BB 1: 15.
4. Kel 16: 8; Sif Lev. 11: 32 (53a); cf. B. Hag 26b, 27a.
"So, too, utensils of wood"—B. Hag 26b; B. Men 96b.
"are of no account"—i.e., neutralized from the point of view of conveying or contracting uncleanness. See also IV, xi, 11; VII, vi, 12, 14.
- 5.-6. Kel 13: 6.
7. Kel 13: 7.
- 8.-10. Kel 14: 2; cf. Tos Kel BM 4: 3.

Chapter V

1. Kel 16: 1, 2, 3.
"rubbed over with fishskin"—which smooths off the surface.
"A reed mat becomes susceptible"—Kel 20: 7.
"utensils made of wickerwork"—Kel 20: 2.
"Unfinished wooden utensils"—B. Hul 25a.
"Any unfinished wooden utensil"—Kel 12: 8.
"And it is probable, in my opinion."—Cf. Tos Kel BM 2: 19.
"If a wooden utensil still lacks"—Kel 22: 9.

"The sideboards of bakers"—Kel 15: 2.

"The wooden utensil with which the flour sifters"—Kel 15: 3.

"The grist dealer's shovel"—Kel 15: 5.

2. Kel 15: 4.

3. Kel 15: 6.

"harps of the Sons of Levi . . . are not susceptible"—because they were only used in the Temple and had no metal pieces.

4. Kel 15: 6.

5.-6. Kel 16: 5.

7. Kel 16: 5.

"or if the purpose is to eat the contents"—Tos Kel BM 6: 3.

8. Tos Kel BM 6: 3.

9. Kel 20: 5.

10.-11. Kel 23: 5.

12. Tos Kel BB 1: 11.

"This is the general rule"—Tos Kel BB 1: 14.

"if one of its legs is of stone"—Kel 22: 10.

Chapter VI

1. Kel 2: 1, 11: 1, 15: 1.

2. Kel 17: 1.

"so that it becomes clean"—i.e., no longer susceptible to uncleanness; that is to say, it is now an unusable utensil.

"The pomegranate of which the Sages have spoken"—Kel 17: 5.

"three pomegranates attached one to the other"—Kel 17: 4. And these three pomegranates will fall out if the vessel is shaken.

"If a vessel has a hole"—B. Shab 112b.

3. Tos Kel BM 6: 6.

4. Kel 17: 3.

5. Kel 17: 4.

6. Kel 17: 3.

7. Kel 17: 1.

8. Kel 17: 2.

9. Kel 16: 1.

"becomes clean"—i.e., it becomes unusable and so insusceptible to uncleanness.

"a wooden holder for flagons"—Tos Kel BM 6: 8.

10. Tos Kel BM 6: 9.

"If a table or a side table"—Kel 22: 1, 2.

11. Kel 20: 2.

12. Tos Kel BB 1: 9.

13. Tos Kel BB 1: 12.

14. Tos Kel BM 5: 14.

15. Kel 22: 1.

Chapter VII

1. Kel 16: 4.
 "When do leather objects"—i.e., when is their manufacture sufficiently advanced to make them usable?
 "Phylacteries become susceptible"—Tos Kel BB 4: 1.
 "The leather piece of a cradle"—Tos Kel BM 6: 2.
 "for which a 'navel' "—apparently a hole for ease in manipulation. "The leather piece" (literally, "hide") is variously explained as a drum "to quieten the child" or a device for rocking the cradle.
2. Kel 16: 6, 26: 2.
 "So, too, the piece of leather"—Kel 16: 7.
- 3.-4. Kel 26: 3.
5. Kel 16: 6.
 "the arm of winnowers." This follows the reading in the Mishnah. Later editions of the Code read, "of garden sowers." This is supported by ed. pr., but MS agrees with the Mishnah.
6. Kel 17: 2.
- 7.-8. Kel 19: 8.
9. Kel 26: 1.
 "an Amki sandal." A place named Amki, northeast of Acre, is mentioned in Josh. 19: 27.
- 10.-11. Kel 26: 2.
12. Kel 19: 8.
 "as we have explained." See above, I, v, 7.
 "if a sandal has suffered *midras* uncleanness"—Kel 26: 4.
13. Kel 26: 4.
14. Kel 23: 1.
 "when does it become clean"—i.e., no longer usable.
15. Kel 23: 1.

Chapter VIII

1. B. Hul 25a.
2. Tos Kel BM 2: 10.
 "if a man makes utensils out of raw iron"—Kel 11: 3.
 "even though they were adapted." Cf. Tos Kel BM 2: 14.
5. "it follows that what is unclean"—B. Hul 25b.
6. Kel 11: 8.
 "Even a *denar* that has become defective"—Kel 12: 7.
 "So, too, a metal amulet"—Tos Kel BM 1: 11.
7. Kel 12: 1; Tos Kel BM 1: 13.
 "bells made for a mortar"—B. Shab 58b.
8. B. Shab 58b.
9. Tos Kel BM 1: 10.
 "And no rings are susceptible"—B. Shab 52b.
10. Kel 25: 9; B. Shab 52b.

11. Maḳ 6: 1; B. Hül 13a.
"as we have explained." See iv, xiv, 2.
12. B. Shab 58b.
- 13.-15. Tos Kel BM 1: 14.

Chapter IX

1. Kel 11: 2.
"a gate bar"—also explained as "a door knocker."
"Thus, the scorpion bit of a bridle"—Kel 11: 5.
2. Kel 11: 8.
3. Kel 11: 9.
4. B. Shab 63b.
5. Kel 11: 8.
6. Kel 14: 3.
"the lid of a physician's basket"—Kel 12: 3.
7. Kel 14: 6.
8. Cf. Kel 12: 2.
" 'unk'i'ot'—Latin *uncia*, "ounces." The Mishnah (Kel 12: 2) reads 'on^kḥlī-
yoṭ(?), "hooks."
9. Tos Kel BM 2: 16.
10. Kel 12: 7.
11. Kel 12: 2.
"wooden vessels having the prescribed capacity." See above, iii, 2.
- 12.-13. Kel 12: 1.
- 14.-15. Kel 14: 3.
16. Kel 12: 8, 14: 3.

Chapter X

1. Kel 12: 3.
"Thus, if a nail has been so adapted"—Kel 12: 5.
2. Kel 12: 5, 6.
- 3.-4. Kel 12: 4.
5. Kel 14: 4.
6. Kel 12: 3.
"Although a grist dealer's chest"—Kel 12: 5.
7. Be 2: 9.
8. Kel 12: 3.
9. Kel 12: 3. Cf. Tos Kel BM 2: 10.
- 11.-12. Kel 11: 4.
13. Kel 11: 6.
14. Kel 11: 6.
"a groove for the 'wings'"—a channel containing a vibrating reed may be meant.
- 15.-16. Kel 11: 7.
17. Kel 12: 1.

"If a saw's teeth are put in the hole of a door"—Tos Kel BM 4: 10. Cf. Kel 14: 3.

"If it is turned about"—so that the teeth are no longer serviceable.

Chapter XI

1. Kel 14: 1.

"or become clean"—i.e., unfit for its primary purpose.

2. Kel 14: 1.

"in the bottom of a mustard strainer"—Kel 14: 8.

"If a shovel has lost its blade"—Kel 13: 4.

3.-4. Kel 13: 8.

5. Kel 13: 7.

6. Kel 13: 4.

"a length of one *se'it*"—four thumbs' breadth. So Maimonides. Others define it as the distance between the outstretched thumb and index finger.

7. Kel 13: 4.

8.-9. Kel 13: 1.

10. Tos Kel BM 3: 1.

11. Tos Kel BM 3: 10.

12. Tos Kel BM 2: 11.

13. Kel 14: 6.

14.-17. Kel 13: 5.

18. Kel 14: 8.

19.-20. Kel 13: 2.

21.-23. Kel 13: 3.

24. Kel 14: 2. Cf. Tos Kel BM 4: 5.

"therefore the metal shelf of bakers"—Kel 15: 2.

Chapter XII

1. Kel 2: 1, 15: 1.

"So, too, if metal utensils"—Kel 11: 1.

2. "And why have the Scribes decreed"—B. Shab 16a.

3. Kel 11: 1.

"If it is rendered unclean by a corpse"—Kel 14: 7.

"and the sprinkling which precedes the recasting." Cf. B. Shab 16b.

4. Kel 11: 4.

5.-7. Tos Kel BM 1: 3.

8.-9. Tos Kel BM 1: 3, 4.

10. Kel 30: 1; B. Shab 16a.

11. Kel 30: 4; Tos Kel BB 7: 11.

12. Kel 30: 4.

13. Kel 30: 3.

"If a glass cup or a glass phial"—Tos Kel BB 7: 10.

14.-15. Tos Kel BB 7: 10.

16. Kel 30: 4.

17. Kel 30: 2.

18. Kel 30: 2.

"Glass vessels do not become susceptible"—Tos Kel BB 7: 7.

Chapter XIII

1.-2. B. Hul 24b.

3. Kel 8: 4.

4.-5. Kel 2: 1.

6. Kel 9: 3.

7. Kel 8: 7.

8.-9. Kel 8: 8.

10. Kel 2: 9.

11. Kel 4: 4.

12. Kel 10: 8.

13.-14. Kel 2: 7.

Chapter XIV

1. Kel 8: 6.

"by a tightly fitting cover." See above, I, xx ff.

2. Kel 8: 4.

"does not avail"—because in an earthenware vessel the effect of "a tightly fitting cover" is to prevent the entrance of uncleanness: it does not prevent its egress.

3. Kel 9: 6.

4. Kel 8: 5.

5. Kel 8: 10.

"inside a crease of his body"—B. Nid 42b.

6. Kel 9: 4.

"If potsherds that have been used"—Kel 9: 5.

"This applies to liquid of lesser uncleanness"—B. Nid 62b.

"So, too, if an oven is heated"—Kel 9: 5.

7. Kel 8: 1.

8. B. Hul 25a.

9. Kel 8: 2, 9: 8.

"immersible vessel." See above, I, v, 3.

10. Cf. Kel 10: 2.

"as we have explained." See above, I, xxii, 8.

11. Kel 9: 1.

12. Cf. Kel 8: 1.

13. Cf. Kel 8: 2.

14. Kel 8: 3.

Chapter XV

1. Kel 4: 4.

"And an oven?"—Kel 5: 1.

"a pot range." See below, xvi, 13.

"a stove." See below, xvi, 13.

2. Kel 5: 1, 2.
3. Kel 5: 4.
4. Tos Kel BḲ 4: 4.
5. Tos Kel BḲ 4: 7.
6. Kel 5: 11.

"which can be broken in pieces"—words appropriate to earthenware but not to metal vessels. Therefore Lev. 11: 33 (*whereinto any of them*—the creeping things—*falleth*) cannot apply to metal vessels.

7. Kel 5: 11.
8. B. Shab 125a.
- 9.–10. Kel 8: 9.
11. Tos Kel BḲ 4: 3.
12. Tos Kel BḲ 5: 3.
13. Kel 6: 1.
14. Cf. Kel 6: 1 (end).
- 15.–16. Kel 6: 2.
17. Kel 6: 3.
18. Kel 6: 4.
19. Kel 7: 2.

"ash box" (*duḡan*). It is variously explained as a kind of "hob," or as a container; adjoining the stove and filled with hot ashes.

Chapter XVI

1. Kel 5: 1, 2.
2. Kel 5: 7.
- "broken equally into two parts"—B. Beḳ 17a.
3. Kel 5: 7.
- "cut up breadthwise into rings"—Kel 5: 8.
- "one ring four handbreadths high"—Tos Kel BḲ 4: 14.
4. Kel 5: 9.
- 5.–6. Kel 5: 10.
7. Tos Kel BḲ 3: 1.
8. "storage jar" (*piṭṭus*, Greek *pitḥos*). See above, vi, viii, 8, n.
- "hold the prescribed measure." See below, xviii, 14.
9. Tos Kel BḲ 4: 10.
- 10.–11. Tos Kel BḲ 4: 9.
12. Kel 5: 6.
13. Kel 7: 3.
14. Kel 7: 1.

"fire basket." According to Maimonides it is the masonry under a stationary stove.

Chapter XVII

1. Kel 5: 2.
- "handles of vessels." Cf. above, vi, v, 1 ff.
2. Kel 5: 2.

3. Kel 5: 5.

4. Kel 5: 3.

"The crown of a pot range"—a high, and apparently movable, rim around the stove's open top.

5. Kel 5: 3. Cf. B. Shab 48b.

6. Kel 7: 3.

"If the pot range's fender is separate"—Kel 7: 4.

7. Kel 7: 4, 5.

Chapter XVIII

1. Kel 2: 3.

2.-3. Kel 2: 4.

4. Kel 2: 5.

5. Kel 2: 5.

"drains out vegetables." This is the reading in MS and in the Mishnah (Kel 2: 5). All editions of the Code read, "cools off the hand."

6. Kel 2: 6.

7. Kel 2: 8.

8. Kel 2: 6.

9. Kel 2: 3.

10. Sif Lev. 11: 33 (53b).

"This applies only if the potsherd"—Kel 2: 2.

"has a *midst*." See above, xiii, 1.

11. Kel 4: 1.

12. Kel 4: 3 (end).

"basins." See Pes 5: 5: "Nor had the basins (into which the priests received the blood of the slaughtered offering) bases, lest the priests should set them down and the blood congeal."

13.-14. Kel 2: 2.

15. Tos Kel BQ 2: 2.

16. Tos Kel BQ 3: 8.

Chapter XIX

1. Kel 3: 1; B. Shab 96a.

"it shall become clean"—i.e., be no longer capable of fulfilling its proper function.

2. B. Shab 96a.

"water of purification can be sanctified therein." See above, II, ix, 1 ff.

"as we have explained." See above, VI, ii, 11.

3. Kel 3: 2.

"an earthenware kneading trough"—Tos Kel BQ 3: 5.

4.-5. Kel 3: 2.

6. Kel 4: 1, 2.

7. Kel 4: 3.

"if it has lost but one handle"—Tos Kel BQ 3: 10.

8. Cf. Kel 2: 6.

"And how can this be known?"—Tos Kel BQ 2: 6.

9. Kel 4: 2.

10.—12. Kel 4: 3.

13. Kel 3: 4.

14. Kel 3: 3.

15. Kel 3: 7.

16. Kel 3: 8.

"if a wooden funnel is blocked with pitch." Pitch adheres firmly to wood but soon falls away from earthenware.

Chapter XX

1. Kel 3: 5.

"We have already explained." See above, xvii, 1 ff.

"round the gourdshell." So Mishnah (Kel 3: 5). Maimonides (Commentary *ad loc.*) explains the word as the name of an earthenware vessel for drawing water. MS has "gourd shell of earthenware" (see below, Sec. 17). Ed. pr. "cooking pot of earthenware."

2. Tos Kel BQ 3: 2.

3. Kel 3: 3.

4. Kel 3: 6.

"thickness of plastering needful to a pot range"—Tos Kel BQ 4: 2.

5. Kel 3: 8.

6. Kel 3: 7.

7. Kel 3: 6.

8. Kel 3: 7.

9. B. Pes 46a.

"its prohibition is important"—i.e., the leavened dough cannot be ignored.

10. Tos Kel BM 9: 5.

11. Kel 29: 5.

12. Kel 29: 5, 6, 7, 8.

"a scourge"—Hebrew *pargal*, perhaps from *flagellum*. Maimonides (Commentary on Kel 29: 5) explains it as a pair of compasses.

13. Kel 20: 3.

14. Kel 21: 2, 3.

15. Kel 21: 3.

"So, too, if the woven weft"—Kel 21: 1.

16. Kel 21: 1.

17. Tos Kel BM 9: 4, 5.

"If a rope is tied"—Mik 10: 5.

"baling sherd" (*heres*). See Isa. 30: 14. Cf. above, Sec. 1.

Chapter XXI

1.—2. Kel 29: 1.

3.—4. Kel 29: 3.

5. Kel 29: 4, 5; B. BB 89a, b.

"money-changers." The word is Arabic *fallās*. Ed. pr., not understanding it, changes it to *ilpas*, "stewpot." [See, however, the use of *pls* in the Book of Torts, XI, ii, ii, 11. (Ed.)]

6. Kel 19: 1.

7. Kel 19: 2.

8. Kel 19: 3.

9. Kel 19: 4, 5.

"*miḡras* uncleanness." See above, iv, vii, 1.

10. Kel 19: 5.

11. Kel 19: 6.

12. Kel 18: 7.

Chapter XXII

1. Kel 27: 2.

"three fingerbreadths in length and in breadth." See below, Sec. 25.

"including the hem." Cf. Kel 28: 7.

"cloth made from wool or flax"—B. Shab 63b.

"fit to be sat upon"—literally, "suitable for pressure (*miḡras*)" and so exposed to the danger of being pressed by a man with flux, and his like. See above, iv, vii, 1 ff.; and below, xxv, 1 ff.

2. Kel 28: 8. Cf. Tos Kel BB 5: 11.

3. Ed 3: 4, 5.

"Snares and nets are susceptible"—Kel 23: 5.

"a garment is made from a fishing net"—Kel 28: 9.

4.-5. Tos Kel BB 5: 12.

6. Kel 28: 4.

"as we have explained." See above, iv, vii, 8.

7. Kel 28: 9.

8. B. Zeb 94a.

9. Kel 28: 9.

"shirt made like network." What follows is Maimonides' interpretation of the Mishnah's phrase which is, literally, "the shirt of her who goes forth outside," i.e., a harlot.

10. Kel 28: 5.

11. Kel 28: 3.

12. Cf. above, i, 11.

13. Cf. above, i, 12.

14.-15. Kel 28: 10.

16. Tos Kel BB 5: 1 ff.

17. Tos Kel BB 5: 7.

18.-19. Tos Kel BB 5: 9.

20. Tos Kel BB 6: 3.

21. B. Zeb 94a.

22. Kel 28: 2.

23. Kel 27: 11.

24.-26. Kel 27: 12.

27. Kel 28: 1.

Chapter XXIII

1. "So, too, it is susceptible to uncleanness"—Ed 3: 4.
 "as we have explained." See above, i, 10.
 "This is an important general rule"—Nid 6: 3.
2. Cf. Kel 27: 2.
3. Kel 27: 2.
 "This applies to a single piece torn from them"—B. Mc 18a.
4. Kel 27: 3.
5. Kel 27: 5.
6. Kel 27: 5.
 "These are things that should be measured doubled"—Kel 27: 6.
7. Kel 27: 7, 8.
 "contact with corpse uncleanness"—[i.e., contact with an object that has contracted corpse uncleanness. (Ed.)]
8. Kel 28: 6.
 "If the patch is then severed"—Kel 28: 7.
 "opposite to one another." So MS (and Mishnah). Ed. pr. and later edd. read "alongside one another," which repeats the sense of the preceding phrase "in the form of a *gamma*."
9. Kel 27: 10.
10. Kel 20: 6.
11. Kel 28: 8; B. Hül 123a, b.
 "has not hesitated." Cf. Rashi *ad* B. Hül 123a bottom. (Ed.)

Chapter XXIV

1. Kel 26: 5.
 "for wearing over the chest during harvest"—Tos Kel BB 4: 4.
 "in which raiment is wrapped"—Kel 26: 6.
2. Kel 26: 9.
 "which the wool comber girds round him"—Kel 26: 5, 6.
3. Kel 26: 6.
4. Tos Kel BB 4: 4.
5. Kel 26: 4.
6. Kel 26: 7, 8.
 "they are made fit." See above, xxii, i, n.
 "fit to be sat, lain, or ridden upon." See above, n. on xxii, i.
7. B. BQ 66b.
 "someone wrongly acquires"—i.e., someone who is unclean. On the distinction between robbery and theft, see XI, ii, i, 3 and XI, iii, i, 3.
 "has lost hope of recovering it"—Kel 26: 7.
8. Kel 26: 9.
9. Tos Kel BB 6: i.
 "Thus, if a waterskin is made into a rug"—Kel 28: 5.
10. Kel 28: 5.
11. Kel 20: i,

"fit to be sat upon." See above, xxii, 1, n.

"the traveling bag." [In his Commentary on Kel. 20: 1, Maimonides explains the word *kēriṭit* (var. *kērisit*) as a "small bag," while "traveling bag" is his explanation of *mizwēda* (*sic*); the latter object, however, is not mentioned by M. here. (Ed.)]

"If they are damaged"—Kel 26: 4.

"bagpipes"—Kel 20: 2.

Chapter XXV

1. Sif Lev. 15: 4 (75b).

2. Kel 23: 4.

3.-6. Kel 22: 10.

7. Kel 22: 9.

8. Kel 20: 3.

"is fixed to a kneading trough"—Kel 22: 4.

9. Kel 22: 8.

"the place which is sat upon behind a wagon"—Tos Kel BB 1: 13.

10. Tos Kel BB 2: 2.

"the stump of a date palm"—Tos Kel BB 2: 1.

"if a block of wood is colored red"—Kel 22: 9.

11. Tos Kel BB 2: 4.

12. B. Hul 129a.

13. Kel 20: 7; B. Suk 19b, 20a.

"fit to be sat upon." See above, xxii, 1, n.

14. Kel 20: 7.

"If they are arranged diagonally"—literally, "like [the Greek letter] *chi*."

15. Kel 19: 9.

"If a box is damaged on top." Mishnah and an early corrector in MS read, "If a box's opening is on top." See below, xxvi, 6.

16. Be 2: 10.

"since he leans upon it." See above, iv, vii, 1.

17. B. Shab 67a.

18. Ed 2: 8.

19. Shab 6: 8.

20. Kel 23: 2.

Chapter XXVI

1. Kel 20: 5.

"fit to be sat upon." See above, xxii, 1, n.

2. Kel 22: 3.

3. Kel 22: 4.

"its ornaments"—according to Maimonides this refers to inlay decoration of ivory and ebony. [Our text here reads *hulyaw*(?), which is no doubt miswritten for *hippuyaw* as in the Mishnah (Kel. 22: 4) and in M.'s Commentary *a.l.*, Cf. repeatedly in what follows. (Ed.)]

4. Kel 22: 6.

5. Kel 22: 8.
6. Kel 19: 9.
"if a rubbish basket"—Kel 19: 10.
7. Kel 20: 2.
"no one could wash a single foot"—Tos Kel BM 11: 1.
8. Kel 20: 4.
9. Kel 19: 6.
10. Kel 18: 5.
11. Kel 18: 5, 6.
- 12.-14. Kel 18: 9.
15. Kel 19: 1.

Chapter XXVII

1. Kel 24: 4.
"which is damaged" [*špḥth*]
opening" (*špḥth*) as in Mishnah and MS; see above xxvi, 6. (Ed.)
"the prescribed measure." See above, iii, 2.
2. Kel 24: 3.
3. Kel 24: 2.
4. Kel 24: 1.
5. Kel 24: 5.
"leather cover." This word is obscure. Maimonides explains it in his Mishnah Comm. as a kind of leather chest.
6. Kel 24: 6.
7. Kel 24: 8.
8. Kel 24: 9.
9. Kel 24: 10.
10. Kel 24: 11.
"the prescribed quantity." See above, xxiv, 11.
11. Kel 24: 12.
12. Kel 24: 13.
13. Kel 24: 14.
14. Kel 24: 15.
15. Kel 24: 16.
16. Tos Kel BB 2: 11. Cf. Kel 14: 5.
17. Kel 24: 17.
18. Kel 24: 7.

Chapter XXVIII

1. Kel 25: 6.
2. Kel 25: 1.
3. Kel 25: 1, 3 ff.
"immersible utensils." See above, i, v, 3.
4. Kel 25: 2.
"In an oxgoad." See above, xi, 23.

5. Kel 26: 2.
"This applies if their edges are level"—Tos Kel BB 4: 2.
6. Kel 25: 4, 5.
"since the outer parts cannot be divided"—i.e., if the outer part that belongs to the half quarter-log becomes unclean, the part that belongs to the quarter-log must necessarily become unclean also.
7. Kel 25: 8.

Treatise VIII: Immersion Pools

Chapter I

3. "vessels of earthenware"—B. Shab 84a.
"vessels of glass"—B. Shab 15b, 16a.
"if it is joined to the ground"—Tos Kel BK 7: 14.
"equal to vessels of earthenware." See above, VII, i, 5.
4. B. Shab 84a.
5. Miḳ 1: 8.
6. B. Pes 90b; B. Shab 121a.
7. B. Er 4b; B. Suk 6b.
"immerses himself in his garments"—B. Be 18a.
8. B. Ḥul 31a.
"the immersion avails him." See v, xiii, 2.
"but for heave offering"—Ḥag 2: 6.
9. Tos Miḳ 7: 1.
"If a man jumps"—Tos Miḳ 5: 14.
10. Miḳ 9: 3; B. Nid 42b; Sif Lev. 15: 11 (76b).
"should be exposed"—B. Qid 25a.
"Therefore the Sages have said"—B. Nid 66b.
"A woman should immerse herself"—B. Nid 67a.
11. B. Nid 66b, 67a.
"would not avail her." Cf. Miḳ 5: 2.
12. Miḳ 9: 1 ff.
"in accordance with Scripture"—B. Er 4b.
"is fastidious"—Miḳ 9: 7.

Chapter II

1. Miḳ 9: 2.
"dried blood on a wound"—Tos Miḳ 6: 9.
2. B. Shab 120b.
"syrup of mulberries"—Tos Miḳ 6: 9.
"a member of flesh that hangs loosely"—Tos Miḳ 6: 10.
3. Miḳ 9: 3; Tos *ibid.*, 6: 8.
4. Tos Miḳ 6: 8.
"finger rings"—B. Shab 52b.
5. Miḳ 9: 1; B. Shab 57b.

6. B. Shab 57b.
"does not tie these very tightly"—literally, "choke herself with them."
7. Miḳ 9: 2.
8. Miḳ 10: 8.
"we have already explained." See above, I, xx, 1 ff.
"If pieces of gravel"—Tos Miḳ 7: 9.
9. Tos Miḳ 7: 10.
10. Miḳ 9: 2.
"but if he does do so"—Tos Miḳ 7: 1.
11. Miḳ 8: 5.
12. Cf. B. Nid 67a.
13. Miḳ 8: 5.
"if a bone is stuck between her teeth"—B. Nid 66a.
14. Miḳ 9: 3; cf. Tos *ibid.*, 6: 10.
15. B. Nid 67a, b.
"the Geonim"—the religious heads of the Babylonian Jews from the 7th to the 11th centuries.
16. B. BḲ 82a.
"if it is possible for her to wash it"—B. Nid 68a.
- 17.-18. B. Nid 66b.
19. B. Nid 67a.
20. B. Nid 67a.
"if rheum in the eye"—Miḳ 9: 4.
21. B. Nid 67a.
22. B. Nid 67a.
"in the case of a proselyte"—Tos Miḳ 6: 11.
23. B. Ḥul 10a.

Chapter III

1. Miḳ 9: 5.
"If there is pitch on the inside of a cup"—Tos Miḳ 6: 15.
2. Miḳ 9: 5.
3. Miḳ 9: 5.
"either side of a packsaddle"—B. Shab 114a.
4. Miḳ 9: 6.
"on the raiment of scholars"—B. Shab 114a.
5. Miḳ 9: 7.
- 6.-7. B. Zeb 98b.
8. Tos Miḳ 6: 16.
9. Tos Miḳ 6: 17, 18.
"on the handle of an ax or a shovel," etc.—the bracketed words that follow are supplied from the Tosefta, MS and ed. pr. omit.
10. "as we have explained." See above, i, 12.
11. Miḳ 10: 1; cf. Tos *ibid.*, 6: 19; Pa 12: 8.
- 12.-13. Miḳ 10: 1.
14. Miḳ 10: 1.

"turns downward"—and inward, so that when it is overturned liquid will not escape.

15. Miḳ 10: 1.

16. Shab 5: 1; B. *ibid.*, 52b.

17. Miḳ 9: 2.

18. Miḳ 10: 6.

19. B. Zeb 78b.

20. Tos Miḳ 6: 13.

21. Miḳ 10: 3; Tos *ibid.*, 7: 2, 3.

22. Miḳ 10: 4.

"The baskets of a wine press"—Tos Miḳ 7: 2.

23. Miḳ 10: 2.

24. Miḳ 10: 4.

25. Miḳ 10: 5.

"handles of vessels." See above, vii, xx, 1 ff.

26. Miḳ 6: 2.

"if it is turned on its side"—Tos Miḳ 5: 3.

"in what concerns heave offering"—B. Hag 22a.

"in the proper place." See above, v, xii, 1.

Chapter IV

1. "the Sages have estimated"—B. Er 4b; B. Pes 109a.

"whether the *gathering* be drawn or undrawn." [Cf. KM, where this phrase is connected with the following Sec. (Ed.)]

2. "if three loḡ of drawn water"—Miḳ 3: 1; Ed 1: 3.

"they have inferred it by analogy"—Sif Lev. 11: 36 (55b).

3. "if a man leaves jars on the roof"—Miḳ 2: 7.

4. Miḳ 4: 1; B. Shab 14b.

5. Miḳ 2: 8, 9.

6. Miḳ 2: 3.

"Moreover if there is an upper immersion pool." Cf. Miḳ 6: 8.

7. Miḳ 7: 2 (end); B. Yeb 82b.

"so long as the greater part of it remains"—i.e., of the original and valid forty sē'ah. Each sē'ah taken out must at first consist of an excess of valid water over drawn water; and this excess will diminish with each process of adding a sē'ah of drawn water and taking out a sē'ah of mixed valid and drawn water, so that in due course the valid and drawn water will be equal in quantity. When less than 21 sē'ah of the valid water remains, the immersion pool ceases to be valid.

8. B. Tem 12a, b.

"So, too, if there are twenty sē'ah"—Tos Miḳ 4: 3.

9. "scholars of the West." The reference is to Alfasi (see *Hilkoṭ šēḥu'ot* II, discussing B. Tem 12b).

10. Miḳ 4: 4.

Chapter V

1. Miḵ 3: 4.
"whether the drawn water comes before"—Miḵ 2: 4.
2. Miḵ 3: 3.
3. Miḵ 7: 6.
4. Miḵ 2: 5.
5. Miḵ 3: 1.
6. Miḵ 3: 3.
7. Miḵ 2: 6.
8. Tos Miḵ 3: 3.
9. Cf. Tos Miḵ 1: 7.
"it is valid with regard to dough offering." See below, ix, 1 ff.

Chapter VI

1. Miḵ 4: 1.
2. Miḵ 4: 3.
3. Miḵ 4: 5.
4. Tos Miḵ 4: 6, 7.
"to render it insusceptible to uncleanness"—i.e., a hole such as would let out an olive. See above, vii, vi, 2; xix, 3.
"building stuff"—i.e., rubble or gravel; the use of such material would not be suitable for making the trough or jar a usable vessel.
"lime or gypsum"—which by themselves would serve as effective repair, thus making the trough or jar a usable vessel, so that water in it would count as "drawn water."
"or built up"—made into an immovable container as part of some built-up structure.
5. Miḵ 4: 2.
6. Miḵ 4: 3.
"even though it is fixed to the ground"—B. BB 65b.
7. Miḵ 6: 4.
8. Miḵ 6: 5.
9. Miḵ 6: 6.
10. B. Mak 4a.
11. Cf. Miḵ 6: 10.
12. Miḵ 6: 11.
13. Miḵ 6: 11.
"one-320th part"—i.e., the cubic capacity of the hole, corresponding to the proportion of three loḡ to forty sē'ah.
14. Miḵ 6: 3.

Chapter VII

1. Miḵ 7: 3. Cf. B. Ḥul 106a.
"And any liquid"—B. Shab 144b.
"Thus, wine or milk or blood"—B. Ḥul 105b.

- 2.-3. Miḳ 7: 1.
- 4.-6. Miḳ 7: 2.
- 7.-8. Miḳ 7: 3.
9. Miḳ 7: 3, 4.
 "is broken in the Great Sea"—Tos Miḳ 5: 11.
10. Miḳ 7: 5. Cf. Rashi *ad* B. Hull 26a.
11. Miḳ 7: 5.
12. Cf. Miḳ 7: 3.

Chapter VIII

1. Miḳ 6: 1.
 "Hollows that adjoin"—Miḳ 5: 6.
2. Miḳ 6: 1.
3. Miḳ 7: 7.
4. Miḳ 6: 1.
5. Miḳ 6: 9.
6. Miḳ 6: 7; B. Yeb 15a.
 "the width of two medium-sized fingers"—Tos Miḳ 5: 4.
 "the more stringent ruling must be applied." See Tos Ed 1: 5. Cf. above,
- III, x, 9, n.
7. Miḳ 6: 8.
8. Tos Miḳ 3: 4.
9. B. Zeb 22a.
10. Miḳ 2: 10.
11. B. Zeb 22a.
 "the eye of a fish"—i.e., if the whole forty s'ah is made up of red gnats or of
 a great fish's eye which has turned liquescent within its socket.
12. Miḳ 7: 6, 7.
 "If a man immerses a large caldron"—Tos Miḳ 5: 13.
13. Miḳ 7: 7.

Chapter IX

1. Miḳ 1: 1.
 "unless used with approval, as we have explained." See above, vi, xv, 1.
 "is poured out of a vessel"—Yad 1: 2.
 "as we have explained." See below, xi, 11.
2. Miḳ 1: 6.
 "water that is unclean"—Tos Miḳ 1: 13.
- 3.-4. Tos Miḳ 1: 14.
- 5.-6. Miḳ 1: 7.
7. Miḳ 1: 8.
8. Miḳ 1: 8.
 "Wherein does a spring differ"—Sif Lev. 11: 36 (55b).
 "does not avail for men with flux"—Miḳ 1: 8.
9. Miḳ 5: 1.
10. Miḳ 5: 2.
11. Miḳ 5: 3.

12. Miḵ 5: 4; Pa 8: 8.
13. Miḵ 5: 5.
"If water flowing from a spring"—B. Shab 65a.
14. Miḵ 5: 5.
15. Ed 7: 4.
16. Miḵ 5: 6.
17. Miḵ 5: 6.
"Laws Concerning Other Fathers of Uncleaness." See above, v, xiii, 2.
"But if the person has the intention"—B. Ḥul 31a; B. Ḥag 19a.
18. B. Ḥul 31b.

Chapter X

- 1.-2. Miḵ 2: 3.
3. Tos Miḵ 2: 1; cf. Miḵ 2: 8.
4. Tos Miḵ 2: 2.
5. Miḵ 8: 1; Tos *ibid.*, 6: 1.
6. Miḵ 2: 1, 2.
7. Tos Miḵ 2: 6 ff.
8. Tos Miḵ 2: 11.

Chapter XI

1. "We have already explained." See II, v, vi, 1 ff.
"authority of the Scribes." See above, v, viii, 2.
"where utensils are immersed"—Tos Miḵ 1: 13.
"only need washing"—B. Ḥul 106a.
"Laws Concerning Benedictions." See II, v, vi, 6, 14.
2. B. Ḥul 106b.
"whatever serves to fill up"—B. Zeb 22a.
"must also rub them"—Tos Miḵ 1: 3.
3. Cf. Yad 2: 2.
4. Yad 2: 3.
"as far up as the wrist." According to B. Ḥul 106a, b, for common food the rinsing must cover the fingers up to the second joint; for heave offering, up to the third joint; and for the Temple ministrations, up to the wrist.
5. Yad 2: 3.
6. Yad 2: 1.
"over the hands of even four or five"—Yad 2: 3.
7. B. Giṭ 15b.
8. Yad 1: 1.
"There may be no quantity less than this"—B. Ḥul 106b.
"as we have explained." See II, v, vi, 4.
9. B. Zeb 22a.
12. "Therefore the Sages have said"—Ḥag 2: 6.

LIST OF ABBREVIATIONS

Tractates of Mishnah, Tosefta, and Talmud

Ar—'Araḳin	Mak—Maḳṣirin
AZ—'Aḇodah Zarah	Me—Mē'ilah
BB—Baḅa Baṭra	Meg—Mēḡillah
(When used with "Tos Kel"	Men—Mēnaḥot
denotes the third division of	Mid—Middot
the tractate Kelim in the To-	Mik—Miḳwa'ot
sefta)	MK—Mo'ed Qatan
Be—Beṣah	MSH—Mā'āšer Šeni
Beḳ—Bēḳoroṭ	Naz—Nazir
Ber—Bēraḳot	Neg—Nēḡ'im
Bik—Biḳḳurim	Nid—Niddah
BK—Baḅa Kamma	Oh—'Ohalot
(When used with "Tos Kel"	Pa—Parah
denotes the first division of the	Pes—Pēsahim
tractate Kelim in the Tosefta)	RSh—Roš haš-Šanah
BM—Baḅa Mēš'a	San—Sanhedrin
(When used with "Tos Kel"	Shab—Šabbat
denotes the second division of	Sheḅu—Šēḅu'ot
the tractate Kelim in the To-	Sheḳ—Šēḳalim
sefta)	Soṭ—Soṭah
Dem—Dēmai	Suk—Suḳkah
Ed—'Eduyyot	Ta'ān—Ta'āniṭ
Er—'Eruḇin	Tam—Tamid
Giṭ—Giṭṭin	Tem—Tēmurah
Ḥag—Ḥāḡigah	Ter—Tērumot
Ḥal—Ḥallah	Toh—Tōharot
Hor—Horayot	TY—Tēbul Yom
Hul—Hullin	Uḳ—'Uḳsin
Kel—Kelim	Yad—Yaḏayim
Ker—Kēriṭot	Yeb—Yēḅamot
Ket—Kēṭubboṭ	Yo—Yoma
Qid—Qiddušin	Zab—Zabim
Ma—Ma'āšerot	Zeb—Zēḅahim
Mak—Maḳḳot	

B. prefixed to the name of a tractate indicates a reference to the Babylonian Talmud; P. a reference to the Palestinian Talmud; and Tos a reference to the Tosefta. Otherwise the reference is to the Mishnah.

Other Abbreviations

ed. pr.—the *editio princeps* of the Code, printed in Rome, 1480 (?)

EVV—standard English translations of the Old Testament

KM—*Kesef Mišneh*, the commentary on the Code by Joseph Caro (1488–1575)

MS—the manuscript of the *Mišneh Torah* in the Bodleian Library, Oxford (MS Can. Or. 78), numbered 568 in Neubauer's Catalogue

R—*Midrash Rabba* (ed. Lewin-Epstein, Warsaw, 1912)

Sif Deut.—*Sifre* (ed. Friedmann, Vienna, 1864)

Sif Lev.—*Sifra* (ed. Weiss, Vienna, 1862)

Sif Num.—*Sifre* (ed. Friedmann, 1864)

YJS—Yale Judaica Series

GLOSSARY

For a list of Hebrew terms explained by Maimonides in their immediate context, see Introduction, p. xlv, n. 10.

'Amora (literally, speaker, sage; plural *'Amora'im*)

the title given to Jewish scholars of the third, fourth, and fifth centuries; their discussions of the contents of the Mishnah in the Palestinian and Babylonian Talmuds constitute the Gemara

'Āšerah

a tree used in idolatrous rites; see II, x, 6, n.

Denar

a coin worth a quarter of a *sela'*

Geonim (i.e., *gē'onim*, plural of *gā'on*, literally, glory, majesty)

the title given to the Jewish religious heads in Babylon from the 7th to the 11th centuries. See VIII, i, 15

Gēmara (literally, completion or study)

that part of the two Talmuds which is made up of the discussions by the 'Āmora'im of the contents of the Mishnah

Hālakah (literally, procedure, rule; plural *Hālakot*)

an accepted decision in rabbinic law; it may be based either on argument from Scripture or Mishnah or on tradition; the term is used also to define those parts of rabbinic literature which treat of legal problems as distinct from *Haggadah*, which embraces material of homiletic and edifying character and miscellaneous nonlegal topics

Hallowed Things

a term used either generally, of anything, animate or inanimate, dedicated to the Temple or pertaining to the Temple; or, more specifically, of offerings; such offerings are either Most Hallowed Things (e.g., the whole offerings, sin offerings, and guilt offerings) or Lesser Hallowed Things (e.g., the peace offerings of individuals, the Passover offerings, firstlings, and tithe of cattle)

Ḳab

a measure equal to four *loḡ* or the sixth of a *sē'ah*

Kor

a measure equal to thirty *sē'ah*; see I, x, 9, n.

Loḡ

a measure of bulk, or a liquid measure, equal to one quart of *ḳab*; it is defined as equal to the contents of six eggs

Maddaf (literally, slight or indirect contact)

the uncleanness which those enumerated in Lev. 12: 2, 15: 2, 25, convey to what is borne above them although they do not touch it; see iv, i, 1; iv, vi, 3

Mēzuzah (literally, doorpost; see Deut. 6: 9)

a cylinder fastened to the right-hand doorpost and containing a rolled-up piece of parchment on which is written the passages Deut. 6: 4-9; 11: 13-21

Midras (literally, place or act of pressure or treading; see iv, vii, 1)

the uncleanness conveyed by those enumerated in Lev. 12: 2; 15: 2, 25, to what they press upon in the act of sitting, lying, riding, or leaning: anything that is usually sat, lain, or ridden upon is said to be "susceptible to *midras* uncleanness"; "fit for *midras*" is often used to denote fitness of an object to be sat, lain, or ridden upon, and sometimes in Treatise VII has been rendered accordingly

Mishnah (literally, teaching or repetition)

a collection of traditions and discussions derived from the *Tanna'im* and edited by Rabbi Judah the Patriarch at the close of the 2d century; this collection provides the text to which the *Gēmara* is a commentary, the two together constituting the Talmud

Pēruṭah

the smallest copper coins current

Pondion

a large copper coin, equivalent to the twelfth of a denar; see i, xiv, 1, n.

Refuse (*piggul*; literally, abomination)

an offering which one intends to eat after its prescribed time or outside its prescribed place; see Lev. 7: 18

Remnant (*noṭar*)

an offering which remains unconsumed after the prescribed time for eating it; see Exod. 29: 34; Lev. 7: 17

Sē'ah

a measure equal to six ḳab; see i, x, 4, n.

Sela'

a silver coin worth four denar; see i, ii, 8, n.

Siṭ

a measure of distance: two handbreadths or the distance between the outstretched thumb and index finger; see vii, xi, 6, n.

Tanna'im

the teachers of the Law from the time of the Fall of Jerusalem to the beginning of the third century

Tēbul Yom

one who was immersed that day; see v, x, 1 ff.; he is one who, having incurred an uncleanness for which it is ordained that "he shall be unclean until evening," has duly immersed himself and must now await sunset before he is fully clean

Ṭerefah (literally, torn by beasts of prey)

originally (cf. Lev. 22: 8) it signified permitted beasts mauled or killed by beasts of prey and so unfit for food; in rabbinic writings it has the technical sense of 1) a beast suffering some defect or abnormality, 2) the flesh of an animal, the ritual slaughtering of which has been declared invalid

Zab

a man with flux; see Lev. 15: 1-15, *When any man hath an issue out of his flesh, his issue is unclean*

Zabāh

a woman with flux; see Lev. 15: 25-30, *If a woman have an issue of her blood many days not in the time of her impurity . . . she is unclean*

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